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Contents
The changing patterns of small and light weapons (SALW) proliferation and the challenges of national security in Nigeria.................................................................5
   Ngboawaji Daniel Nte........................................................................................................5
The dynamics of Sharia adoption in northern Nigeria and women rights: An ethical analysis .................................................................24
   Adebayo O. Adejumo, R.N. PhD. Fwacn ....................................................................24
From international (transnational) prostitution to international migration of labour in Nigeria........................................................................................................30
   Kinikanwo A. Anele, Ph.D ..............................................................................................30
   Emimeke Henry Dienye ................................................................................................30
The undercurrents of religion and permeation of poverty in Nigeria...............................46
   Elias Darlington Anzaku, Ph.D ....................................................................................46
The transforming of the oil producing states: The roadmap to peace in the Niger delta....52
   Dr. (Barr.) Ebitu, Edidiong Ezekiel ..............................................................................52
A denomination in search for change: The celestial church of Christ example.................61
   Adfjoke Fadirepo .........................................................................................................61
The social environment of higher education institutions in Uganda..............................68
   Jokull Johannesson .....................................................................................................68
   Peter YU Kien Hong ....................................................................................................68
Urbanization and loss of traditional ecological knowledge (TEK): Lessons from Rumuodomaya Community in Rivers State......................................................74
   Raimi Lasisi ...............................................................................................................74
   Ekpwnyong, Alfred S ..................................................................................................74
   Wabah, Goodnews N. ...............................................................................................74
Underfunding of education and Africa’s development challenges: Issues and perspectives ......................................................................................................................87
   OTU Ekpenyong ........................................................................................................87
History of higher education development strategy in Uganda.........................................103
   Jokull Johannesson ...................................................................................................103
The dynamics of global terrorism, multilateralism and counter terrorism efforts:
Prospects, challenges and implications for Nigeria’s national security .........................107
   Ngboawaji Daniel Nte ...............................................................................................107
The director and the enhancement of the theatricality of African traditional festivals: A study of the use of oral dialogue, songs, dances and masks in Owu-Oma festival in Oredo ..................................................................................................................123
   Innocent Chinyere Ohiri (Ph.D) ............................................................................123
Definitional Chaos and the Crises of Entrepreneurship in Nigeria
MOLUNO, Shedrack Uwadinisu

Traditional festivals and cultural tourism in Nigeria: Ikwerre wrestling festival case
Karma Ilami Clive, PhD

A comparative analysis of modern and indigenous settlement of cases
Dr. Paul Eke

Communication and social change in Africa
OTU Ekpenyong

Case studies of family expressed emotion for persons living with schizophrenia in delta state of Nigeria
Christian Ewhrudjakpor
The changing patterns of small and light weapons (SALW) proliferation and the challenges of national security in Nigeria

Ngboawaji Daniel Nte
Dept. of Social Studies, Rivers State University of Education,
Port Harcourt, Nigeria.
E-Mail: ngbodante@yahoo.com

Abstract
This work tries to examine the changing patterns of the proliferation of Small arms and Light Weapons in the world, Africa and Nigeria in particular, including the menace caused by this ugly phenomenon. The work which relied on carefully selected secondary sources found out a rather dangerous dimension of arms proliferation in sub Saharan Africa and Nigeria in particular, with the Niger Delta region as the epicentre. In the same vein, the study found out that porous borders, excessive use of arms by the police, corruption and sales of arms to civilians by security operatives, poverty and unemployment, resistance movements in the Niger Delta, desperation of politicians, and weak arms control mechanism as some of the factors responsible for massive Small Arms and Light Weapons proliferation in Nigeria. The impact of this menace on Nigeria’s national security cannot be over emphasized. In the light of the foregoing, some policy recommendations were offered to stem this ugly trend.

Introduction
The proliferation of small arms and light weapons is often one of the major security challenges currently facing Nigeria, Africa and indeed the world in general. The trafficking and wide availability of these weapons fuel communal conflict, political instability and pose a threat, not only to security, but also to sustainable development. The widespread proliferation of small arms is contributing to alarming levels of armed crime, and militancy.

According to Colombian Encyclopedia University Press, the first small arms came into general use at the end of the 14th century. Initially they were nothing more than small cannon held in the hands, fired by placing a lighted match at the touch hole. Later a stock was added- the match lock and the first real handgun. Small arms are defined as smaller infantry weapons, such as fire arms that an individual soldier can carry. It is usually limited to revolvers, pistols, submachine guns, shotguns, carbines, assault rifles, rifle squad automatic weapons, light machine guns, general-purpose machine-gun, medium machine guns and hand grenades. However, it can also include heavy machine-guns, as well as smaller mortars, recoiless rifles and some rocket launchers, depending on the context. Large mortars, howitzers, cannons, vehicles and larger pieces of equipment are not considered small arms.

Amoa, (Pambazuka September 21, 2006) quoting from Small Arms Survey (2004) stated that it cannot be an over statement to say that small arms in Africa have played the major role in every political conflict, from South, East, and West. Africa. Accordingly, Amoa writes that “conservative estimates indicated that there are about eight million small arms
and light weapons in West Africa alone: of the 640 million small arms circulating in the world, it is estimated that 100 million are found in Africa.

The issue of small arms is as important as life and death. Small arms have contributed to the political disintegration of many African countries. The effects of the proliferation of small arms are felt by many Africans. In many African countries, there are no enough people to till arable lands, and generations waste their lives by engaging in pointless wars. Children are denied their childhood and are forced to become adult before puberty. Despite all these, the resilience of the African people is demonstrated by the number of activists and other leaders who risk their life for peaceful change.

Furthermore, Amoa posits that there are about 640 million small arms for every ten people on earth. The majority, 59% are in the hands of civilians. Further, 38% are owned by government armed forces, 2.8% by police and 0.2% by armed groups. The gun trade is worth US $ 4 billion a year, of which up to US $ 1 billion may be unauthorized or illicit. Eight million new guns are manufactured every year by at least 1,249 companies in 92 countries. Ten to 14 billion units of ammunition are manufactured every year, which is enough to kill every person in the world twice over (Small Arms Survey, 2002).

It is interesting to note that illicit guns start out in the legal trade. Statistics reveal that 80% of the guns used in crime in Mexico were legally acquired in the US. Similarly, 72% of the guns used in crime in Rio de Janeiro were once legally owned in Brazil. A thousand people a day die as a result of guns. Of these 1000 deaths, on average 560 are criminal homicides, 250 are direct war deaths: 140 are suicides, while 50 are accidents or cases of undetermined intents. Three people are wounded for every one killed. Small arms are responsible for 60-90% of the direct conflict deaths that occur each year (ibid).

Over the last few decades, there has been a dramatic shift in the nature and methods of war and warfare. While the conventional wars between the 18th and the 20th Century were fought along the lines of national interest, for clearly defined strategic purposes among the regular forces of internationally recognized states i.e. interstate in character, most contemporary wars take place within the confines of nation-states involving a wide range of actors consisting not only of governments but also of armed political militias, rebel groups, religious and ethnic groups, expatriates and diaspora groups, child soldiers, criminal gangs and mercenaries (Boutwell and Klare, 1999:1). In Africa, this new trend has been taking a deadly toll throughout the entire continent from north to south and from east to west. At the turn of the millennium, more than half of all African countries were affected by war of one kind or another. The deadliness of violent conflict exemplifies itself by the fact that most of the people affected are no longer military personnel but large proportions of the civilian population. Many are forced to flee from their homes and villages, undertake long and often dangerous trekking trips on the search for peaceful sanctuaries but sometimes fall in the line of fire of the fighting factions or even become targeted by them intentionally. The reasons for this are manifold ranging from great economic inequality and decline, state failure, the colonial legacy, lack of patriotism and foresight, greed, corruption, the fight for control over natural resources and environmental degradation.

As already mentioned, the nature of war has changed in many respects. In sub-Saharan Africa (SSA), it is interesting to note that it has not only changed from inter-state to intrastate, but the underlying dynamics have also evolved. Although most violent conflicts are now intra-state in nature, many of them end up becoming regional or having severe regional ramifications. In such regional wars, conventional troops make use of proxies as a forward line of protection in exchange for access and control over natural resources. An equally devastating development in African warfare is the upsurge of genocidal wars or ethnic based conflicts. Such wars are characterized by the fact that they
involve the massive use of propaganda, they spread with extremely high speed, cause immense displacement of people, create an atmosphere of fear and confusion, have a high death toll within relatively short periods and are fought without the use of sophisticated and heavy weapons. The catalyst of all these man-made human catastrophes is small arms and light weapons (SALW).

This is the case in the terrible episodes of Rwanda and Burundi in the early and mid 90s, the more recent crisis in Darfur, the fighting in the Democratic Republic of Congo and to a certain extent the intertribal skirmishes in Nigeria between the Hausas in the north and other ethnic groups in the south just to name a few. Other obvious qualities of wars of genocide are that the attacks are centrally coordinated and well-planned.

In a nutshell, the greatest shift of paradigm in African war dynamics is the fact that they have become factional. Factional wars are: “fluid by nature. There is rarely a defined front line and fighting is frequently opportunistic rather than strategic. Warfare is low tech and small arms are the main weapons. Such wars are not costly and can easily be sustained without external support. Frequently these conflicts move rapidly from the original cause to revolve around the exploitation of commercial, mineral and natural resources. Factions will seek to involve, exploit and control a significant proportion of the civilian population in order to sustain the conflict.”(DFID, 2001:8)

This definition does not only capture the new and true nature of most of Africa’s violent conflicts, but also in a subtle manner highlights the main focus of this work, namely small arms and light weapons (SALW) and the role they play in aggravating war, violence and thus insecurity in Sub Saharan Africa and indeed Nigeria.

Of an estimated 640 million SALW in circulation world-wide (Small Arms Survey, 2004), 100 million are said to be in Africa according to African Union sources (AU Peace and Security Agenda, 2005). This seeks to provide answers to whether there is a direct link between the acquisition of weapons, in this case, small arms and light weapons and the escalation or melting down of conflicts into a full-blown war or wanton acts of killing. In addition, this work shall seek to answer the question whether the mere presence of SALW in Africa and Nigeria and whether it has led to an increase in the sense of security or if it has actually increased insecurity in real terms.

According to research carried by Oxfam International, the International Action Network on Small Arms (IANSA) and safer world, African countries spent over 300 billion dollars on armed conflict between 1990 and the year 2005. This amount according to the report corresponds almost identically to the sum of international aid that was granted to Africa within the same period (IANSA, 2007). Spending this kind of money in a part of the world where millions perish yearly due to easily curable diseases, hunger and starvation and where basic education is not guaranteed is grossly irresponsible, intolerable and clearly demonstrate how many African countries suffer from bad governance as well as from the irresponsible actions of weapons producing states. This must therefore be addressed as soon as possible.

Also, the fact that there are numerous international treaties regulating the production, proliferation and most particularly distribution of weapons of mass destruction (WMDs) but no far-reaching, binding and universal agreements on conventional weapons including SALW only seem to make the situation worse. The mere fact that a lot more people have died directly and indirectly all-over the world as a result of the use of SALW than due to the effect of weapons of mass destruction, casts a big shadow of doubt over the moral rectitude of the big powers and major weapons producing countries. It is therefore of enormous importance to carry out scientific research on the effects of seemingly less destructive weapons which are actually killing more people and posing a bigger threat to peace and security than the so-called weapons of mass destruction.
It is also particularly relevant in the African context to research on the role that SALW play in conflict and in daily life. Despite the fact that some regional organizations like the East African Community (EAC), the Economic Community of West African States (ECOWAS), the South African Development Community (SADC) etc. address the issue of SALW, not enough scientific research has been carried out to expose resources wasted (in monetary terms), the corrupt practices involved, the security threat they pose and, most of all, the number of lives lost as a result of their presence and use in Sub Saharan Africa. Exposing the negative role and impacts of SALW on the African society through this kind of research will raise awareness to these issues and force governments to review their priorities. The end result will be a more developed, peaceful and secure Africa with the capacity to manage it own difficulties. Ultimately, it is very crucial to carry out research on this subject to reveal the lethality of SALW, create international public awareness of their impact and thus give a boost to current international efforts towards an international Arms Trade Treaty setting up global guidelines for the control of all conventional weapons, including SALW. In order to have a good understanding of the subject and present logical results, as well as practical recommendations, this research used several sources of data and a quite simple methodology. In addition to tapping on information produced by national governments, use was also made of the material collected and reports published by the UN and major civil society organizations. Other valuable sources of information are reports on weapons sales, deliveries, thefts and interceptions. These reports rely on radio, television, newspaper and online sources of information on SALW transactions from the areas researched. For this work mostly electronic news sources and journals were consulted. Although no primary field research was carried out, some primary sources included interviews with citizens of Nigeria which is one of the countries hardest hit by SALW proliferation and use in Sub Saharan Africa. Extensive use was also made of secondary literature of already published or existing research materials on the subject.

**Small arms and light weapons; definitions, examples & data**

As already mentioned in the introduction, SALW have killed by far more people than biological, chemical or any other types of weapons of mass destruction (WMD). According to the United Nations General Assembly Resolution A/RES/50/70, 15th January (1996), SALW are the most destabilizing conventional weapons. The Nairobi Declaration designed to combat the proliferation of illicit small arms and light weapons in the Great Lakes Region and the Horn of Africa concluded that: “the easy availability of illicit small arms and light weapons escalates conflicts and undermines political stability and has devastating impacts on human and State security”(Global Policy, 2007). SALW are also notorious for their use in the gross violation of human rights not only on the African continent but also world-wide, as it has been widely documented by UN agencies and international human rights groups, most especially Amnesty International and Human Rights Watch, and on some other important facts and figures. Since the scope of this research is limited to the sub-Saharan African context, the definitions and categorizations will be looked at from the perspective of the different regional conventions and other initiatives on SALW in Africa, Nigeria and indeed the Niger Delta region. Consequently, the following concepts will explained to give readers a working insight.

**Small arms**

According to Best Practice Guidelines for the Implementation of the Nairobi Declaration and the Nairobi Protocol on Small Arms and Light Weapons, small arms are weapons designed for personal use and shall include: light machine guns, including machine pistols, fully automatic rifles and assault rifles and semi-automatic rifles (Best Practices, 2005). They include: **Firearms**: any portable barreled and lethal weapon that expels, is
designed to expel or may be readily converted to expel a shot, bullet or projectile by the action of burning propellant, excluding antique firearms or their replicas. Antique firearms and their replicas shall be defined in accordance to domestic law. In no case, however, shall antique firearms include firearms manufactured after 1899; - any device which may be readily converted to a weapon as referred to above or destructive device such as an explosive bomb, incendiary bomb or gas bomb, grenade, rocket launcher, missile, missile system or mine. **Ammunition:** - the complete round or its components, parts or replacement parts of a small arm or light weapon, provided that those components are themselves subject to authorization in the respective State party; and **Other related materials:** any components, parts or spare parts of a small arm or light weapon, that are essential to its operation (ibid).

**Light weapons**

Light weapons are on the other hand are: “portable weapons designed for use by several persons serving as a crew: heavy machine guns, automatic cannons, howitzers, mortars of less than 100 mm caliber, grenade launchers, anti-tank weapons and launchers, recoiless guns, shoulder fired rockets, anti-aircraft weapons and launchers, and air defense weapons”(SADC: Safeafrika and saferworld, 2003). From the above definitions, we can see that SALW embody a huge spectrum of different kinds of weapons and are not as ‘small’ and ‘light’ as their names suggest. Not only are military and police hardware in terms of guns and machine guns included but ammunition for SALW, anti-personnel landmines,(UN, 1997), grenades and certain kinds of bombs and even missiles etc. also fall under this category. The regional documents from which these definitions were taken even go as far as to include replacement or spare parts of SALW systems as categories of SALW. While many in other parts of the world will not consider pistols, revolvers, semi-automatic rifles and shotguns as SALW, the above definitions are very much in line with those provided by major international NGOs like Safer world, IANSA and Oxfam International. This is particularly crucial and relevant because it includes those weapons which civilians usually tend to possess into the broader category of SALW and thus aims to subject them and their trade to greater scrutiny.

**The SALW process**

The SALW control process has been a very rocky one and it has been very difficult to convince certain big powers to engage themselves in it in a fruitful way. However, due to the general shift of attention from conventional weapons per se to SALW in the mid-90s, the UN held a conference on small arms and light weapons in 2001. Unfortunately, the lack of consensus on the extent of the problems they posed and how they could be solved forced the conference to limit its focus only to the illicit trade in SALW. It ended with a United Nations Program of Action (UNPoA), which committed governments to fight the illicit trade of SALW by implementing a number of different measures. The conference also came to the conclusion that in addition to biennial reviews, the UNPoA would be revisited after five years for assessment and modification if need be. The SALW review conference, held in 2006, also failed due to a lack of agreement on matters of ammunition, possessions, prohibition on transfers to non-state actors and global guidelines for SALW transfers. Several countries were blamed for not backing the project particularly the United States, which was accused of leading the ‘tyranny of the minority’ (SIPRI, 2007, p. 432). Since 2001, this minority, including China, Cuba, Egypt, India, Iran, Israel, Pakistan and Russia, has permanently blocked various attempts to elaborate or widen the scope of the UN Programme of Action on SALW.

However, despite the lack of ground-breaking success at the 2006 SALW review conference in New York, two positive results were registered. Firstly, the fact that the international community still considers the UNPoA as a framework for both international
and national action to fight against the illicit trade in SALW. Canada proposed an inter-
essional meeting of states in 2007 to discuss concrete measures to speed up the
implementation of the existing UNPoA and to look for other ways to further the cause
outside the SALW process.
Also, a biennial meeting of states (BMS) is scheduled for July 2008. Secondly, several
countries used the framework of the Review Conference to voice out their opinions on the
Factors affecting the proliferation and use of SALW in sub Saharan Africa and
Nigeria
As opposed to heavy conventional weapons like battle tanks, armored vehicles, artillery,
warships, combat aircraft and helicopters, several characteristics make SALW very
attractive to paramilitary and irregular forces and even untrained civilians. Apart from the
fact that many governments increased their demand for SALW to counter political
insurgency and suppress domestic opposition movements especially with the advent of
multi-party politics across SSA in the late 80s and the 90s, a number of different factors
account for their ‘high desirability’ on the continent.
Simplicity and durability
Due to their relative simple nature, SALW are quite easy to use even by people who have
had very little or no military training. This explains their use by untrained combatants and
even child soldiers as it was the case in many armed conflicts like in Liberia, Sierra
Leone and Uganda. In addition, they require little maintenance and logistical support and
can remain operational for very long periods of time. The long lifespan of SALW makes
them a constant threat to the society in which they are especially if they are present in
large numbers (UNDP, 2002:12). The AK-47, the undisputed number one SALW
worldwide can stay operational for 20 to 40 years (Kollicoat, 2006:6). And that with
relatively little or no maintenance depending on the conditions to which it is exposed.
Even in cases where they begin to malfunction due to age and wear, the old and
malfuctioning components can be replaced by new ones or spare parts taken from other
weapons.
Low costs and wide availability
Due to the fact that the production of SALW does not necessarily involve sophisticated or
hi-tech capacity and also because they are produced for military, police and civilian
usage, there are a lot of producers and suppliers all over the world. This makes them
cheap to procure especially as much of them are being recycled from conflict to conflict.
A brand new AK-47, much coveted for its firepower and simplicity, can be purchased
from a Russian factory at 240 US Dollars depending on the derivative (type) and the
amount bought. In certain parts Africa, where supplies are plentiful, it can be bought for
30 USD (Controlarms, 2006:4). In some places in Angola it could be bought between 13
to 20 USD (SAS 2003, p. 271) and in 2001, according to the UN, it could be procured for
as little as six US Dollars or traded for a chicken or a sack of grain (AR, 2001:1) The
availability and cheapness of SALW in SSA is further enhanced by the fact that 12
African countries have joined the ranks of producers though on a much lower scale. They
include; Nigeria, Burkina Faso, Namibia, Kenya, South Africa, Uganda, Zimbabwe,
Cameroon, Sudan, Tanzania, Guinea and Ethiopia (Bourne, 2007:60).
Portability and easiness to conceal
As their definitions demonstrate, SALW can be moved from one place to another by a
single person or by a light vehicle. They can thus be smuggled quite easily from one place
to another. In the Great Lakes region, SALW shipments are sometimes disguised as non-
lethal cargo or as humanitarian supplies and are often discovered only after the trafficker
fails to bribe police and customs officers or when a plane crashes and reveals the hidden
nature of its cargo (Boutwell and Klare, 1999:34). Small arms are sometimes imported into Nigeria hidden in clothing, vehicles or kitchen utensils (Ayissi and Sall, 2005:56).

Lethality
Though many SALW are quite simplistic in nature, their lethality has increased making it possible for a single combatant to constitute a big threat to an entire society. Today’s assault rifles and other automatic weapons can fire up to several hundred rounds a minute. An AK-47 assault rifle can release 600 rounds per minute as long as the trigger remains pressed down and when being operated in automatic mode. Its maximum range lies between 800 to 1000 meters, but its accuracy is guaranteed when used by a trained marksman with the range of 400 to 600 meters (Controlarms, 2006:3).

Usability by military, police and civilians
Due to their very nature, SALW unlike heavy conventional weapons are designed to suit police or military forces as well as civilian use. Depending on the rigor of firearms laws and control mechanisms in any given country, citizens can be in possession of anything ranging from hunting guns, simple pistols and shotguns to fully automatic weapons.

Other factors affecting the proliferation and use of SALW
The factors discussed above pertain to those qualities of SALW per se that make them attractive for use in areas experiencing tension or armed conflict in Africa. There are also other reasons why they are in such a high demand on the continent. These could be qualified as structural problems which exist due to lack of organizational skills, the necessary infrastructure, funds, failure of state etc. These show the complexity of the SALW problem and suggest that international effort is necessary to overcome it.

Porous borders
Africa is the second largest continent in the world and the second most populated as well. Due to the sheer size of some of its countries, there is the chronic problem of border security. Nigeria, one of its average-sized countries is an example. It has 770 km of shared land border with the Republic of Benin to the west, about 1500 km with Niger to the north, 1700 km with Cameroon to the east, 90 km with the Republic of Chad to the north-east and 850 km maritime border on the Atlantic Ocean. Out-stretched these tally up to 4910 km of borders which have to be controlled. Ayissi and Sall (2005:55) argue that it will be very hard to find any country in the world capable of effectively controlling such extensive borders. Arms traffickers exploit this situation to smuggle SALW into the country. It is also interesting to observe that all three largest sub-Saharan countries, namely Sudan (the continent’s overall largest), the Congo DRC (3rd overall largest) and Chad (5th overall largest)(CIA Fact Book Data, 2004) have been experiencing instability and armed conflict for long. It may well be that their size and their porous borders make it easy for weapons to be smuggled inflaming and protracting violence. The obvious fact that African and indeed Nigerian borders are abysmally porous explains the massive cache of SALW in these areas.

Conservative estimates indicate that there are about eight million small arms and light weapons in West Africa alone. Of the 640 million small arms circulating in the world, it is estimated that 100 million are found in Africa. Several regions of Africa have made and continue to make efforts to curb the proliferation of small arms, such at. the West Africa Moratorium on importation, the Exportation and Manufacture of small arms initiated by civil society, which has now adopted as a convention awaiting ratification by members of the Economic Community of West African States (ECOWAS).
To be fair, African governments are making efforts to deal with the menace caused by small arms: however, their efforts are undermined by arms brokers and governments with expansionist aspirations who push small arms into the hands of “non-state actors” for personal gain. These non-state actors usually push the same agenda from one country to
another, and that is to gain control over an area with valuable mineral resource. The international community could play a vital role in curbing the proliferation of small arms. The international community ought to challenge the small arms manufacturers and to put pressure on them to slow down with the production of small arms. The UN Review Conference on small arms, which was held in June 2006 in New York, did not achieve the desired results, and so much effort is still needed to secure agreement on how to curb the proliferation of small arms and light weapons.

**SALW and insecurity in Nigeria**

According to Ibrahim (2003), since the inception of democracy in Nigeria in May 1999, more than 30 communal clashes, bordering on religious ethnic conflict have been recorded throughout the country with each claiming hundreds of lives and properties. Similarly, many people, including women and children had been displaced in the process, resulting in untold hardship and suffering for them. In a very fundamental way, small arms means; revolvers and self-loading pistols, rifle and carbineer, sub-machine guns, assaulted rifles and light machine guns, Dane guns, local pistols and hand grenades. With the overall persistence and massive importation of small arms into Nigeria, the country is gradually shifting from the position of absolute stability to one of uncertainty and fear. This has become a thunderbolt that should jolt Nigerian patriots. Perhaps what may be an understatement is that after a decade, Nigeria can be said the one of the head quarters of Small and Light Weapons of the world with the Niger Delta as the epicentre.

Although there is the tendency to single out the Niger Delta as Nigeria’s biggest small arms problem, the legal and illegal circulation of SALW has far-reaching effects on ethnic and religious violence and most especially on armed banditry, which is prevalent throughout the national territory. According to a study carried out by International Alert, the failure of Nigeria’s government to implement disarmament or arms control programs after the civil war of 1967-70 and after other violent conflicts within the country thereafter is at the source of the country’s SALW proliferation problem.68 The availability and of course use of SALW in religious, ethnic clashes and armed robbery has killed more than 10,000 Nigerians since 1999 i.e. an average of 1000 people per year (IRIN, 2006:17). Security forces are acquiring weapons in a bid to live up to the demands of security in the country while individuals and/or groups are buying small arms because security forces are not up to task and also because of the benefits of carrying out illegal and criminal acts (Hazen & Horner, 2007:25).

It is impossible to ascertain the exact number of SALW in circulation in Africa as a whole and in Nigeria in particular. This is partially because of the extensive nature and the porosity of Nigerian borders, corruptibility of the customs and security apparatus, incapability, lack of interest and will on the part of local government officials and politicians (Interview, 2008). But the main reason is poor record keeping. Before 2003, the only data available was a semi-official document stating that Nigeria’s citizens possessed approximately one million firearms (SAS, 2003:83). International alert reported that the number of illicit SALW in Nigeria ranges between one and three million (IA: 2). This number may seem small for a country counting up to 135 million inhabitants, but play a big role in crime, violence and insecurity in many parts of the country.

**Sources of SALW**

More than 1, 135 companies, in more than 98 countries world wide are involved in some aspect of production of small arms, ammunition and/or components (Amnesty International, 2003;Ewa, 2006). At least 60 of them are involved in legal export of small arms (ibid). This figure is on the increase (Omega, Foundation, 1999; Cholewa, 2006).
In the last 40 years, the number of countries producing small arms had doubled (Cholewa, ibid). The majority of these small arms producing companies are located in West European countries. The huge small arms production is one of the factors feeding the uncontrolled grey market in small arms and their transfers into irresponsible recipients (ibid).

Small arms produced or designed and licensed by the western European companies like FN Herstal, Heckler and Koch, Steyr Mannlicher, and Beretta are widely used throughout the world. They are standard equipment of the armed forces in many countries and are used by government and non-government forces in ongoing armed conflicts throughout the world (Cholewa, 2006).

There is one common pattern which occurred in most of the west European arms companies at the end of the cold war. Almost all of them faced severe financial difficulties throughout the 1990s, due to the downsizing of the military forces and equipment, followed by significant reductions in production size and changes in ownership and organization (Weideche, 2005).

By 2004 all countries in Western Europe hosted companies producing small arms or their components. The military production is dominated by the Belgian company FN Herstal and the German Hecker and Kock. They also belong to the major small arms suppliers’ worldwide. They established licensed production in a number of countries 16. After them, the most significant military small arms producers, and small arms producing facilities are the Italian Beretta and Australian Steyr Mannlicher and French GIAT industries, the Spanish Santa Barbara Sistemas. A Belgian company, FN Herstal, is the largest SALW manufacturing company in Western Europe, and its total sales were roughly worth EUR 400m in 2003. Its most popular product, FAL assault rifles are in service in many countries. Almost 100 percent of Herstal Group sales are derived from sales outside Belgium.

The exact origins and transit countries of the illicit small arms flows and their ammunition into Nigeria is not known or well documented. While countries like Côte d’Ivoire, Liberia, South Africa, Turkey, Ukraine, Bulgaria, Kosovo and Serbia are often mentioned (Hazen & Horner, 2007:33), analysts point out that smugglers operating from Equatorial Guinea, Gabon, Cameroon and within Nigeria itself facilitate the illegal trade. For rebels groups operating in the Niger Delta such as the Movement for the Emancipation of the Niger Delta (MEND) and Niger Delta People’s Volunteer Force (NDPVF) SALW deliveries come in through Nigeria’s Atlantic borders. Smugglers, profiting from the lack of effective control of the long maritime borders, use speed boats to obtain guns from ships far in the high seas. On land, weapons are said to be smuggled in through Benin, Niger, Chad and Cameroon (IRIN, 2006:17-18). Weapons have also made their way southwards from conflicts in Chad and Niger over the last decade and some have also come from the west through the Lagos-Benin coastal axis from as far off as Sierra Leone and Liberia (IRIN, 2006:17-18).

However, the three most notorious entry ports of illicit SALW according to the International Alert study are the South-West (Ivi-Iroko and Seme in Ogun state), the port city of Warri in Delta state, and the north-eastern border with Niger and Cameroon (Adamawa, Borno and Yobe states). In addition to weapons smuggled into the country, Nigeria also has its own SALW industry, the Defence Industries Corporation of Nigeria (DICON), which is the only legal producer of arms and ammunition in the country. Its products are destined mainly for police use (NISAT Doc., 2008). DICON produces rifles, pistols, sub-machine guns, shotguns, grenades and a whole range of bullets and cartridges. In 2007, DICON reported having produced prototypes of a Nigerian brand of the AK-47 named OBJ-006 after former president Obasanjo (Vanguard, 2007).
Guns have also been produced locally by illegal craft gunsmiths but there is hardly any information on the type, quality and scale of craft production. Sporadic raids against craft producers and seizures of guns produced by them often appear in Nigerian newspapers underlining the threat posed by illegal gun production. In June 2007, Nigeria’s This Day newspaper reported the confiscation of 40 pistols from a local blacksmith in Niger State by the police while investigating a case of armed robbery. One of the arrested armed robbers had confessed having bought his gun from the craftsman. With this kind of businesses operating, it is thus difficult to ascertain the real number of arms circulating and how their proliferation and use could be curbed.

The fact that oil companies have been allowed to import arms into Nigeria or at least that arms they bought were tolerated into the country has also contributed to the massive proliferation of SALW in the Niger Delta. Although the Nigerian government rejected claims in newspaper reports that Shell had imported arms for police use into the country in 1996, Shell itself admitted to have done so stating that the arms were exclusively for the police because they did not have enough money to equip themselves (Greenpeace, 2006). Human Right Watch (2004) as well as local Nigerian Newspapers reported on the distribution of guns by politicians for coercion and intimidation of opponents and of the electorate during election times. This constitutes an important source of SALW in Nigeria since politicians mainly arm unemployed youths to work for them as bodyguards during election periods. Nobody knows what happens to the weapons after elections are over.

Finally, corrupt army and police officers constitute a very important source of legal weapons turned illegal. Legal weapons have in fact been taken from the national armory and sold to gangs and to militant groups in the Niger Delta. In January 2008, the Nigerian newspaper, Vanguard reported the arrest of a police superintendent, an inspector an three other high ranking officers in Jos for supplying AK-47 rifles to a gang of armed robbers. According to the newspaper report, the superintendent had agreed on an equal split of the booty each time the gang struck. This kind of corrupt practice by people in positions of responsibility fans the flames of SALW proliferation.

**Role and impact**

Small arms have continued to play a very important role in armed conflict, crime and thus insecurity in Nigeria. SALW such as AK-47 assault rifles, automatic pump-action shotguns, shoulder launched rockets, Beretta pistols, Browning pistols, carbine rifles, double-barrel shotguns, G-3 rifles, general-purpose machine guns, and sub-machine guns are widely in circulation in Nigeria and are the weapons of choice in armed crime although knives, machetes and other blunt instruments are also used (Hazen & Horner, 2007:61-62). Since 1999, over 100,000 Nigerians have lost their lives in ethno-religious conflicts which have been characterized by an increased involvement of SALW from local and international sources.

As it has already been demonstrated, guns and other SALW are playing an ever increasing role in fomenting violence and insecurity in Nigeria. They are used for criminal activities ranging from petty crimes, through more serious crimes like armed robbery and hostage taking up to homicide, most especially for politically motivated killings around election periods. In December 2001, Federal Justice Minister and Attorney General Bola Ige was shot dead in his home in Ibadan, in the south-western state of Oyo. This was the highest ranking politician assassinated during Obasanjo’s tenure as president. Another high-profile shooting which shook Nigeria was the murder of Marshall Harry, the national vice chairman for the South-South Zone of the largest opposition party on March 5, 2003. Though these were not the first assassinations in Nigeria, the increased use of SALW particularly in the murder of popular figures and in other crime have of course led to an increase in the lethality of attacks and have created an atmosphere of fear
and insecurity in Nigeria. Otu (2003:94) quotes Nigeria’s This Day newspaper to demonstrate the lethality and the degree of fear of armed robbery with firearms as follows:

“Every day, at least three people somewhere in the country will be killed, and as readers go through the paper, a head is being blown away, a stomach is being ripped open and a limb is being shattered by bullets whizzing off the barrels of an armed robber’s gun.

(...) From Lagos to Abuja, Kaduna to Bida, Onitsha to Yola, armed hoodlums showing neither mercy nor pity have unleashed a reign of terror on Nigerians. They are all-over in towns and villages, in ghettos and GRAs. No one is safe, no place is sacred, and no security is inviolable. The armed hoodlums are not just daring, they are ruthless. They steal, they maim, they rape and they kill....”

In a small scale study that was carried out by a group of researchers in a hospital in Kano following the ethno-religious clashes of 2004, it was observed that though the majority of casualties were not due to firearms, the majority of SALW victims (66%), sustained permanent disabilities. The study also revealed that most of the SALW victims were males which would suggest a considerable weakening of economic productivity, since women generally stay at home in Kano. The researchers however concluded that the low numbers of patients affected by SALW usage was an under representation of the real picture because in a place like Kano, it is generally considered futile to take people with gunshot wounds to hospital because of the lack of money and also because of the conviction that the victim will die anyway. In addition, custom and tradition dictates that a person be buried immediately after they are confirmed dead and thus Muslim victims are not taken to hospital. Finally, poor record keeping, incorrect coding and incomplete files decrease the reported incidence (JPHP, 2007:426).

Between November 2006 and February 2007, 212 incidents of violent crime were reported in the international press. 189 of these were carried out with firearms, 34 with other tools and 2 even involved bombs. In these incidents, a total of 413 people were killed, 410 were injured, 194 were abducted and 5 were reported missing (Hazen & Horner, 2007:68).

Bearing in mind that this study was carried out on material reported in the international press, the real SALW harm is much higher. The researchers of these incidences also observed that the biggest negative impacts were suffered by unarmed citizens while armed perpetrators did not incur as much serious consequences.

The end result is that unarmed civilians, the majority of the Nigerian population live in perpetual fear and cannot count on the forces of law and order to guarantee a minimal security. And because the latter are incapable and/or unwilling to deliver, the whole situation becomes a vicious cycle as citizens seek to protect themselves from becoming victims through other means. Some turn to forming vigilante groups or arming themselves with small arms as the only way of fighting against armed robbers and thereby contributing to SALW proliferation and the cycle of violence that breeds and sustains fear and insecurity. SALW have made armed banditry in Nigeria much easier for the perpetrators, more lethal for the victims and more complicated for law-enforcement officers to apprehend the gangs with devastating effects on the economy, politics and social life.

The Niger delta, the epicentre of proliferation of the SALW
The Niger Delta region of Nigeria, is a home of large oil and gas operation, it is flooded with dangerous small arms and light weapons (SALW). The increasing activities of
insurgent and militant armed groups pose a threat to residents and the security of the Nigerian State as well as the booming petro-business in the region. The region suffers so much neglect and dejection from the Federal Government and multinational companies. For example Oloibiri in Bayelsa State where oil was first discovered in Nigeria is now abandoned, after drying up the oil wells and causing so much damage to the natural habitat of the community. Agitation for resource control for the Niger Delta people, manipulation of youth groups by local politicians, poverty, underdevelopment and widespread youth unemployment is the main reason of the emergence of armed crime, proliferation of small arms, and emergency militant group such as the Niger Delta people’s volunteer force (NDPVF), the bush boys and the movement for the emancipation of the Niger Delta (MEND), Niger Delta Vigilante (NDV). The Niger Delta region of Nigeria, home to large oil and gas operations, is thus awash with dangerous Small Arms and Light Weapons (SALW) (Wellington, 2007).

From the various police and military raids of the groups’ armories and hide outs, or the government initiated disarmament or cash-for-arms programs, weapons have been recovered in droves. The weapons vary from AK-47s, Czech SAs, Light Machine guns, Czech model 26s, stem MK 2s, Rocket Propelled Grenade (RPG), MAT-49s, MG 36s, Berettas, HK G3s, FN-FALs, home-made guns, pump-action, shot guns and other sophisticated European-made assault rifles and explosives are in the hands of the militant groups in the Niger Delta (Wellington, Ibid).

These weapons-so called SALWs - are brought into the delta from various locations. Most of the assault rifles-such as the Russian AK-47, the German G3, the Belgian FN-FAL, the Czech machine guns and the Serbian RPGs are supplied by illegal dealers and sellers. Some of the illegal gun dealers are Nigerians (Ibid). In October, 2006, the Rivers State police command arrested Chris Ndudi Njoku, a 45-year-old businessman who specializes in importing prohibited fire arms into Nigeria, and supplied to arms groups in the delta (CEHRD, 2006). There are also European dealers who are involved in trafficking illicit SALW into the Niger Delta region, though in recent times none has been caught. Nigeria has very porous borders on both its land and sea edges which make such illegal importations of weapons into the country easier (Op. cit). The smugglers use speed boats to connect with ships on the high seas, and then ferry the arms back to shore. Dokubo-Asari, leader of the Niger Delta Volunteer Force (NDPVF) confirmed this method to reporters in 2005, “we are very close to international waters, and it’s easy to get weapons from ships” (IIRN Quoted in Wellington, 2007).

Most of the illegal smuggling of weapons into the Niger Delta region is done through the sea. Additionally, poorly paid Nigerian soldiers who have served in peace keeping missions in other African countries, such as Liberia and Sierra Leone, often return home and sell their weapons to non state combatants or gun dealers (Florquin and Berman, 2005). Security operatives are also responsible for the proliferation of Small Arms and Light Weapons (SALW) in the region.

On July 9, 2007, about 4.30pm, a Delta state police team arrested a Warrant Officer (WO 2) serving with the Nigerian Air Force 33 Logistic section in Makurdi, Benue State, while transferring arms to a location in the Niger Delta. In his Toyota Corolla car with registration No. AJ41 MKD, there were 5 assault rifles, 449 rounds of AK47 live ammunition, 4 brand new live jackets and 5 empty magazines. When the police interrogated the air force officer turned arms dealer, he mentioned the name of a senator as being the owner of the weapons and that the arms are from the Republic of Chad (Human Rights News, 2007).

At about 1.30am on Saturday 14, 2007, heavily armed soldiers from the second Amphibious Brigade also called Bori camp, a military cantonment in Port Harcourt,
Rivers State attacked simultaneously the Mini-Okoro and Elelenwo police stations in Port Harcourt, killing 6 police officers on duty and carted away scores of newly supplied AK47 riffles to the stations (CEHRD, 2007). The soldiers who supplied arms to the militants in the region are said to be facing a secret military trial in Port Harcourt. Huge amount of money were allegedly later found in their (the soldiers) bank accounts.

Also, 15 army officers, 3 of them Colonels, 2 Lieutenant – Colonels, I major and 9 non-commissioned officers are facing a court martial in Kaduna over the sudden disappearance of arms and ammunition from the armory. The weapons were allegedly removed from the Nigerian Army Central Ordinance Depot in Kaduna and were subsequently traced to militants in the Niger Delta. The weapons are AK-47 riffles, General Purpose Machine Guns (GPMGs) and boxes of ammunition and grenades (Vanguard, 2008).

Some of the affected soldiers had reportedly confessed to have supplied arms to Henry Okah, a South Africa-based arms dealer and one of the leaders of the Movement for the Emancipations of the Niger Delta (MEND). Dokubo-Asari, Niger Delta militant leader also confirmed this, and said Okah had supplied him arms ranging from AK-47, General Purpose machine guns, cans of bullets, G3 and RPGs (Sahara Reporters, 2007).

Some of the weapons in the armed groups’ stockpiles are acquired after attacks on police and military outposts. During such attacks, the militant groups break into the police or military armories and cart away arms. There are many cases in which armed groups conduct well-coordinated attacks and kill Nigerian security officials (The Punch, 2006). On July 12, 2006, for example, MEND combatants killed four naval personnel and injured 3 soldiers who were escorting a Chevron Oil tanker along Chonomi Creeks in the Warri South West Local Government Area of Delta State and confiscated their weapons (ibid).

On Sunday May 11, 2008, heavily armed gunmen who were carrying out oil bunkering (oil theft) killed 2 of the policemen at a duty post in Bayelsa State, and carted away their weapons (CEHRD, 2008). Apart from the sophisticated European weapons in the hands of the armed groups in the delta region, smaller petty criminal cartels that are at at different embryonic stages also rely on locally fabricated short gun called “Akwa” in the local parlance. The local crafting and manufacturing of small arms is done mostly in Awka, (capital of Anambra State) in South-eastern Nigeria, hence the code-name. And those who find it difficult to obtain weapons from external sources are obliging to the locally called “awka-made” (Florquin & Berman, 2005).

The military and police are also increasing their own stocks of weapons and in an effort to fortify, to able combat the rising armed violence in the country, while illegal civilian importation is also continuing. The problem is demand. The security forces are importing weapons in order to meet the demands of their role to provide security in the country (Hazen and Horner, 2007)

**Factors contributing to proliferation of small arms in the Niger delta region**

Weapons flooded the Niger Delta from various locations over the world. Most of the assault weapons such as the Russian AK-47, the German G3, the Belgian FN-FAL, the Czech machine guns and the Serbian RPGs are supplied by illegal dealers and sellers. Others came in through land, sea and creeks as a result of our porous borders allowing gun smugglers from a variety of African countries. Many of the weapons also come from war-ton countries in Africa. Additionally, poorly paid Nigerian Soldiers who have served in peace keeping missions in other African countries, such as Liberia and Sierra Leone, often return home and sell their weapons to combatants or gun dealers.

Babafemi, Ojudu, a researcher on arms stated that many of the arms smuggling rings operate out of Equatorial Guinea, Cameroon and Nigeria (IRIN, May 2006). The
smugglers use speed boats to connect with ships on the high seas and then ferry the arms back to the shore. This method was confirmed to reporters by the jailed militant leader Alhaji Dokubo-Asari in 2005, adding that “we are very close to international waters and it is very easy to get weapons from ships”.

Furthermore, (IRIN, May 2006) also added that some weapons in the armed groups stockpiles are acquired after attacks on police and military outposts. During such attacks, the militant groups break into the police or military armories and cart away arms. There are also recorded cases of such acts. For example, on July 12, 2006, MFND Combatants killed four naval personnel and injured three soldiers who were escorting a Chevron oil tanker along Channon creeks in the Warri South West Local Government Area of Delta State and in turn confiscated their weapons.

According to (Punch, July 13th 2006), in Port-Harcourt on the Eve of the Governorship and House of Assembly elections in April 14th armed militants attacked the Mini-Okoro, Elemenwo, Police Stations and carted away recently arrived AK-47s, killing many police officers during the attacks. (The Midweek Telegraph, April 18-24). Corrupt security officials also sell weapons to militants. For example, before the April elections, politicians in Niger State imported massive amounts of arms for their ‘security detachment” (which also likely went to thugs hired to help rig the elections (Vanguard, April 13). Additionally, armed groups carried out oil bunkering (Theft) operations, exchanging bunkered oil for weapons or selling oil and then purchasing guns. Oil money is the major force behind the proliferation of weapons in the region.

Major Bunkering groups also supply gangs with weapons and also have them act like armed gangs, while they travel along the water ways and bunkering routes looking for pipe lines from which to pilfer oil. Gangs and criminal groups were also hired to have them provide security, and during election season to help intimidate voters to vote in their favour. Most politicians acquired their weapons from illegal dealers helping to promote the trade.

Arms are also manufactured secretly in our local industries in Awka, the capital city of Anambra State in Eastern Nigeria. There, Local blacksmiths produce weapons popularly called, Awka made”. The Awka guns cannot be classified as automatic weapons because the qualities of the weapons are poor. Nevertheless, the gun can inflict serious injuring or even death on its target at close range. However, in October, 2006, the Rivers State Police command arrested Chris Ndudi Njoku, a 45 years - old businessman who specialized in importing prohibited fire arms into Nigeria. In his possession were hundreds of G3s, Ak47s and Berretta automatic rifles. There are also European dealers involved in the trade but on like their Nigerian counterparts, they always escape the wrath of the law, due to their high level connections with powerful figures in various governments. (This Day, February 18, 2003).

The manipulation of youth groups by local politicians
The transition to Democracy in 1999 accentuated youth militancy as most politicians used hired “thugs” to carry out violence to ensure their victory at the polls. In 1999 to 2003 February, State and local elections, all parties particularly the People’s Democratic Parties (PDP), recruited and armed members of the youth groups to intimidate their opposition. The entire country broke into violence and Hundreds of people were killed during the political violence. According to a local non-governmental organization- The Institute for Humanitarian Law, involved in monitoring the 2003 state and federal elections said the level of violence in Rivers State during the election amounted to a “low intensity armed struggle, where weapons and firearms of various types and sophistication were freely used. Most national and international monitors recorded high levels of violence, fraud and irregularities in Rivers State and other Niger Delta states. Leading
European Union election observers to conclude ‘that minimum standards for democratic elections were not met.’ If the 2003 general elections was adjudged to be properly conducted, then the 2007 elections went down in the annals of Nigeria’s history as the worst election ever conducted in terms of shoddy preparation, electoral fraud and exponential violence. The impact of this democratic failure on arms proliferation in Nigeria in general and the Niger Delta region in particular.

Poverty, underdevelopment and widespread youth unemployment

Poverty, underdevelopment and unemployment are some of the reasons why militancy is becoming more and more successful in the Niger Delta. Available statistics show that these indices are quite below the national average and present a dire situation of squalor and deprivation (UNDP, 2006). Tom and Asari were able to recruit from the large pool of unemployed youths, some of whom are believed to be university graduates, frustrated with extreme poverty, underdevelopment and lack of job opportunities. Although the core Niger Delta States comprising Rivers, Bayelsa and Delta receive the highest allocation of oil revenues of Nigeria’s thirty six states yet many scholars believe that the vast majority of the populace tend not to benefit from these huge federal allocations largely, because of government corruption and the mismanagement of oil revenue. Coastal villages near Port Harcourt lack basic amenities such as clean water, electricity, medical care and roads. Large slums within Port Harcourt are submerged under piles of waste. This gross underdevelopment in the midst of vast oil wealth has bred intense frustration and resentment among the youths in Rivers State.

Sometimes in Rivers State under Governor Peter Odili’s administration, attempts were made to recover arms used by urban terror gangs and cult groups. In what can be vividly described as a dramatic turn of event in Rivers State, the groups were said to have surrendered their deadly weapons to the Government of Rivers State in the wake of the new law and renewed government’s anti-small arms proliferation campaigns against the groups. On Monday, June 28, 2004, the Government made a public display of 3 automatic and 1 locally made pistols, 4 assorted rifles including pump action guns, and a large number of bullets. On Wednesday, July 14, 2004, a local group surrendered another cache of weapons allegedly to have been responsible for the violence and blood letting in the State. The weapons recovered include 122 Russian made AK 47 rifles and 8 sub machine guns. Among the weapons were 2 Nigerian Army weapons with number NA83/37739 and NA83/21.

On Wednesday, July 14, 2004 at a colourful ceremony in Okirika 4, which was well attended by government officials, traditional rulers from the area, community people in their presence, Tom Ateke was said to have handed over 30 AK 47 rifles, 5 dynamites and charms and amulets to the traditional ruler of the town, who handed over same to the Government in the State through the Okrika Local Government Chairman; while receiving the weapons, the Okirika was quoted as saying: “we should express our gratitude to the group led by Ateke for surrendering arms and ammunition in their possession.”

On Friday, July 16, 2004, at Abuloma, another Okirika community in a similar manner to that of Tom Ateke, some youths of the community said to have been involved in violent activities in the country, reportedly handed over 19 sophisticated weapons, including Assault rifles and ammunitions.

On July 23, 2004, a news release signed by the Chief Press Secretary to the Governor of Rivers State, Emma Okah (Esq.) claimed that 137 more rifles were surrendered in Rivers State, bringing the total so far surrendered to about 307. Out of the additional 137 rifles, 130 were AK 47 while 8 were pump-action guns. 30 out of the 130 AK 47 were said to be surrendered by some youths in Asari-Toru Local Government Area, another community
in the State that had suffered tremendous violence and destructions of lives and properties linked to the activities of the cult groups. 100 of the AK 47 came from Kula, a rural village in the Degema Local Government Area, while 7 pump action guns were received from youths from Abua/Odual Local Government, another hot bed of violent activities in the State (see The Tide, July 19, Monday, 2004). These arms surrender in Rivers State, although controversial gives an insight into the extent of arms proliferation. The cache of arms tends to grow with time as the recent frightening amount of arms and ammunition surrendered by militants in the recent federal government amnesty deals with the insurgent youths of Niger Delta.

Conclusion
Small arms proliferation is a serious problem facing Africa, Nigeria and indeed the Niger Delta region. The proliferation of arms had led to the emergence of armed groups in the Niger Delta. The manipulation of youth groups by local politicians and frequent attracts on government & multinational companies in the Niger Delta. Proliferation of small arms in the Niger Delta is promoted by the porous nature of our Nigerian boarders on land, sea and in creeks. Arms also come in through illegal dealers as well as security military personnel who went for peace keeping operations. Politicians also buy arms for youth in order to intimidate their opposition party. Corrupt police/security officer contributes greatly to the proliferation of illegal arms, because there are cases of illegal arm dealers and militants who were caught and arrested, but was released later after given bribes. However Nigeria has made quality efforts to stop the proliferation of small arms. These efforts are ranging from forming coalition committee that launched the MOP up arms campaign (MAC) aimed at halting the proliferation of arms and ridding the Niger Delta of small arms and light weapon used in growing political violence and criminal activities. in the region. The recent mind boggling quantity of arms and ammunition surrendered by Niger delta militants is indicative of the scope of the menace of arms proliferation in the country. It behooves every patriotic Nigerian to genuinely contribute to curb this menace, even now.

Policy recommendations
First, with 100 million SALW, Africa already has more than its fair share of weapons in circulation. If this and the assertion the availability of SALW aggravate and prolong violence are truisms, then these weapons, much of which are in illegal possession should be collected and managed in a more effective and transparent way. This could even be additionally beneficial to the governments as recollected weapons especially those initially stolen from national arsenals can make the purchase of new weapons unnecessary, although recollection schemes usually recommend their immediate destruction to avoid them getting into circulation again. To curb the internal proliferation of SALW, it will only be in the best interest of states and governments to secure stockpiles i.e. making it impossible for the theft of weapons from military or police arsenals. For more effectiveness, countries may be required to take stock of existing stockpiles and match the results with the minimum requirements for police and eventual military use. If surpluses do exist, these could under strict conditions.

Second, a radical review and overhauling of gun legislation by way of greater cooperation within the four sub-Saharan regional organizations could be very instrumental in limiting the amount of guns and other SALW in circulation and thus reducing their use. It is true that three of these regional organizations have come together to work out ways of reducing the proliferation of SALW and related materials, two of which are binding, but there has been no attempt to create a common gun legislation. With the major challenge of border porosity in many African countries, gun legislation limiting the legal proliferation of weapons in civilian use can only be successful, if neighboring countries
also have similar legislations. In case this does not happen, guns will inevitably flow from countries within a given region with stringent legislation to others with less strict laws. This proposal therefore aims primarily at addressing legal civilian firearms possession as one of the major sources of SALW proliferation as we have seen in most African societies.

Third, efforts should be geared towards gradually reducing the use of guns by police forces and possibly stopping it altogether could also be one other way of reducing small arms proliferation in Nigeria and the Niger Delta. Examples from other places like the UK have proven that it is not absolutely necessary for them to bear guns. This is not a proposal for them to completely abandon guns yet, but an attempt to reduce their visibility and creating a new perception of law and order without the current ultimate symbol of police authority which is the gun. The use of firearms will of course continue to be an integral part of police training but they shall not be required to carry guns while going about their daily activities. If need be in case of emergency or for special operations, they could still bear arms. The idea is that if all police guns are kept under tightly secure conditions at police garrisons and only handed out to officers in times of need, control will be more effective and the possibility of theft will be reduced to a minimum. This kind of project will warrant efficient planning and a long time frame to guarantee success given the nature and character of our society and governance.

Civil society is a very dynamic and fast growing sector in most of SSA with a lot of potential and energy in almost any field, be it in education, health, human rights and good governance or any other kind of advocacy. For the implementation of any of the possibilities mentioned above, it will be absolutely vital to tap on the potentials of civil society which can complement governments’ regional and national endeavors with its enormous expertise and nearness to the grassroots. Civil society organizations could, for example, be very useful and effective in carrying out public awareness campaigns on the dangers of gun possession and usage which has endangered the security of the citizenry.

To reduce small arms proliferation in the Niger Delta, some measures are to be taken. There is need to prevent the flow of weapons by illegal dealers into illegal hands in Nigeria. Police should live up to their responsibility and shun bribery and corruption: and arrest anyone found with illegal use of arms. The Government should lighten up security in the boarders of sea creeks and land.

Government should provide employment for unemployed youth and provide scholarship for the less privilege. Government should encourage capacity building that will be aimed at highlighting the need for a tight security and the dangers of bribery and corruption. Government should provide good working conditions for the Nigerian Force. Government should see to the needs of the Niger Delta People (Resource Management albeit Resource Control) and inequitably divide national oil resources according to the regional oil production capacity.

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The dynamics of Sharia adoption in northern Nigeria and women rights: An ethical analysis

Adebayo O. Adejumo, R.N. PhD. Fwacn

Lecturer, Department of Psychology, Faculty of the Social Sciences, and Centre for West African Bioethics, Department of Surgery, College of Medicine, University of Ibadan, Ibadan, Nigeria.
Mobile Tel. No. 0803 491 9002.
E-mail: bisiandbayo@yahoo.com/ bayo.adejumo@utoronto.ca

Abstract

Although, the Sharia legal system has always been part of Islamic religion in Nigeria, however the changing socio-political climate in the country has concomitantly ushered in more vociferous quest for adoption of Sharia as the legal code in Northern Nigeria. The implementation of Sharia and the adoption of the radical approach raise questions of justice and autonomy of the citizens, especially women. Within the last decade in Nigeria, apart from the Niger Delta crisis, no other social phenomenon has generated as much heated debate with reactions snowballing into oftentimes un-controllable emotions as the Sharia issue. The religious legal system has a double edged impact on the citizenry. The impact of the adoption of Sharia on the women’s rights, within the purview of poverty, illiteracy and gender bias raise some pertinent ethical questions. Arguably, the ideological differences between people with pro-western values and others with indigenous and eastern orientations form the background of the seemingly irreconcilable differences in the perception of religion and global events. The pattern of Sharia adopted in Nigeria is driven by certain underlying socio-cultural and political factors. The extremes introduced into the implementation seem to be serving beyond religious interest. The Sharia question has further eroded the much taunted unity in diversity mutually embraced by the founding fathers of Nigeria. Recourse to ethico-legal conducts by citizens irrespective of status in the society will produce the desired change.

Introduction

The Islamic religion and by extension, the practice of Sharia has always been part of Nigeria’s historical development. However, emerging developments within the last two decades reflect not only a clear departure from the familiar mode of adopting the religious code in Nigeria, but also raises some ethical questions. The implementation of Sharia and the adoption of the radical approach in its application in Northern Nigeria raise questions of justice and autonomy of the citizens within the Sharia States. It is thought provoking to watch helpless local illiterate, and poor women brazenly handed death sentences for non criminal offences.

The emphasis on the punitive aspect of Sharia in Northern Nigeria presents a double-edge impact. The legal system is not exclusively focused on women, neither would it be appropriate to label it as a deleterious instrument. But when operated with overzealousness, political undertone and less regard for bioethical principles within the purview of other conditions such as illiteracy, penury, and lack of awareness of fundamental rights, the rights of women could be threatened (Eweluka, 2002). Situations such as this require bioethical analysis and remedy.

Without doubts, the formal introduction of the Sharia legal code has generated a huge debate with reactions snowballing into oftentimes un-controllable emotions (Ruud, & Barends, 2001). Additionally, this phenomenon readily attracts attention, not only among
elites, even illiterate farmers find it an in-exhaustible topic in every day discourse, connoting its significance. It could be observed that Sharia as practiced elsewhere does not generate such huge debate. It is therefore necessary to take a critical look at the Sharia adoption in Nigeria, with a view to identifying its unique characteristics. It is only by so doing that a bioethical analysis could be made in an attempt to balance Islamic and western viewpoints on the issue of Sharia in Nigeria- a theoretical foundation for the much needed change!

The Sharia legal system in Nigeria
Cultural and historical traditions encouraged the propagation of Islam in northern Nigeria and by extension, Sharia. The quest for the integration of the Islamic legal code into the Nigerian constitution dates back to pre-colonial days. There are also records of unsuccessful attempts at entrenching Sharia during various Constitutional reforms. However, with the end of military dictatorship and advent of democracy, it became obvious that the people wanted a welfarist society, where poverty, insecurity, and widespread corruption would be effectively eradicated. A combination of these factors provided the background for the adoption of Sharia in Nigeria. As a result, the Sharia issue became an electoral promise in Northern Nigeria during the 1999 elections. It was in Zamfara State that Sharia was first enforced on January 27, 2000 (Africa Research Bulletin, 1999). Eleven other predominantly Muslim states in northern Nigeria also adopted the Islamic legal system soon afterwards.

Sharia in Nigeria and women’s rights
Some of the events following the adoption of Sharia legal system in northern Nigeria illustrate virtually the full range of human rights violations, at least by western bioethical standards. They also question Sharia jurists’ concern for humanity. Many overzealous interpretations have been added to Islamic codes contrary to what obtains in many older Sharia practicing nations. A few of such celebrity cases would be cited in this paper. Fatima Usman and Ahmadu Ibrahim, a young couple from Lambata, Niger State were charged for adultery (Human Rights’ Watch, 2004). Both were sentenced to five years’ imprisonment or a 1,500 naira fine each (approximately US$10.7). They were both imprisoned in Suleja because they couldn’t afford the fine. The duo had no legal representation during the trial, the judge did not tell them they could hire a lawyer, neither were they told the charges. On August 27, 2002, the same judge changed the sentence to death by stoning (Human Rights Watch, 2003), even with their absence in Court, on the basis that there was now Sharia in Niger State; also, the defendants were not informed of the new sentence. Some lawyers filed an appeal at the Sharia Court of Appeal on September 17, 2002. They were released on bail, but the case suffered several adjournments.

The case of Safiya Husseini, a divorced woman in her thirties reported by Human Rights’ Watch is also illustrative (Human Rights’ Watch, 2004). Also from a poor background, she was found guilty of adultery and sentenced to stoning by the Upper Sharia Court in Gwadabawa, Sokoto State, on October, 9, 2001. She had no legal representation during her trial. Yakubu Abubakar, the man with whom she was alleged to have committed the adultery, denied the offence and was acquitted for lack of evidence. Safiya was convicted on the basis that her pregnancy constituted evidence of adultery, and on the basis of her confession. The court rejected a suggestion that a DNA test be conducted to establish if the Yakubu was the father of Safiya’s child, the judge claimed that there was no reference to such test in Sharia (Bello, 2002).

The appeal on her behalf by several lawyers and nongovernmental organizations was heard in October 2001, and on March 25, 2002, the Sharia Court of Appeal in Sokoto State overturned the death sentence. This was on the grounds that; the Sharia legislation
applied in sentencing her was not in force as at the time of committing the offence, the nature of the offence was not clearly explained to the defendant, she was not informed of her right to legal representation; and that the court had convicted her despite the withdrawal of her confession (Women’s Aid Collective, 2003, Baobab for Women’s Human Rights, 2003.) Another similar case was that of Amina Lawal from Katsina State on March 22, 2002.

There was a slightly different episode of Sharia discrimination against some professional nursing staff of the Federal Medical Centre in Azare, Bauchi State. A new doctor in charge directed all female nurses to be Sharia compliant by wearing trousers and hijab (veil) as nurses’ uniform because they were practicing in a Sharia State, and that failure to do this would attract a sack. Many of the nurses were intimidated and thereby complied. Eleven of the nurses however insisted that such a dressing code contravenes their faith, they were therefore dismissed on April 24, 2002. Worse still, the State government also terminated the appointment of some of their spouses (Bello, 2002). The Nursing and Midwifery Council of Nigeria and nongovernmental organizations raised a protest which prompted the federal government to reinstate the sacked nurses in 2003.

This spread of radical Islam also led to riots, mob attacks, and vigilantes, producing the largest death toll in Nigeria since the civil war over Biafra in the 1960s. Over 10,000 people have died in Sharia-related violence - perhaps over 1,000 in the central states in the year 2004 alone (British Broadcasting Corporation, 2002, Marshall, 2004). Under these Sharia dictates, women are harshly subjugated. In northern Nigeria, women have been forbidden to rent houses and barred from riding motorbikes or traveling in the same vehicles as men. Taxi drivers have been caned for carrying female passengers. Zamfara State requires all high-school girls to wear a hijab and bars them from wearing skirts and other "Western" forms of dress. State officials have advocated public flogging of those violating an "Islamic" dress code. Under the legal system, women cannot be lawyers or judges. Judges in Bauchi State have told women to get married immediately or be sent to prison. One judge ordered four of them to pick out husbands from among the men in the court. A similar directive was given in Talata Mafara local government of Zamfara State with no threat of prosecution. Women are at a particular disadvantage in these criminal prosecutions since four people are required as witnesses in proving men’s involvement in adultery.

**Benefits of Sharia in northern Nigeria**

Many Muslims in northern Nigeria feel satisfied with the introduction of the Islamic legal code in their region. According to Yadudu, the benefits of Sharia could be described as claiming a heritage. This according to him is illustrated in Muslims new-found Islamic identity, and psychological satisfaction among others (Yadudu, 2001). Others have also seen the adoption of Sharia as a “dividend of democracy.” This is so because for so long, Muslims could not win the battle for self governance according to Islamic injunctions under the military regimes despite the fact that a greater number of the military rulers were northern Muslims. The adoption of Sharia has also launched Muslims into the control of the political machinery of northern Nigeria. The benefits of Sharia could also be seen in the claims of reduction in the rate of crime in northern Nigeria. Many Muslims feel now feel more satisfied with the Sharia legal system because it is speedier, cheaper and devoid of the allegations of extra-judicial influences characteristic of the nation’s legal system especially during the military era. The Islamization of the northern states of Nigeria has encouraged an integration of Islamic philosophy as the background for policy formulation and implementation in the region. Apart from these, prostitution has been banned while a reduction in promiscuity is believed to have been achieved. For these
reasons, the average Muslim in northern Nigeria view the introduction of Sharia as a blessing.

**The role of socio-cultural factors**

Certain socio-cultural factors could be implicated in the variation in the interpretation and approach to the implementation of Sharia in various Islamic societies. Concerning Sharia in Nigeria, it is necessary to examine the role of foreign influence. The interests of countries such as Saudi Arabia, Pakistan, Iran, and the United States of America may vary but deserve investigation. The use of Sharia to gain cheap political stature by politicians could also not be ruled out. Of course, the poor level of formal education in Northern Nigeria largely accounted for the relative ease with which politicians manipulate the common man to suit mischievous or egocentric agenda. Similarly, the crippling effect of poverty on the society leaves them with fewer options in life, no doubt, religion is the opium of the masses. The euphoria of the perceived heroism accorded the State governors and Sharia Court judges coupled with the traditional emirate and feudalism in Northern Nigeria account for the significant interactive influence of socio-cultural factors which paved the way for the adoption of the radical version of Sharia in practice in Nigeria. In other words, it was serving more than a religious agenda.

The bioethical explanation for this is that the society has been so stratified that hardly was there any variable equating the citizens except being fellow northerners. Individuals were no longer equal in many respects. Some live just to survive, the larger majority had little or no access to the basic necessities of life while a few others lived in wanton wealth. The larger majority were therefore at the mercies of the few individuals controlling socio-political influences in the society.

**The western versus indigenous value systems**

It could be argued that the ideological differences between people with pro-western values and others with indigenous and eastern orientations form the background of the seemingly irreconcilable differences in views about religion and global events. This has largely influenced the ongoing controversy about Sharia. By extension, Judeo-Christian philosophy has been perceived as antagonistic in the Sharia debate, and vice versa. In other instances, many conclude readily that pro-Sharia schools are anti-America and Europe. Similarly, the core western-viewpoint perceives core eastern admirers as possible terrorists with so much cynicism. The issue of religious orientation has polarized the world so much that it is projected into every policy and action of various power blocks. This of course may not allow for any objective appraisal and rational analysis of world events. It also has a great impact on the concept of bioethics in international human relations, and by extension the definition and application of ethical principles within and among various societies in the world.

**The question of autonomy and justice**

According to Aristotle’s Formal principle of justice, “equals must be treated equally, and unequals must be treated unequally”. This was the bedrock of the nations constitution as well as local and international laws on human rights to which the Nigeria nation is signatory. For example, Article 6(1) of the International Covenant on Civil and Political Rights (ICCPR), states that “every human being has inherent right to life. This shall be protected by law. No one shall be arbitrarily deprived his life” (ICCPR, 1993). Also the Convention on the Elimination of all forms of Discrimination Against Women (CEDAW), which Nigeria ratified on July 13, 1985, is prohibitive of any form of discrimination against women(CEDAW, 1985).

The flagrant disregard of the secularity of the Nigerian nation as entrenched the Constitution (Constitution of the Federal Republic of Nigeria, 1999, Flanz,1999) has been exemplified in the adoption of Sharia as a state religion in Northern Nigeria. The State
governors, however, have argued that Sharia applies only to Muslims, not to Nigerians of other faiths (Human Rights Watch, 2003). Others have argued for Sharia as a fulfillment of the fundamental values of the common Northern Nigerian, and not necessarily radicalism, since western value systems and euro-centrism is perceived as annihilating towards the expression of Islamic ideals and indigenous ways of life.

Autonomy is characterized by features such as: self rule, liberty rights, privacy, and individual choice. Some of the potential problems that may relate to the adoption of Sharia in Nigeria hinge on violation of human rights. These include; the right to life right to a fair hearing (ICCPR, 1993), right to be free from torture, degradation & cruelty (African Charter Article), right to equality before the law (1993) and right to privacy (ICCPR, 1993).

**Ethical questions arising**
The pattern of Shari adopted in Nigeria brings the following bioethical challenges; how is the right to life assured? Are women given the right to fair hearing? Is gender equality guaranteed? Is there rule of law? Is the right to women’s privacy assured? Are women’s right to freedom from torture, inhuman treatment, punishments entrenched? Should there be two separate legal systems in the same country? Should a radical version of Sharia be introduced in Nigeria? Must non-muslims be compelled to be Sharia compliant? How could the implementation of Sharia be more people friendly?

**In conclusion**
It is the fundamental right of a citizen to practice any religion of his or her choice, be it Islamic, Christianity or any other. It could be observed that there are different modes of application of Sharia and Islamic principles all over the world. No serious human rights violation has been reported in Libya, Kuwait, and Algeria. This is not so in Afghanistan, Pakistan, Sudan, and Saudi-Arabia among others. The pattern of Sharia adopted in Nigeria is driven by certain underlying socio-cultural and political factors. The extremes introduced into the implementation seem to be serving beyond religious interest. Other societies are advancing the rights of women. Sharia in Nigeria without modifications may set back the status of women and commonly held fundamental principles of ethics for years to come.

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From international (transnational) prostitution to international migration of labour in Nigeria

Kinikanwo A. Anele, Ph.D
Associate Professor
Department of Sociology
University of Port Harcourt
and
Emimeke Henry Dienye
Department of History
University of Port Harcourt

Abstract
Prostitution by female Nigerians is old. What may be considered recent is its transnational dimension. Arising from multiple factors that seem quite overwhelming, young females are compelled to emigrate to Italy and other European countries for commercialisation of their sex. Culturally and traditionally, women are seen as a special group that should not desecrate themselves through sex work, though men are considered to possess the inalienable right and power to violate the women. Prostitutes and prostitution are condemned in Nigeria, as the act is criminalised and practitioners driven underground. Those who cross the national frontier to sell their bodies and are unfortunate to be caught and arrested are repatriated. Way back home here, they are humiliated and denied justice. However, an emerging reality is that, prostitution is graduating (if not already) into the sex industry or sex sector of the economy. It has offered job to millions who would have remained unemployed. Above all, its contribution to the gross national product through the remittance of money back home by migrant Nigerian female sex workers oversees, is assuming an enviable place in the national economy. Yet, Nigerian are still moralising and damning the phenomenon. This work posits that there is an urgent need for paradigm shift in the conception of prostitution and prostitutes. Rather than see international prostitution as prostitution qua prostitution, it should be seen as international labour migration which it is already. Sex work should be considered as reproductive work and therefore legitimised. Accordingly, it is advocated that legislation should be put in place to change the extent legislation which criminalised sex work, thereby making prostitutes equal before the law. Sex work needs to be humanised and its practitioners treated as humans.

Introduction
Human rights abuses of women prostitute in Nigeria and indeed the world, are relentless, systematic widely tolerated, If not explicitly condoned. Violence against women are global social epidemics, notwithstanding the very real progress of the international women’s human rights movement in identifying, raising awareness about, and challenging impunity for women’s human rights violations. Most states and their agents have continually denied women in prostitution the right of association, the right to form unions liberty and security of person to be equal before court, the right to be free from all forms of discrimination, the right not to be subjected to torture or other cruel, inhuman or degrading treatment or punishment. Currently, women working as prostitutes are perceived as bad girls, contravening norms of acceptable femininity, suffering whore stigma and increasingly criminalized by the states in the international system. However, discourses on prostitution have shifted from socio-legal discourse towards a feminist discourse centred upon work, rights and women
liberties. The pertinent questions the new feminist discourses do raise include (1) Can prostitution ever be considered and seen as a legitimate form of work? (2) Can the state ever guarantee and respect the rights of women in prostitution? (3) What foreclose prostitution from being considered as a trade rather than an underground trade? (4) How true is it that women in prostitution are all victims? (5) How true is it that women in prostitution are a different category of women? (6) What role is expected of human rights movement in tackling human rights abuses that are prevalent in sex work?

**Perception of international prostitution**

Prostitution refers to the exchange of “sexual services” for money or object of value. The word exchange or sale connotes a voluntarily, non coercive transaction between two willing adults but the term prostitute is often used to include children and trafficking victims(U. N. D.P;1995, Jordan;2002, Davis;1993). Social and legal definition of prostitution clarifies for each society what constitutes an act of prostitution, who the legal parties to such act might be, and the laws, and punishment surrounding the behaviour. International prostitution and trafficking in humans are viewed from the same perspective and lens in the international arena, and are construed to be demeaning and violation of sacrosanctity of humans. The United Nations estimated that between 1 and 2million humans, including children are being trafficked every year worldwide, hence the clandestine rise in all forms of prostitution, with serious human rights abuses of the victims. As noted by Carol Bellamy, UNESCO’s Chief Executive Director trafficking, especially for commercial sexual exploitation has become a worldwide billion dollar industry surpassed only by drugs and weapon trafficking. Again, according to UNESCO’S figure, about 205,000 victims are trafficked each year from Asia, with South East Asia contributing 105,000, while the remaining 100,000 come from the Soviet Union. An additional 75,000 or more are trafficked from Eastern Europe. Latin America and the Caribbean contribute over 100,000 victims, while Africa contributes over 50,000. Carol Bellamy further noted that victims illegally trafficked are forced to engage in illicit affairs such as commercial sex, prostitution, pornography or are caught up in sex tourism industry with grave human rights abuses of victims. The world body never minced words in condemning trafficking and prostitution, as UNESCO declares:

*All forms of sexual exploitations are incompatible with human dignity and therefore violate fundamental human rights regardless of the age, gender, race, ethnicity or class of the victims.*

This declaration was expected to resurrect the spirit of ‘1948 Convention’ on Human Rights which had given birth to several other Convention and Covenants, including the ‘Trafficking Convention’ and those reached at Beijing’ in 1995. The condemnation of international prostitution and trafficking in humans (women and children) by the international community gained impetus from the Trafficking Covenant, which simply equates trafficking to prostitution. This invariably means that trafficking in “humans” and “international prostitution” are viewed as synonymous. Consequently, they are conceptualized as part of international organized crime.

Human rights and feminist movements alike across the globe are now questioning the entire basis of the international community’s position on international prostitution vis-a-‐vis women human rights. The feminist movements, argue that the conceptualization of “international prostitution” as an integral part of international crime which is equally seen as demeaning had contributed enormously to states abusing women in prostitution and denying them their rights as human beings. The conduct of states, especially as it concerns the denial of rights of women in prostitution does further raise or bring forth the issues of “rights” in working voluntarily in sex industry (prostitution). It does further raise the issue as to whether the purchase of sexual services by definition, is indeed a violation
of the human rights of the person selling or offering the services. Put differently, central to the aforesaid discourse is the perception of prostitution as a victimless crime. This is expressed in a legal maxim: volenti non fit injuria, meaning, there is no injury to one who consents.

The conceptualization of international prostitution as part of international crime has always meant the international community taking the following under listed positions: firstly, all women involved in international prostitution are victims, and secondly, the purchase of sexual services is a human rights violation. Premised on the above, the international community consequently advocated for the International Convention against All Forms of Sexual Exploitation (a.k.a. C.A.S.E). This Convention (C.A.S.E) was meant to achieve the total abolition of the sex industry (prostitution) and sex work altogether; and to enforce the non-recognition of the rights of adult women to voluntarily make an informed choice of work as prostitutes. Furthermore, the Convention was to help the international community categorize and situate the sale of sexual services as human rights violations which invariably translates or makes all prostitutes (women) passive victims, not as persons capable of being in control of the exchange (Jordan 2002; Davis, 1990; Davis, 1993, Human Right Charter, 1995). It also meant that women who choose to participate in prostitution are seen to be responding to economic pressure by commoditising sex rather than making a “choice”. In all, these notions see women in prostitution as suffering from false consciousness for supposedly not being able to appreciate their own oppression, exploitation and thus cannot intelligently exercise free choice over their body.

There seems to be a sort of paradigm shift in recent times. Whatever the arguments of the international community might be, some countries in the international system have decided to move away from the conventional negative perception of prostitution by giving the issue of women in sex work (prostitution) a second thought. The countries include Netherlands, Sweden, Australia, Germany, Canada, and the United States of America. Indeed, they posited that prostitution should be legalised, and by decriminalizing sex work, their horizon on women related issues had been broadened, thus enhancing their understanding of the phenomenon.

The efforts of the Netherlands towards the social inclusiveness of women in prostitution should be seen as a wakeup call to the rest of the world. In the Netherlands, the government, realizing the expansion of the sex trade in the 80’s decided to introduce policies and legislations that would help sanitize the industry ,rather than help push the trade underground through abolitionist laws. The first attempt to change the laws governing prostitution in 1993 failed, but was quickly followed by another attempt in 1999. This new attempt was a welcome development in the views of Marieke Doorninck (2000), hence her assertion that:

\[
\text{If a woman regards prostitution as the best way to earn a living, she has the same rights as any other worker. Any form of forced prostitution, pimping, or trafficking remains in the penal code, with a maximum penalty of six years imprisonment.}
\]

Interestingly, this new perception of sex work in the Netherlands guaranteed the rights of women in prostitution to choice, freedom, and bodily integrity.

Nigeria had just followed the position of the international community on prostitution hook, line, and sinker. The government of Nigeria readily found accomplices in the public and civil societies while engaging in act of disparaging repatriated prostitutes from Italy and other parts of the globe. A total of one thousand, one hundred and seventy eight (1178) women in prostitution were repatriated from various countries in the year 2000, with Italy accounting for a quarter of these figures (Nigeria Police: 2000).
Most of these girls actually took to prostitution out of their own volition after weighing the “real life opportunities” available to them. The Nigerian government on its part had consistently maintained and refused to acknowledge the fact that prostitution had grown into an industry with an approximated figure of 1-2 million prostitutes present in the country. While the issue of “international prostitution” rages on in the country, the government on her part genuinely believes that “international prostitution” had done an irrepressible damage to the country’s image within and outside. Accordingly, all efforts must be harnessed to tackle the perceived problems of “international prostitution”. The pertinent question here is, is it international prostitution or corruption perpetuated by politicians in the country that has done the most damage to the image of the country? Nigeria is a predatory State where politics is increasingly crude and violent. Its politics is still generally anti-people, anti-women, anti-human freedom, and anti-development. The country’s human poverty index is put at 41.6% by the United Nations Human Development Report (1999). The Report further puts the deprivation in education and knowledge index at 44.4%, survival deprivation at 33.8% and economic deprivation at 45%. The life expectancy remains at 52 years, adult literacy stagnates around 55% and access to safe water, as health services at 49%, and an estimated 33.8% of Nigerians are not likely to survive the age of 40 years. These gory details about governance and “dividends” of democracy in the “giant of Africa” and most populous country in black Africa, cannot in any way be linked to prostitution. Even if sex work could hardly be extirpated from our society, its nature and magnitude now can logically be linked to the contemporary governance and politics that is anything but anthropocentric.

The import of the above figures is that Nigeria is ravaged by poverty. Poverty in Africa, as it is obvious also begets despotism, totalitarianism, and kleptocracy. These are some of the characteristics of the operators of the Nigeria state. Indeed, the struggle for survival is so overwhelming and consuming that minimal attention is given to real development. There is no greater obstacle to development than the lack of basic human freedom. Human development is incomplete if it does not incorporate human freedom. In order words, the respect for the rule of law is at the lowest ebb, irrespective of the orchestrated rule of law posture of President Yar’Adua Administration which is selective in nature. It is pertinent to note that an unjust society cannot protect or guarantee women human rights. Similarly, such nation cannot guarantee the strict observance or adherence of international covenants or treaties. Obviously, Nigeria has not fared well, especially judging from the way she treated the repatriated prostitutes.

The Women Trafficking and Child Labour Eradication Foundation (WOTCLEF), the initiative of the wife of the Vice – President of Nigeria, Mrs. Goodluck Jonathan, has been providing the required rallying point for other non – governmental organizations that sees prostitution as demeaning and damaging to the international reputation of Nigeria and a violation of women human rights. Invariably, it follows that they (non – governmental organizations) are simply towing the line of the government on sex work.

Theoretical issues

The conceptual framework adopted in this chapter is the political economy approach. It helped in situating international prostitution within the context of transnational labour migration. To Ake (1981), the approach does acknowledge the inter-relatedness of phenomena, but gives primacy to economic conditions. He concludes that the approach does not take atomistic view of society in its method of analysis. We did not consider transnational prostitution as trafficking in women instead, we did situate it within the context of international migration system between Nigeria (the sending country) and Italy (the receiving country). The beauty of the political economy approach here is that it fuses or integrates all elements or aspects of the main strands of
the migration theories. It examines structures and factors in the sending and receiving countries as well as all the dimensions of the relations between them. It is within the context of political economy approach that Patterson (1987) defines the migration system as:

*Any movement of persons between states, the social, economic and cultural effects of such movements and the patterned interactions among such effects; a migration system comprises of (sic) a group of countries between which, there are movements of population, flow and counter flow of information and ideas.*

Fawcett and Arnold (1987) further note that for proper understanding of the links and relations within a migratory system, one needs to consider the links and relations in a broader political, social demographic and economic context.

The political economy approach sees international migration from the perspective of interactions between macro and micro structures (Castles and Miller, 1993). The macro structures refer to large scale institutional factors, such as the world political economy, which includes interstate relationships, law and policies concerning migrants. The micro structures are the social and informal networks as well as practices developed by migrants and their communities in order to cope with the consequences of migration. These complex networks bind migrants and non-migrants together in a complex web of social roles and interpersonal relationships and connect them across time and space, thus making migration flow becomes self sustaining (Boyd, 1994).

Our preferred theoretical approach clearly explains the involvement and the establishment of international support and obligations developed by migrants in the receiving societies and friends and relatives in the sending countries or societies. The transnational prostitution between Nigeria and Italy involves two countries within the migratory system, which points to the existence of relations between the two countries. Literatures on the political economy irresistibly establishes a link between dominant discourses on prostitution and the effects of trans-boarder migration on prostitution.

In the course of this work we had consultations with some heads of nationwide non-governmental organizations like the Women Trafficking and Child Labour Eradication Foundation (WOTCLEF), Civil Liberty Organizations, the repatriated prostitutes, the Police, and the Immigration Service of Nigeria. It is only the Political Economy that can concatenate these disparate entities and systemically relate them to the phenomenon being discussed.

**Migration and repatriation of sex workers**

Migration of female Nigerians to Italy and other European Union countries for prostitution is a recent phenomenon. In the last twenty – five (25) years, there was a steady increase in the number of Nigerian women emigrating to and living in Italy and other parts of Europe. While some of the migrants are legitimately employed, others are not. The surge in emigration from Nigeria to Italy and other parts of Europe, especially as it concerns female Nigerians, is attributable to the woeful, dismal performance of the economy over the years. On the part of the Italian government, an estimated nineteen to twenty five thousand (19,000 – 25,000) Nigerian prostitutes exist in Italy. Most of these female Nigerians are found on the streets of “Milan” and “Rome” and are generally without documented status. The undocumented status of migrant prostitutes from Nigeria and other non European Union nations participating in the informal sector of those countries are already underground. They are further driven underground due to governmental control. It is laden with human right abuses from both government and its agents.

Indeed, the local television (N.T.A.) was having a field day in beaming pictures of repatriated young Nigerian prostitutes from Italy and the rest of the globe across the
nation. Most Nigerians were shocked with indignation and shame at the sight of these compatriots. To them, these prostitutes were damned and therefore deserved any treatment meted out to them. The pertinent question is, why damn prostitutes and prostitution? Is prostitution inherently wrong? Prostitution in Nigeria has multiple entry points and occurring in formal (residential brothel) and informal setting (street surrounding). It is a future of major towns and cuts across socio-economic and geographical locations, hence, the treatment of Nigerian female prostitutes in Italy and other parts of Europe with cynical disdain is not healthy.

The government position on the issue of international prostitution seems rather churlish. The crux of the matter is that the government of Nigeria had gotten it all wrong because its position is premised on an unfair perception of international prostitution as part of international organized crime. Secondly, the position of government is probably based on the fact that our culture abhors prostitution. Consequently, prostitution cannot be considered as a legitimate form of work. As it were, culture is not sacrosanct and immutable; it is rather dynamic. If hitherto prostitution was culturally seen to be debasing, times and circumstances have changed. Thus, sex work needs to be given its pride of place. It is in this vein that we posit that the Government view has been injurious to the prostitutes and the spirit of the 1948 Convention on Women Human Rights. All legal regimes (of government) violate almost all the human rights found in, the Women’s Convention, ICCPR, the International Convention on Economic, Social and Cultural Rights (ICESCR), and the Covenant against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment. The rights commonly abused are the right to equality, the right to liberty and security of persons, the right to be free from all forms of discrimination, the right to be equal before the courts, the right to freedom of association, the right not to be subjected to torture, or other cruel, inhuman or degrading treatment or punishment, right to form trade unions. While these violations are perpetrated by the state and private actors, the source of the oppressors abusive power is law. This is a paradox with large.

Transnational (International) prostitution as a variety of transnational labour migration

In a world that is structurally divided along the lines of rich and developed north and the poor and underdeveloped south, it is a foregone conclusion that such dichotomy will translate into economic inequality within the global system. Nigeria, a nation in the south, is bedeviled with many social, political and economic ills. The emergence of international prostitution in Nigeria in the last three decades seems to be associated with economic deprivation, pressure to meet social responsibilities of the migrants towards their families back home, and the attraction of better economic conditions in Italy and other European countries.

Truly, the sex industry in Nigeria keeps expanding to the extent to which it could be reasonably referred to as commercial sex sector that is integrated into the economic, social and political life of the country. As a matter of fact, an unofficial estimated population of women in sex work in Nigeria is put between 2 and 5 million. The International Labour Organisation estimated that ₦100 million is remitted home by migrant Nigerian female sex workers overseas annually. The multiplier effects of the huge amount injected into the country’s economy by the prostitutes is better appreciated by financial analysts, economists and visionary policy makers. What is not in doubt is that, the industry has directly contributed to the employment of both male and female prostitutes who, otherwise would have remained unemployed and become part of already simmering social time bomb waiting to be detonated. Again, it has contributed to national income and economic growth of the country. These facts that should not be moralised.
Given the restriction imposed by the Italian immigration laws and other European Union countries, the most plausible way for female Nigerian emigrants to enter Italy and other European Union countries is to marry “phony” Italian (or European) husbands or through other illegal means. It is pertinent to note that most female Nigerians who either migrate legally or illegally to Italy and other parts of Europe share one common aspiration or intention i.e. to search for employment in foreign land. Because of the constraints of the immigration laws, the dreams and aspirations of these women, especially prostitutes become almost unattainable. Their illegal status forces them and their dreams underground. Thus, they are compelled by circumstances to have recourse to prostitution, which most of the European Union countries still consider part of the “informal sector” that is laden with human rights abuses. What this means, therefore, is that these women would be exploited by both the government and society that see them as “alien”, “foreigners” or “exotic” black girls. Since racism is the central element (hidden or explicit) in all form of stigmatization, one begins to appreciate the fate of these prostitutes.

Sadly, female Nigerians who prostitute in Italy and other European countries find themselves in a position that can be best described as “in between” or as a “gap”. Here, the activities (work) of these women are neither classified as criminal acts nor do they have the status of work. The snag here is that irrespective of their status, there is a demand for the services of these migrant prostitutes. Indeed, this is paradoxical. Gleaning from the above, we humbly submit that migration cum prostitution in Italy (and the entire Europe) should be considered as a variety of transnational labour, akin to the work performed by all women under diverse social relations.

We are not oblivious of the paradigmatic implications of the view espoused here. The corollary is that, within the migratory system, there is need to examine the causes and factors associated with international prostitution in the receiving country, which in this context is Italy and other European Union countries. Here lies the relevance of the observation by Trung (1995) that:

The coincidence between changing gender relations of the symbolic and subjective level and the emergence of a new subjective level and the facilitating (sic) the growing incorporation of sex affective services in industrial relation (sic) the corporate culture requires a high degree and frequency of mobility among executives whose needs must be created for new forms of sex affective services.

Extending the frontiers of his argument Tung further argued that the sex industry has become visible in mega cities in industrial nations and with globalization it has been integrated into modern social relations. He concludes as did Sassen-Koob (1984) Morokvasic (1993) and Phizacklea (1983) that the trafficking in women and girls for the purpose of prostitution should be seen as one aspect of transnational transfer of sex affective labour from low-income areas to high income areas to fill gaps, which cannot be filled by indigenous labour (in the receiving countries). However, the international community begs to disagree with this viewpoint. The international community believes that trafficking for the purpose of prostitution is wrong and demeaning to women, and therefore, should be stopped. Implicitly, the role of the Police as law enforcement agency is rhapsodised.

What has become worrisome, especially as it concerns policing is the possibility of the Police to prove substantially that sex trafficking of the so-called organized crime groups created or is capable of creating reasonable threat to the Police or the society generally. The only claim is that, the women had been (are being) traded, indentured and worked as prostitutes in slavery-like conditions. We noted earlier that prostitution is a victimless crime. The pontification by the government is uncalled for. If the government care for the
governed, why create the conditions that force the citizens to emigrate to other countries where they are humiliated.

In policing prostitution, the power of the Police is accomplished through an alignment of Police interest with those of the media and the public. In other words, the Police and the media work together to create news on the international migration of sex workers; framing it within the broader context of organized crime. As a result of this contextualization, an unquestioned moral judgment runs through the media since women in prostitution are seen and generally construed as human beings worthy of sympathy and understanding, and as victims forced into sexual servitude or as victims of circumstances who are desperate to come back home. This viewpoint is given credence through the huge efforts and resources being put into Police raids, which are allegedly meant to rescue the women from sexual slavery and organized crime syndicates.

The criminalization of sex trade as well as repressive moral conventions that serve to regulate women’s sexual labour and their bodies are not acknowledged in the media. Again, the restrictive immigration policies do not recognize those whose economic and social rights are being violated in their home countries. Furthermore, the global economic forces that contributed to their (repatriated prostitutes) actual victimization across the globe have also been ignored. What is more, the media has continuously ignored asking whether the women’s right as guaranteed by the U.N. Human Right Code had been violated by the enforcement of legal and immigration law. In the same vein, questions are not asked whether both the present biased criminal laws outlawing sex work and immigration policies actually contributed in encouraging conditions for the exploitation of women.

**Interaction with repatriated sex workers**

The sex workers were interacted with and equally subjected to focus group discussions. Our findings show that most of the girls (repatriated prostitutes) are poorly educated, with a few having completed the elementary education and also a few with secondary and tertiary education. Two main groups were distinguished on the basis of their occupation before emigration. The first group consists of women that were engaged or involved in sex work back home, but were without experience in servicing expatriates, while the other group comprised women that had experience in servicing foreigners back home. It is not improbable that the quality of service rendered in the foreign land differed among members of the groups, with the latter group having an upper hand.

The recurring decimal in the accounts of all the repatriated prostitutes is that they all had “raw deals” in the hands of the Italian and Nigerian authorities. The reasons for their deportation were no more than illegal entry and prostitution. They all talked about the long period of detention without food, or shower, gang rape, physical assault, theft of money, emotional and psychological torture, and death of their friends in Italy. In Nigeria, all the girls alleged that the officers of Immigration Service had free “rounds of sex” and demanded foreign currencies in exchange for their freedom.

From the account and experience of the repatriated prostitutes, the abuses suffered were both local and international. Furthermore, there is a clearer and better picture of the patterns of transnational migration. One pertinent point to note is that the experiences of these repatriated sex workers brought forth the fact that traffickers today depend on demand difficulties and danger they anticipate in the course of their business. It is our submission that the traffickers and prostitutes are only taking advantage of transnational social space created by transnational movements.

It is important at this material time to consider the difference between the concepts of international migration otherwise known as transnational movement (which encompasses regular and irregular migration, and refugees – a la Aneke, 2003: 211 – 214), and
trafficking. The two are often confused by some people. Unlike trafficking, international migration denotes freedom of choice of movement by the migrant, for personal gain devoid of deceit for socio-political and environmental reasons.

Trafficking, on the other hand, refers to:

*All acts involved in the transport, harboring, or sale of persons within national or across international borders through coercion, force kidnapping, deception or fraud, for purpose of placing persons in situations of forced labour of services such as prostitution, domestic servitude, such as debt bondage or other slavery like practices (UNESCO; 1999).*

From the above definition, it seems logical to reserve the term for a situation in which a person is hired, cheated or forced into travelling to another country to work there. The cases of repatriated prostitutes studied showed that the girls decided to go abroad, knowing the risks, contrary to the public opinion that all the women who work as prostitutes abroad are victims of trafficking. This perception is wrong. In fact, it is very difficult to distinguish who is trafficked and who is not.

A woman may decide to go abroad, knowing she has to work as a prostitute and then finds the conditions under which she is likely to work and the payment of debt, the interest rates, unacceptable. Another woman may be hired or cajoled into the trade but decides in the circumstances that her best option is to go on. Under such circumstances, it becomes problematic to situate this latter case within the context of trafficking.

Granted that sex work is the kind of activity (occupation) the participants elect to engage in, arising from the societal pressure that so impinge on them which they hardly could resist, some people are still opposed to it.

**Appraisal of the case against prostitution**

The foreign media, especially those based in Italy tried to make transnational prostitution part of our international image. They achieved this by selling to Western tourists and expatriates (men) the notion of how cheap it is to have an endless sex with exotic Nigerian female migrants. However, it is the same media that had helped sway public opinion against the prostitutes. By contextualizing sex work within the broader activities of organized crime, this viewpoint has given rise to the pathetic characterization these female prostitutes are forced to embody. Our local media and the public had swallowed this line of thought hook, line and sinker, with the Nigeria Television Authority (a local network) leading the pack in disparaging these women.

Most arguments employed by people in condemning prostitution in Nigeria are anchored in the fact that they do not consider it as a legitimate or an acceptable form of women’s work since sex is seen as sacred and therefore should not be abused. Thus, people see sex more in relation to economic practices. This had provided a platform for the questioning of existing accounts on prostitution and for others to justify their support for prostitution.

Extant positions emphasise that women are more vulnerable to fall into prostitution because of the demand for sex without love or responsibility by men. As it stands, prostitution is seen as both exploitative and demeaning for women. Consequently, while engaging in simulacra of rescue and protection, the proponents of this line of thought usually look to the abolition of prostitution. The bases for this position are the notion of inherent wrongness of prostitution, which inadvertently leads to wrongness of prostitute themselves, and the Penn State report and the non-acceptance of prostitution as legitimate form of work.

The Penn State report emanates from a meeting organized by the United Nations Educational, Scientific and Cultural Organization (UNESCO). The UNESCO and Coalition Against Trafficking in Women (C.A.T.W.) report argues that the sale of sex is always for the benefit of and exploitation by men in patriarchal societies. The report also
opposes human rights argument for freedom of choice and action by comparing the sale of sexual services to slavery which is totally discredited on ethical grounds (Jordan, 2002).

The arguments in Nigeria further note that prostitution lobby is a paternalistic Western invention intended to protect the rights of prostitutes in the West while ignoring the double harm of poverty and exploitation of prostitutes in the developing world. Secondly, that prostitution cannot be accepted as legitimate form of work and women have no right of choice of becoming prostitutes. Lastly, the argument points to the failure of international law and women movements to identify sex work as a form of violence against women. In conclusion, they see sex work as inherent violent to the physical and psychological self.

By focusing on sexual economics most of the arguments try to draw a correlation between prostitution and other types of human work including marriage, thus giving credence to for Emma Goldman’s (1969) assertion:

*Nowhere is a woman treated according to the merit of her work, but rather as sex object. It is merely a question of degree whether she sells herself to one man, in or out of marriage or to many men.*

Goldman’s subtlety agrees with Davis (1993), who notes that “standard courtship rules may require women to present themselves as object for sale…women’s power to attract is their capital, which they must invest carefully to ensure an adequate future income-a man who can pay a good price”. These two views clearly capture the picture of the Nigerian society and situation of women where male-female interaction, whether dating or marriage, is greatly influenced by the cash nexus of sexuality.

A critical appraisal of our society shows that women are being continuously forced into sexuality roles and into the (sexual/domestic) servicing of men, in order to sustain themselves. From this perspective, it is simply the degree of overtness, which separates the prostitutes from other women. This necessitated the argument that in marriages, women have less control over their daily lives as compared to the prostitutes, consequently, the protagonists of this argument see marriage as a form of “prostitution” in which women receive poor recompense for their work; and are more vulnerable to violence from their husbands.

Another strand of the arguments condemning prostitution in Nigeria borders on the issue of reciprocity and choice. Prostitution is rationalized as laziness. Often, derogatory references are made to poor women taking to prostitution as a quick way to rise up the economic ladder. In fairness to them, this represents a decontextualized interpretation of women’s responses to the question of why they are working as prostitutes. Depending upon the way the question is asked, women often reply that they do so for money, which is then misconstrued as laziness and greed without taking into cognizance the powerlessness of marginalized women in Nigeria’s economic political and social order.

The rationalization of prostitution as laziness has contributed in no small measure to the diversion of its view as an extreme form of sexuality to commoditization. Other specific grounds on which prostitution is condemned in Nigeria include indignity, physical and psychological abuses, emotional pains, diseases and traditional (cultural) values. The salient point that needs to be noted is that women are frequently subjected to diseases, injury and physical abuses in their work places such as offices and factories as well as in their home. This fact was attested to by several women in the city of Port Harcourt.

In a survey conducted in the city of Port Harcourt where the above listed grounds were put to test, the result confirms that the alleged inherent danger or grounds for condemning prostitution do exist in the homes. What needs to be understood and recognized therefore
is that prostitution in Nigeria occurs under a wide range of circumstances some of which are better than what obtains in homes whereas some are worse than the conditions on some homes.

An appraisal of all the arguments condemning prostitution in Nigeria shows that they are all hinged on three key related phenomena, namely, patriarchy, poverty and powerlessness. Besides, there is the problem of our culture which abhors prostitution. Consequently, sex work cannot be accepted as a legitimate form of work. However, the fact remains that, there is a sex industry in Nigeria. As observed earlier, this industry has expanded and assumed the status of a commercial sex sector which has become integrated into the life of the nation.

Our humble submission here is that, the question of legitimacy of prostitution should not arise. Instead, government efforts and those of civil societies should be synergized and directed towards sanitizing sex work in the country. It was noted earlier that a lot of fortune is remitted back home by migrant Nigerian female prostitutes overseas annually. Obviously, prostitution in the present world is all about money, choice and perception of women and rights which makes it imperative for the government to decriminalize it. Indeed, if truly our government sincerely accepts the jurisprudence of all the International Conventions which she is a signatory to, especially those bordering on human rights, then there should not be difficulty in appreciating the dawn of new realities about sex work and the need for paradigm shift in its perception on conceptualisation.

At the operational level, there are divergent views in Nigeria on the roles of civil societies in galvanizing public opinion either for or against international prostitution. If we compare the level of activism of civil societies in Nigeria with regard to the struggle to humanize sex workers, to what obtains in other countries, we cannot but consider as piffling efforts the activities of such groups in our country. In contradistinction to the situation in Nigeria, in countries like Hollan, Australia, and Sweden the efforts of civil societies are already off the ground.

Australia provides a good example of a country that has acted proactively towards sex work. In this nation, for example, a non-governmental organization (NGO) known as Sqwis is doing so much to bring the plight of prostitutes to the attention of public and government. The activities of the NGO involve developing foreign-language centres and employing bilingual staff. Interestingly, the clinics established to cater for the needs of the sex workers are free. Medicare card, medical insurance or personal identification are not required to obviate the usual bottleneck associated with healthcare delivery. Furthermore, the organization is providing confidential welfare counseling and support services.

Again, because of the collective efforts of NGOs and government in creating a humane atmosphere for the work, which has reasonably reduced the perception of prostitution as an illegal work, an organization known as the Scarlet Alliance, an umbrella body for sex workers in Australia, in alliance with other organizations, is now lobbying for the issuance of work visa to migrant sex workers. The organisation is equally mounting pressure for the development of social responses to the problems of migrant sex workers, which will take into cognizance the merit of individual cases instead of the policy of blanket compulsory deportation.

An unbiased reflection on the case of Australia irresistible makes one to appreciate a society that understands that prostitution, for many women, is a matter of “choice” and a path to independence. The direct opposite of Australia’s case is what obtains in Nigeria where people still believe in criminalizing and abolishing prostitution through legal regimes. Within the human rights movement in Nigeria, much effort are still being
channeled towards guaranteeing first generation rights to the detriment of second generation rights (social, economic, and cultural rights).

To many people, culture is held to be sacrosanct and immutable. Our culture damns prostitution and prostitutes. Consequently, anybody defending the rights of women in prostitution is construed as lacking in self esteem and discipline. The same view is held of any civil society defending the rights of women in prostitution. Since the position of government on international prostitution stems from those of the international community which sees prostitution as demeaning and violence against women, it would be foolhardy for any civil society act to the contrary.

In Nigeria, most of the laws used in controlling prostitution are fashioned along the lines of property law. Women are forbidden to sell themselves because their bodies are deemed to “rightly” belong to men. This has made it difficult for women to liberate themselves and adopt a common stance on the legal suppression of prostitution, despite what is regarded as its (legal) inherent sexual exploitation that is prevalent in our society.

The implication of not legitimizing sex work in Nigeria is means that the country clandestinely recognizes the social stratification among the women folk. It also means that the right of some social categories are better protected and recognized. Besides, there is the need to reinvigorate the efforts of human rights movements in educating the government and sensitizing the public about the human rights abuses that are prevalent in the sex industry in Nigeria and the need to eradicate them.

The imperative of paradigm shift in the discourse on prostitution

One of the demands of sex workers around the world is the recognition of their trade (prostitution). The supposed difficulty in accepting sex work as paid and legitimate work is premised on the belief that sex is affective and it is between two equal partners; therefore, it cannot be sold or have an exchange value. Consequent upon the above, the perception that some women can sell sex, which gives some men the power to buy, is somewhat seen as demeaning for all human beings, is erroneous. Prostitutes or sex workers have continually maintained and demanded that sex work be recognized and seen as an extension of feminist demand for the recognition of all kinds of reproductive labour as work.

Our position is in tandem with the feminist demand. We therefore humbly submit that time is long overdue for sex work to be recognised and legitimized. Put differently, we posit that prostitution should be seen as a legitimate form of work hence unconditional support and recognition should be extended to in Nigeria. We are not oblivious of the theoretical and practical difficulties in categorizing sex work hence the question what kind of work is prostitution? There are two different answers to the question. The first is that prostitution can be seen as reproductive labour, akin to the work performed by all women under a diverse range of social relations. As Sanghera (1977) reiterated:

*It is important to state whether performed within the confines of the household, under family relations or in the market under commercial relations in exchange for a wage, all reproductive labour is work; it describes fundamentally necessary work undertaken in order for human society to multiply itself and to reproduce its capacity to work and exist as human beings.*

The second answer is that prostitution can be likened to the work of an artist or a therapist, as a kind of services performed by skilled people. As posited in some quarters, this description of sex work best fits the geishas and the courtesans of the recent past and can be likened to today’s sex workers who see themselves as entertainers. It is worthy of note that many women performing artists are always seen as ‘immoral “because of their alleged liberal attitude to sexual codes. The description of sex work as entertainment takes prostitution beyond the paradigm of demand and supply or the
framework of necessity (survival for women and gratification for men) and assumes a certain level of skills in the prostitute. Closely related to the above is another perception of the sex workers as entrepreneurs. According to this viewpoint, the sex worker does not need an employer because the prostitute packages and sells her clients.

Another dimension to the paradigm shift boarders on the issue of inherent wrongness of prostitution, which inevitably leads to wrongness of, prostitutes themselves. This point of view affirms the dominant cultural and legal discourses on the essential corrupt nature of prostitution and the supporters of prostitutes. Not only culturally but legally and politically, over the last century prostitutes had been labeled “bad” and “deviant”. Painfully, this was at a time when the ideals of equality and mutual coexistence between men and women was becoming widespread outside the continent. It is regrettable that even today, African countries like Nigeria, Benin, Togo, etc., are busy setting the “clock of progress” in reappraising prostitution backwards. Prostitution is still increasingly being designated as the dark underside of “normal” sexual relations in our culture. With the advent of new public concerns about HIV and AIDS, the prostitute has been singled out as a particular threat to the health of Nigerians.

The cultural stigmatization of prostitutes exposes them to violence by men. At the same time, their recourse to legal redress is significantly reduced as most African societies still damn sex work. Prostitutes who are raped are even less likely than other women to receive fair treatment in the judicial system. For the “Italos” (the repatriated prostitutes) the question of fair treatment in “Rome” and “Lagos” is way off the mark.

Nigerian female migrants who prostitute in Italy are often doubly stigmatized because migrants from the third world are often labelled as “others” or “aliens” by the Italian society, hence the active connivance between society and government to shabbily treat female Nigerians involved in prostitution in their country. In all forms of stigmatization, racism is the central element (hidden or explicit). Worthy of note here is that, the different myths and notions of the black woman’s sexuality is better understood in the light of colonialism and imperialism, which have produced ideologies that are deeply embedded in the consciousness of many cultures in Europe.

Paradigm shift is necessary because of the need to contest rather than confirm dominant cultural discourses on sexuality. Nigerian society is one where sexual differences are usually talked about via the notion of women’s bodily submission. Women’s bodies are marked out as vulnerable, violable, and possessable in hero sexual intercourse. Thus, their women bodies are said to be entered or penetrated by men’s bodies. Young women are said to lose their virginity, while prostitutes are seen to sell themselves. This means that women are perceived or considered to lack bodily integrity and thus bodily autonomy. In our culture today, this is akin to a deficiency in self honour. Prostitution is not and should not be seen as referring to women not having self honour or self esteem; rather it is about “choice”, women’s rights and the non recognition of women’s reproductive labour. The non-recognition of women’s reproductive labour in the first instance is what had helped to create conditions for women’s exploitation.

Conclusion

As globalization became a mantra of the world, the pertinent question is why not prostitution? Prostitution should not remain damned or continue to suffer definitional exclusion as legitimate work. Date available irresistibly point to the fact that international prostitution is analogous to international migration of labour, which contributes immensely to the growth and development of Nigeria. The trade should be integrated into the national economy. Accordingly, we call for legislation on prostitution; a legislation that will free prostitution in its entirety and guarantee, protect and respect the rights of women in prostitution. Such legislation will present opportunities to regulate the business,
make it more professional, eliminate criminal activities within the sex sector and improve working conditions of the prostitutes.

Prostitution may have presented problems to social commentators. For many women, it is simply the way life is. Every effort should therefore be made to support migrant sex workers in all parts of the world in their struggle for the right to work safely, with dignity and to be free from exploitative and oppressive work conditions. Besides, an understanding of prostitution related migration as continuum in all complexities will essential to future studies and coherent policies, which will translate into general emancipation of women in Nigeria.

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The undercurrents of religion and permeation of poverty in Nigeria

Elias Darlington Anzaku, Ph.D.
Department of Economics,
Nasarawa State University, Keffi

Introduction
Ethical and economic questions relating to how and where in religion is placed in our society are rooted deeply in our understanding of the role in which beliefs have in the lives of our communities, the nature of these communities and how we value and respect religion as a way of life. It does portend on the readiness of religious idealists of all faith to address this challenge of acceptance and to fathom a way of life that can ease the burden of access to moral solitude and to appease heavenly reward. Yet, the struggle to secure even the most minimal comfort here in Nigeria has increasingly become far less attaining.

Sadly, religious communities within all traditions have little by explicit teaching to counter the trend under which there is increasing misery and poverty prevailing on a wide range of society’s development intervention programmes. While ethical and economic imperatives of religion appear clear and have never been forgotten by different religions, the direction which they might offer to salvage the poor has remained unclear as this group of under-served has continuously remained pauperized and oppressed.

The poor has often been excluded from the central arrangement of the religious underpinning except to be reminded of being consoled and comforted for ascending to beautiful heaven hereafter if all protests are averted against their rights, luring themselves into moral oblivion of complete submission to deity. Of course, the enmeshing of Nigerian poor into undue mitigate acceptance of colonialism as a twin apostle of religion further exacerbates the potency of religion to bridge inequality and inability to correct imbalances that already existed in the Nigerian society. Poverty in this process is an epileptic phenomenon that reared easily as colonialism blossomed under the aegis of religion.

For colonialism to locate its appropriate exploitative permutation, religion was extensively used to expropriate the toiling masses and the Nigerian society. Indeed, the officially accorded significance to religion is no guarantee that it will matter much to the poor people and their acceptance of perpetually remaining in poverty for a vain glorious accession to heaven through sublimation and supplication to deity even amidst filthiness. At the same time, perfidy of thought enmeshed as ridiculous and superstition, anchored in religious teachings which permeated distorted initiatives that could not present an understanding of the danger, religion has placed its adherents to endorse poverty as a way of life; instead it raised much promises of better things ahead as the poor ascend to heaven. Religion has an undercurrent under which many ills are enmeshed and reared to sustain the intents of the benefactor and the lowly phantansies of the hapless humans in Nigeria.

This background explains the basis of the thesis therein in this study.

Religion and the essence of human activities
Religion has prevailed human activities dates back to the early man. The early man was clouded with isolating idol gods and establishes rules of worship to these gods. The pre-occupation of man with the conception of God and methods of reaching him was quite eternal and metaphorical. The physical involves the appearance and obeisance to the deity. This makes us to view religion as a set of beliefs and practices that relates to gods and God for polytheist and monotheist respectively (Thoma and Dandson, 1991). In all
shades of human development their activities have been cloned with religious beliefs and informed deeply by thought of where thence can one seek solutions to his problems as well escape to, once the mortal soul is demised. Therefore, the question whether religious beliefs have objective truth of solving human problems lend on human thinking and not necessarily on the question of theory (Marx, 1845). Certainly, in practice, man must prove the truth, that is, the reality and power of many sidedness of his thinking. This dispute over the reality or non-reality of thinking which is isolated from practice is purely hedonistic about life hereafter as canvassed by religious teachings.

However, Thoma and Davidson (1991) saw human activity emanating from religion through the conduct of activities connected to the worship of God or gods. A system of beliefs consumed under the ambit of religion can define human activity in terms of ideological strands. From human history, religion is known to be a powerful force that affects the attitude and behaviors of individuals. Rad (2008) observed that religions serve as sources of human activities where ethics construe the principal activities of socialization and lifestyles of generations are purported to be shaped through it. This is often effected through espousing a series of prescriptions that concerns what is right or wrong, good or bad, desirable or detestable behavior. Thus, religion has infected the thinking of mankind in all shades of his moral solitude and productive life.

The fact holds in the light of Ludwig Feuerbach, that religious self alienation and the duplication of the world into a religious imaginary world informed the secular nature of the human activities. Yet, Marx (1845) believes that secular foundation detaches itself from itself and establishes itself in the clouds as an independent realm which can only be explained by the self cleavage and self-contra-dictoriness of this secular basis. This portends that religion must be understand in its contradiction and the removal of the contradiction which allows one to appreciate the earthly family as the secret of the holy family which in essence makes Marx to ascribe religious activities as spiritual bamboozling of the workers and the masses. A clear perspective must be stated that religious essence into the human essence is no Abstraction inherent in each human activity. It is rather the reality of religion that ensembles social relations and which in itself is a social product. Therefore, social life is essentially a practical human activity. This is because all mysteries that mislead theory to mysticism find their rational solution in human practice and in the comprehensiveness of this practice (Borodulina, 1984, Wurmbrand, 1981, Engels, 1888).

In furtherance of this, Lenin (1981) showed that religious survivals through human practice could be overcome only by patient and persistent ideological training. He stressed the impermissibility of insulting people’s religious feelings since this can only serve to strengthen their prejudices. Indeed, religion has shaped the thinking of people to perceive issues from many sidedness and have placed social roles of people in question in view of rational expectations from human activities. Religion has left many people to live in want and poverty since there is more assurance of a better heaven even if living on earth in a deplorable condition were not acceptable by human standards. Most have chosen it as a way of life rather than work to improve life and living conditions that give them even better hope of God’s heaven.

**Religion and poverty**

The deepest root of religion today is the socially downtrodden condition of the working masses and their apparently complete helplessness in the face of the blind forces of capitalism. This blind forces everyday and every hour inflicts upon ordinary working people the most horrible suffering and the most savage torment, a thousand times more severe than those inflicted by extraordinary events such as wars, earthquakes, etc (Lenin,
1909). Lenin further stressed that men lived under perpetual fear entrenched by religion and this is certainly the fear of the blind force of capital. This is blind because, it cannot be foreseen by the masses of the people; a force which at every step in the life of the poor masses threatens to inflict and does inflict sudden unexpected accidental ruin, destruction, pauperism, prostitution, death from starvation; which are all inherent in the root of modern religion. No religion can eradicate poverty from the masses of oppressed people. They are subjected, strangulated and crushed by capitalist hard labour and who are, at the mercy of the blind destructive forces of capitalism to earn a living.

Even religious teachings emphasized that he that cannot work cannot eat. This in essence entails one selling his labour no matter under what conditions to the capitalist to earn a living. Religion therefore, is one of the forms of spiritual oppression which every where weighs down heavily upon the masses of the people. Religious beliefs make the masses to be overburdened by their perpetual work for others, by want and isolation and to exercise restraint in an unmitigated plea of acceptance to remain in perfidy of oppression and poverty with the hope of being an earthly peace maker. Religion has taught people to be submissive to those in authority, religious leaders and pay obeisance to God with the hope of accessing Godly heaven. Indeed, those who toil and live in want and poverty all their lives are taught by relation to be submissive and remain patient while here on earth, and to take comfort and solace in the hope of a heavenly reward. And those who live by the labour and exploitation of others are taught by religion to practice charity while on earth, thus offering them a very cheap way of justifying their entire existence as exploiters and selling them at a moderate price tickets to well-being in heaven (Lenin, 1905).

In essence, just as Marx (1845) stated, religion is opium for the people. It is a sort of spiritual booze, in which the slaves of capital drown their human image, their demand for a life more or less worthy of man. Religion enmeshed people to be submissive to slaves of capital and this has made them to accept whatever wages offered to them for subsistence. Slaves of capital rarely earn a living wage which could make them move out of poverty. With a living wage, they can save, invest and embark on massive consumption of goods and services which are accessible and affordable with unexploited hard labour. Religion has permeated poverty through exploitation of man by man. While others will have to serve others and remain in poverty, others gain affluence, all endorsed by religion.

In Nigeria for instance, during colonialism, many people were deployed into forced labour and religion was used to pacify them into undue submission to their exploitation by the colonial masters. Even their goods and services were sold at paltry exchange and which cultivated the phantasmagoria of peasants striving to earn a living amidst anarchism instituted by colonialism blossomed at the embers of religion. Colonialism penetrated into Nigeria largely with religion downplaying the antics of interpreters and chanting choruses of a better life here after, if we accepted fellow humans as equal before God. Those colonialism affected most, were peasants and ignoramus masses, who have wittingly and willingly volunteered to ascend to heaven for a more hopeful eternal life to the advantage of the flabbiness of ready exploiters amidst their oppression, torture and rape of our economic resources.

Colonialist used religion in Nigeria to beg, haggle, exploit, pacify and reconcile the masses into accepting exploitation as a necessity ordained by religion with ultra superiority, such that there was complete submission to obeying supposed leaders of exploited class. These same peasants having been so submissive to spiritual morality were often jackbooted by colonialist who resorts to applications of guns and gun powder to scare them from any revolutionary ploy.
Religion has deepened poverty amongst Nigerians in many phases. For instance, Kukah (2007) observed that in Nigeria, pastors scavenging for fortunes in the name of leading souls to God through the organization of endless spiritual trade fairs called revival and vigils, hoodwinked and reduced ordinary Nigerians away from the culture of hard work instead of developing a truly Christian ethic to wealth. The absence of hard work and reliance on spiritual hope for improved conditions of leaving tantamount to accepting to live in want and poverty. An array of social strata of Nigerians is engaged in this practice and this heaps a sigh of burden of poverty that ensued on such ignoramus spiritual opium masses of worshipers.

Governments and individuals have used religion to cajole people into accepting their obnoxious policies of extortion and of divide and rule. For instance, in Kano State, the perceived orientation of the apparatus of the state to pacify and satisfy the desires of vested elite interest has come into conflict with the yearnings and aspirations of the poor people. Even amidst the populist stand of the state government in championing the course of sharia, the poor masses have staged violent demonstrations against the Government (Mohammed, 2009). Clearly, this demonstrates that state governments in Nigeria which claimed to have implemented sharia are indeed far from enshrining the principles of Islamic welfare state (Ilesami, 1995, Shehu, 2007, Vikor, 2005) that ought to unleashed ordinary people from the prangs of poverty. Rather, they hide under the cover of religion to unleashed suffering on the toiling masses of oppressed voiceless citizens.

**Overcoming religion and poverty**

The eruptions of crises in many parts of Nigeria have been fraught under the guise of religion. A crisis in the North has often triggered effects to other parts of the country in the ambit of religion, and this indeed, is infused in modern class consciousness of the masses that awaken their struggle for emancipation. The poors’ rise to struggle for their overcoming slavery of capital make them to locate half the level of their exploitation and this constitute the bane of agitation over rights and privileges denied to them (Lenin, 1981, Borodulina 1984).

There is generally poor access to job opportunities, with little or no access to basic needs in education, health, housing, improved living conditions, income and participation in governance by the masses of Nigerian people. All these, the people who are largely religious in their reflective flabbiness were duped by religious sentiments that linked access to needs to be farfetched for the mere fact that the deity is yet to attend to their cry. To overcome this, we must lend our support to ensure that government basic needs to the people with no interference from religious bodies and the elite class. Religion must be declared purely a private affair in Nigeria. The masses of Nigerians must break all ties with religion and governance such that they can no longer be used by government machineries and the elite class to cause crises that could enmeshed into perpetual poverty. They must work for themselves and eschew submissiveness to hard work to avert further exploitation by the capitalist elite class. This is because, once there is crises, generated by religious bigots, the rippled effects are on the masses; and this dampened the process of their development. For instance, the crises that erupted in Bauchi, Gombe, Kano, Jos and Kaduna all had religious appendages hidebound to perpetuate exploitation of the under-served. The effects are glaring, as the bulk of those affected are the very poor not only in terms of their disadvantaged position, but used and dumped by the capitalist elite class. Moreover, the mendicant friars used during these crises were never compensated and neither rehabilitated with access to array of opportunities to improve their welfare. Yet, under the guise of religion they have remained submissive to the clarion call to wait for a heavenly reward. In order not to trigger crisis, the Nigerian state during the 2006 population census, avoided a reflection of religion in the instruments used to conduct the
census. It is a welcome direction in removing religion in state affairs, but the contradiction still lingers as the same state sponsor pilgrimages for Christians and Moslems. The state allows for floating of religious associations like Christian Association of Nigeria and Supreme Council of Islamic Affairs; which are all antidote to popular participation and the misapplication of state resources instead of deploying such resources to improve the quality of life for the poor in Nigerian. Each day, every time, the living conditions of the poor permeate deplorably and the gaps in inequality and poverty keep on rising, and even under such worsening condition, we are taught by religion to remain submissive to the authority of government. Certainly we must admit the proposal of Lenin’s (1981) presentation that the masses and peasants must casts aside religious prejudices by leaving heaven to the priests, imams and bourgeois bigots and tries to work to win a better life for themselves here on earth, amidst tenaciously preparing for heavenly reward.

Our endorsement of religion as the basis of allowing exploitation to flourish in our midst has denied us access to meeting our basic needs and requirement for improved well-being in Nigeria. We have to awaken our consciousness against the plight of the elite that used religion to perpetuate poverty in our lives which they continued in affluence.

**Conclusion**

Going by our analysis so far, religion has been used as an instrument to coerce and manipulate people to accept poverty and inequality as a way of life since they are assured of life here after in heaven. Both colonialism and the proprietors of capital as well as the elite have used religion to pacify the under-served who have to sell their labour at near nothing for subsistence. They willingly forgive them of having been ruined into poverty since they are promised by religion of making heaven. This scenario exacerbates their exploitation and created gaps in resource distribution which heralded poverty amongst the toiling masses. Religion from all ramifications must be seen as exclusive responsibility of the individual who purports to canvass to live in improved living conditions in heaven provided he allows his opinion to suffice. The paper concludes that religion must be viewed solely as private affair between the individual and his God or gods. The idea of using state resources to champion or promote religion instead of embarking on projects that could improve the well-being of Nigerians should be ceased. Since individual target is to make heaven, the state should not interfere in the process but should create enabling conditions and execute programmes for people to have improved access to economic opportunities that can ease them out of poverty in Nigeria.

**References**


The transforming of the oil producing states: The roadmap to peace in the Niger delta

Dr. (Barr.) Ebitu, Edidiong Ezekiel
Department of Marketing,
University of Calabar,
Nigeria
Phone: 08039451333, 08081309135

Introduction
Before we formulate a model for peace in the Niger Delta, it will be proper to know few things about the Niger Delta and what led to the breakdown of peace, law and order. The Niger Delta covers a total area of over 70,000sq kilometers and contains the third largest mangrove forest in the world. It has the 2nd largest delta in the world with an area of about 16,340 sq km. It is the world’s largest wetland and 80% of this wetland is flooded seasonally. There are over 30 million people speaking 26 distinct languages, 70% of whom live in rural communities. The people of the region which comprise the Ekid, Ijaw-Andonis, Edos, Ibibio, Ikwere, Ogonis, Bayelsa, some Ika-Ibos and Itsekiri and Urhobo spread in Niger Delta states of Akwa Ibom, Cross River, Bayelsa, Edo, Delta, Ondo, Abia, Rivers, Imo are peace loving.

The World Bank report of 1952 and 1953 confirmed that the Niger Delta has alluvial soil that could feed the whole of West Africa and have sufficient commodities for export. One of the products of the alluvial soil is oil. Which was discovered in 1956 but production started in 1958 at Olobiri field in the present day Bayelsa state. A 1989 energy conference in South Africa revealed that Nigeria has 78% of the gas reserves in Africa and of the five gas producing OPEC countries, Nigeria flares 76% of her gross production of which OPEC average is 18 percent.

Oil, the black gold, mainly from the Niger Delta, has given Nigeria the pride of place as the largest producer in Africa and a respectable place among the world’s top seven. The region also has the third largest gas deposit in the world.

Despite the various ways in which natural gas can be used in Nigeria, approximately 75% (by 1998) and 63% by 2000 of the total gas output are flared. This may be broken down into 80% of non-associated gas and 99% of associated gas output (Chukuma, 1996). In fact, the total quantity of gas produced between 1961 and 1998 was 285,306.95 million tons. Of this quantity, 49,372.94 million tonnes (17.34%) was used, while 23,402.19 million metric tonnes (82.69%) was flared. The naira value of the total quantity of gas flared in the period amounts to N36.09 trillion, if valued at 1998 price, which was N4000/tonne (NNPC, 1997).

According to Okon (2001.399), the level of gas flaring in Nigeria is very high compared to those of United States (0.6%), (UK), (4.3%) Libya (21%) and Algeria (4%). The basic reasons usually advanced by industry players and government for gas flaring are lack of adequate technology, uncertainties in both domestic and international markets, and inadequate storage facilities. These reasons are not cogent enough considering the effects of gas flaring. Garba and Garba (2001.497) hinted that the emission of 977.3 million metric tonnes of carbon dioxide in 29 years to the atmosphere endangers the population of the Nigerians (Niger Deltan in particular) whose communal land bear oil and gas resources. Actually, it is the Niger Delta Area that has the highest level of carbon dioxide emissions in Nigeria. Other heavy external costs of oil and gas on the oil producing communities include state brutality (the Odimasacre), loss of lives, limbs property and
psychological problems. Gas flaring represents a colossal waste of a vital energy resource and a huge loss of potential financial gains to the foreign exchange position. It is largely an area of historical significance to the country and the African continent and has featured as the locus of socio-economic exchange between the coast in pre-colonial times whilst in the past it was palm oil and general merchandise, now it is crude petroleum that provides the main engine of growth and development. The strategic value of the Niger Delta is “not only evident in the fact that crude oil resources production now constitutes 20% of Gross Domestic Product (GDP) and 95% of the nation’s foreign exchange, but also in the fact that the region is home to vital industrial establishments such as two petro-chemical industries, three refineries, a fertilizer plant, a steel complex, major power stations, the Liquefied Natural Gas (LNG) plant and other major oil installations”, and three sea ports.

Factors affecting stability and peaceful co-existence factors

Despite the huge revenue derived from this region, its water, air and land are polluted and devastated without any serious attempt by government or oil companies to ameliorate the hardship and poverty of the people. The region remains poor and its Gross National Product (GNP) per capita income are below the national average of $280. Instead, whoever wanted to challenge the status quo was either maimed, imprisoned or killed by government forces (See the Punch 27/2/09). Ken Saro Wiwa, the Ogoni leader of MOSOP was butchered by Gen. S. Abacha on 10/10/1995 because of the Niger Delta struggle. The companies stoutly defended their positions by claiming that after the payment of taxes and levies to government, it was not their duty to provide basic amenities or create employment.

Eba and Udeaja (2002:19) lament, “sadly enough, the environment and the citizens of the zone of wealth continue to bear the brunt, not only of the hazards of environmental impact arising from oil production and attendant pollution, but also the consistent devastation of their source of livelihood – marine life and farmland - without conscientious efforts towards their replenishment or replacement by the oil companies and their collaborators in government”. It is true that the balance sheet of development in the Niger Delta is very skewed and painful against humanity. The people have not actually benefited from the exploitation of oil or its revenues, instead it is large scale corruption, polluted environment, deprived and marginalized oil producing communities and reduction of live expectancy of people purely as a result of poverty, neglect and squalor which are man-made. Peace has eluded the entire zone following eruption in violent crimes, kidnapping, piracy and bank robberies. Initially oil workers were the target for kidnappers but now the drag net extends to almost everybody in the region where millions of naira are demanded as ransom to release captives. More of the negative impacts of the petroleum industry in the Niger Delta are depicted in the summary below:

The region’s tremendous potential for growth and sustainable development remains unfulfilled and its future is threatened by deteriorating economic conditions that are not being addressed by present policies and actions.

The region remains poor. GNP per capita is below the national average of 280 dollars. The cost of living is very high.

The education levels are below the national average and are particularly low for women. 70% elsewhere; Niger Delta is as low as 30% in some part.

Water borne diseases, houses in shanty form, electricity is poor, epileptic and erratic and no good transportation and health facilities. Lack of access to adequate sanitation; 12% only as against National average of 28% (Duru, 1999).

Erosion is rampant and N8.5b is needed annually to tackle it.
Production of many Niger Deltans without work and a few stubborn ones who confront government and the oil companies as ‘militants’. This is as a result of neglect, poverty and frustration.

Oil money are invested in major cities and towns outside the region or invested in infrastructures from which the region hardly even benefited. Nigeria is noted as the country that flares the most gas in the world. Eighty percent of the flaring occurs in the Niger Delta. The region is worst affected by environmental pollution arising from oil production and gas flaring.

The devastation suffered by the people from oil spillage is monumental and multidimensional. The destruction of flora and fauna (crops, economic trees and fish) with long term effects being lower productivity of soil and fishing rivers, creeks and ponds. The overall impact is negative, suspicious, unacceptable, or at most, minimal as shown in the table below:

Ekanem (2003:129-130) reports that “in the early days of oil companies, they were well received by the host communities and the situation continued until late 1980s when things began to change for the worse. Communities that were normally friendly with oil workers became restive, as they continued to press for better deal with oil companies. Between 1980 and 1993, there was upsurge in thefts and other criminal acts”.

The oil companies were sitting at limbo; they were not proactive about the devastation they have caused the host communities. In short, the companies failed in their corporate social responsibility to the people. No meaningful organization or individual can use tax payment to rationalize its failure to be socially responsible. People have begun to realize that organisational actions pass some costs to the society along with their benefits and that organisations should strive to provide benefits to the society. Social responsibility is the recognition that organisations have significant role and influence on the social system and these role and influence must be considered and balanced in all organisational actions.

Ebitu (2009: 212) says the concept of business social responsibility hinges on the fact that if a business is anxious in responding to the problems of the society, it is creating a harmonious environment for its actions and society’s reaction. In today’s world, business organisations find it difficult to sustain a healthy economic performance without an equally strong social and environmental performance which takes care of the stakeholders. He added that there are problems arising from oil explorations and pollutions in Eket, Ibeno, Eastern Obolo, Ogoni, Warri and Bayelsa axis amongst others. The fact is that despite the environmental problems caused by oil companies, they seem to pay deaf ears to their social responsibilities and even when they do, such contributions according to Ebitu (2009:216) may not meet the needs of the people. Most research works in the area of social responsibility of business confirm this. Edetan (1994:52), Olubeko (1998), Bassey (1999:68), Duru (1999:83), Igiri (2001:68-69), Eba and Udeaja (2002:17), all agree that although the oil companies engage in some aspects of social responsibility, that these acts do not address the communities direct priorities or needs like employment and training of their youths.

Dialoguing with the community could avert potential conflict situations and help in channeling corporate expenditure on social activities to where it is most needed and appreciated. Essien (2004:107) quoting Olubeko’s (1998) research work showed that between 1993 and 1997 Mobil Producing Nigeria Unlimited (MPNU) spent a total of $26,218.50 on community projects in its immediate host communities, but contrary to expectation the trend in expenditure correlated positively with the number of community disturbance (see table below).
The two major reasons identified as being responsible for the MPNU experience were that (a) the social responsibility expectations of the host community was at variance with the role defined by MPNU for itself, and (b) there was a communication gap and mutual distrust between the parties (Olubeko, 1998). The study successfully brought the conflict of role expectations to the fore. It showed, for example, that while the residents of Idua, a host community, rated MPNU highly on “road development and rehabilitation”, their real area of need was “employment”. Similarly, the people of Afaha, another host community, rated MPNU’s contribution to “road development and rehabilitation” highly but considered “water borehole/ infrastructure development” to be of greater relevance to the community. Other host communities reported similar conflicts.

An effective social responsibility demands that programmes and actions that touch the lives of the people should be put in place for the overall interest of the people and the organisation. Organisations should exhibit their social behaviour in the following direction:

The people are the focal point of business organisations and as such their interests rank first.

Safe and quality products and services should be made available to them.

The host communities must be properly informed about important events in the company.

False and misleading information should be avoided in order not to cause disaffection between the companies and the community.

Government laws, rules and regulations should be complied with.

The companies should create employment opportunities for the people or train them to be useful to themselves and the society.

The companies should develop employees’ potentials and welfare to the highest level in order for them to be proactive to societal problems.

Proper management of resources and protection of the environment against industrial wastes and pollutions should be vigorously pursued.

Provision of amenities and infrastructures such as good roads, schools, clinics, pipe born water, employment and scholarships to the people.

Creation of a friendly and conducive environment for business operations by doing those things that touch the lives of the people, and

Help government design policies that facilitate business responses to social demands.

The second issue is that the different tiers of government neglected their basic duty of seeing to the health, well being housing and economic survival of the citizens in the Niger Delta. The people were allowed to wallow in abject poverty and wanton neglect. NISER says poverty rate in Nigeria is 80 percent (the Punch 27/2/09) against 54.4% in 2004. Obadan (1997) says poverty is the inability to attain a minimum standard of living. In other words, people are counted as poor when their measured standard of living in terms of income and consumption is below the poverty line. Todara (1995) defines poverty line as “the value of income or consumption necessary for a minimum standard of nutrition and necessities of life”. Poverty, according to Ering (2006:16) destroys aspiration, hope and happiness; it affects tolerance of others, positive relationship, self-esteem and a sense of personal competence. Also, poverty leads to corruption and rise in crime rate. It is a deprivation of one’s capabilities to acquire food, housing, income, loanable funds, transportation, good medical facilities, portable water and other socio-economic infrastructures.

Another key problem is that despite increased revenue from the Niger Delta, the oil companies do not want to employ the indigenes instead employment departments of these oil companies are sited at Lagos outside the zone. Most of the employees (over 90%) are not from the zone with the excesses that the people are not qualified for the job, whereas
those that are recruited are not more qualified than the indigenes from the catchment area. When they are ready to go into farming, the people lack the requisite collaterals for loans. The oil companies are not ready to help. The second reason is that the fauna and the flora have been destroyed through exploration and exploitation activities of the oil companies. Table I clearly highlights that atrocities associated with the petroleum industry on the environment.

The model for peace in the Niger delta

The first eight years, from 1999, were wasted by the Niger Delta governors. We heard of former governors lodging billions of dollars in foreign accounts and after two or three visits by EFCC, they are either set free through negotiation to refund the money or by the so-called ‘rule of law’. Let us hope that the present governors will wake up from slumber and take the bull by the horn, given the enhanced Federal allocation accruing to the states every month, the economic meltdown notwithstanding. Our people need free qualitative education, free medical services, good employment, good houses and accommodation, equal opportunities in the private and public sectors, social welfare allowances to the unemployed youths, affordable transportation system, etc. Anything short of these ones is a disservice to humanity.

The government, as well as companies operating in the Niger Delta should take the following steps.

Every organisation should formulate a social responsibility strategy to underscore the level of an organisation’s commitment to social cause. To make an organisation’s strategy socially responsible is a task, and the task, according to Thompson and Struchland (1999:54) involves the following activities:

- Conducting organizational activities within the bonds of what is considered to be in the general public interest.
- Responding positively to emerging societal priorities and expectations.
- Demonstrating a willingness to take action ahead of regulatory confrontation.
- Balancing stakeholders’ interest against the larger interest of society as a whole, and
- Being a good (corporate) citizen in the community.

Companies should create a conducive environment for their operations by responding to oil spillages, environmental pollution and granting employment and contract rights promptly with transparency and accountability to the people.

The Niger Delta Development Commission (NDDC) should apply her votes to areas of immediate and urgent needs of the people and stop grandeur projects in swamps and oceans. NDDC has not actually fulfilled the purpose for which it was set up.

The Niger Delta ministry which is set up to coordinate projects in the zone and establish skill acquisition centres to train youths, should ensure that whatever is meant for the Niger Delta is quickly given to the people.

The different state governments should:

- create permanent employment for their teaming youths and graduates roaming the streets.
- provide loans and grants for budding entrepreneurs to set up their businesses in order to expand the economic base of these states.
- Facilities and infrastructures should be put in place for the people.
- the industrial base of each of the states should be established so that they will grow along side with the petroleum sector of the economy.
- Government (state and federal) should always dialogue with the people of their intentions so as to carry the people along.

The National Assembly should revise upwards the derivation formula from 13% to 50% so that the Niger Deltans can enjoy the benefit of their God-given resources – oil to compensate for the devastation of their land, water, air and their health.
There is great potential for increased gas usage. Such potential uses include power generation and distribution, fertilizer and petrochemical plants, natural gas for liquid extraction plants, domestic use of natural gas and composed natural gas as automotive fuel. These potential areas should be fully developed to generate the needed employment for the teeming youths and adults to stem their restiveness.

The National Assembly should amend the 1999 constitution to allow for a true federation such that any of the federating unit can opt out at anytime if the unit does not want to belong to the federation any longer.

The federal government should be seen to be serious in solving the Niger Delta problems. It is recommended that the parties should adopt effective marketing approach to solving the problems ravaging the Niger Delta region.

**Conclusion**

The country cannot afford to underestimate the need to coordinate the operations of the industry in ways that can safeguard sustainable development, welfare, equity and justice. The truth is that what is done so far is too little to compensate for the ruinous damage done to economic, ecological, social and cultural life of the region. There is need to restructure Niger Delta Development Commission (NDDC), Nigerian National Petroleum Corporation (NNPC) and the petroleum ministry to enable them play their roles of monitoring oil companies so that they are made to plough back their huge profit for the benefit of host communities.

The above steps are my model for peace in the Niger Delta.

**References**


The Punch (2009). Poverty Rate now 80% - NISER, February 27, p. 20.


### Appendixes:

**Table 1:** The potential impact of the petroleum industry on environment

<table>
<thead>
<tr>
<th>Oil operation</th>
<th>Potential impact on the environment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Exploration</td>
<td>Destruction of vegetation and farmlands/human settlement</td>
</tr>
<tr>
<td>Geographical investigation</td>
<td>Noise pollution and vibration from seismic shooting</td>
</tr>
<tr>
<td>Geological survey</td>
<td>Accumulation of toxic materials from drilling materials. Oil pollution of the sea, beaches or land.</td>
</tr>
<tr>
<td>Drilling</td>
<td>Destruction of breeding and spawning grounds for some marine organisms, pollution of underground water.</td>
</tr>
<tr>
<td>Production/Processing</td>
<td>Water and land pollution from sanitary wastes; used lubrication, solid waste</td>
</tr>
<tr>
<td>Platforms and tank farms</td>
<td>Air pollution from gas and oil processing and flaring; production of heat</td>
</tr>
<tr>
<td>Gas flaring</td>
<td>Kills vegetation around the heat area and suppresses the growth and flowering of some plants. Diminishes agricultural production and destroys the mangrove swamp.</td>
</tr>
<tr>
<td>Tank Loading locations and</td>
<td>Water pollution from ballast and tank washing. Deck drainages and spillage during loading operations with all its accompanying effects on the fauna and flora. Destruction of seabed by dredging.</td>
</tr>
<tr>
<td>offshore</td>
<td></td>
</tr>
<tr>
<td>Storage Depots</td>
<td>Land pollution from effluent water and solid chemical cans and drums. Air pollution from storage tanks. Destruction of farmland for the establishment of the storage depots.</td>
</tr>
<tr>
<td>Transportation: Pipeline</td>
<td>Destruction of seabed by dredging for pipeline installation, sedimentation along pipeline routes; water pollution from broken pipes; destruction of environmentally sensitive areas.</td>
</tr>
<tr>
<td>Tanks</td>
<td></td>
</tr>
<tr>
<td>Refinery</td>
<td>Water pollution from effluents, which contain a wide range of organic and inorganic pollutants.</td>
</tr>
</tbody>
</table>

Table 2: Community relations expenditure of MPNU and number of community disturbances, 1993-1997

<table>
<thead>
<tr>
<th>Year</th>
<th>Annual community expenditure ($)</th>
<th>Number of community disturbances</th>
</tr>
</thead>
<tbody>
<tr>
<td>1993</td>
<td>1,440.50</td>
<td>2</td>
</tr>
<tr>
<td>1994</td>
<td>1,023.00</td>
<td>2</td>
</tr>
<tr>
<td>1995</td>
<td>6,598.00</td>
<td>4</td>
</tr>
<tr>
<td>1996</td>
<td>8,524.00</td>
<td>5</td>
</tr>
<tr>
<td>1997</td>
<td>8,633.00</td>
<td>9</td>
</tr>
<tr>
<td>Total</td>
<td>$26,218.50</td>
<td>22</td>
</tr>
</tbody>
</table>

Source: Olubeko (1998)
A denomination in search for change: The celestial church of Christ example

Adfjoke Fadirepo
Department of Performing Art
Olubisi Onbanio University, Ago-Iwoye, Ogun State
E-mail Address: adejoke fadirepo@yahoo.com
Tel NO.: 08057058772, 08034544037

Introduction
Celestial Church of Christ an African white garment church by the Reverend Pastor S.B.J Oshoffa was divinely commissioned by God for the upliftment of the Gospel of Christ and the plight of man. Unfortunately this spiritual denomination has suffered so much disrepute in terms of moral and spiritual obligation for which it was instituted and any religious denomination either Christian, Muslim or Traditional that fails in its purpose as an institution of hope, faith and ultimately salvation is simply an ecclesiastical parody. This discourse highlights the inherent problems of this church and suggests solutions. It is hoped that positive changes for the better in the bureaucratic and the organizational hierarchy will be effected so that Christ is not crucified on the cross again, and the legacy of the founder Pastor S.B.J Oschoffa is not destroyed.

Celestial Church of Christ connotes different things to different people. To some unrepentant iconoclast, it is a secret cult, a mere religious camouflage to covet or extort money from gullible and mentally indolent people in the name of religion, others believe it is a proliferating menace, a cankerworm in the flesh of the religious circle and hence it should be totally crippled or outrightly banned. While some have negative opinions of this church the positive opinionated sect, understandably members of the church are not left out, they believe contrary to the former that the church is a holy church from God above, and that God, Christ and the holy spirit are the three cardinals directing the affairs of the Church. A self professed enemy and persecutor of the Church once confessed thus: “As an ordained minister of the gospel for the past fifteen years. I have gone to the extent of praying against CCC for it’s closure and had caused a mass exodus of it’s members to the born again Renewal Charismatic Churches. This is as a result of allegations brought about by members who departed the faith and are now spreading rumours of immorality and occultism being practised by CCC. It was with the belief that we were doing justice to God that the opposition grew stronger. Jesus Christ appeared to me during my night vision.

In my vision I saw the saviour Jesus Christ standing before me and. He said to me, do not lift up your head but be still and know that He is Almighty God, and that He, God is the founder of CCC. He (God) merely used the late Papa Oshoffa to bring the vision and establishment of CCC to pass. That He, God has purchased the CCC with the blood of Jesus Christ and nobody should call it unclean. Whereas He, God is going to bring reformation and cleansing to CCC let it be resolved that He God is going to write His laws in the heart of each member of CCC and he will give them a new heart. Let it be further resolved that He will restore His glory to CCC whereby the evil reports and rumours of all the allegations will cease”.

However, the observable phenomenon is that the Church, Celestial Church of Christ, a white garment fast growing Christian Centre founded by a charismatic African religions leader, the Reverend Pastor Prophet S.B.J Oschoffa in September 29th 1947 is a world acclaimed Christian empire which has according to Olu Obafemi (1986:83).
“Demonstrated admirably the wonderful powers of God, the capability of man under divine guidance and the black man’s greatness.

This assertion is corroborated by M.B. Banjo (1986:4).

“Celestial Church of Christ is a church of Jesus Christ established by God on the platform of the power of the blood of Jesus for the mission of salvation of mankind”.

Origin: Divine order

The Church was founded on the 29th of September, 1947 through a vision by the founder. The Celestial Book of constitution records it thus:

“On the 29th of September, 1947 in the deep mystery of the divine appearance during prayer of the winged angel bathed in intense light, word came from God to the Father:

“It is the wish of God to send you on an errand of preaching to the world. Many nominal Christians there are who, when confronted by difficulties and problems of this world, they run after fetish priests and other powers of darkness for all kinds of assistance. Consequently, on their death they cannot see Christ because by their action satan has left his spiritual mark on them. To assist you in your work so that men may listen to and follow you, miraculous works of holy divine healing will be carried out by you in the name of Jesus Christ. These works of divine healing and God’s spiritual mark on you will testify to the fact that God sent you” (2002: 2).

After this great commission, the Church was established in Porto Novo, republic of Benin. It later gained entry into Nigeria in 1951 by popular demand from Nigerians who heard about the miracles of the Reverend Pastor, and which he demonstratedly by healing the sick, resurrected dead person and spiritual revelations which stood the test of time and later manifested.

The aim and objectives of the Church is inherent in the divine commission given to the founder and that is salvation through worship in the church which is referred to as the “last boat of salvation” as it is recorded in the Celestial Hymn Book.

Consolidation and expansion

The Church is firmly consolidated and expanding. The weapon of consolidation and expansion are as follows.

Prophecy: This is one of the commonest phenomenon in the Celestial Church of Christ, prophecy and it’s accurateness. The availability of free divination for members and non members alike at any time is one of the major attractions. The visioner through the Holy Spirit forsees the past present and the future, solutions the Celestial ways are procured for the forseen evil occurrences and the seeker is also congratulated on the good fortune ahead.

Miracles: Miracles of healing abound in this church. So much that it is impossible and beyond the scope of this paper to mention them all, members and non-members have testified to the Celestial miracles in crusades, and at different parishes, when a problem or sickness develops a knotty twist, people are wont to say “go to Cele” that is take him/her to the Celestial Church, and there is another popular adage “ wa ri ogo lai de sele” meaning that you will see the glory of God in Celestial Church, but the person saying this means that he or she will see the glory of God, when he/she finishes with the other person, without getting to Celestial Church. Many people also give testimonies that their problems gets solved and this is one of the attraction.

Music

In all the Christian denominations, music is one of the major forces of attractions and mostly among the youth. In the Celestial Church, all type of instruments are explored to bring melody.

The mode of worship also incorporate songs and dancing in the period of worship. Members are free to twist and turn to the sound of music without hindering on any
orthodox or classical manner of joyful expression. The soul inspiring songs which are mainly theirs and the common praise worship songs are inculcated during the sermon which is accompanied by sophisticated musical instruments, and which is in line with Psalm 92 in the Bible.

“It is good to give thanks to the Lord and to give praises... on an instrument of ten strings, on the lute, and on the harp, with harmonious sound”.

This aspect of the Celestial mode of worship is one of the pillars that are still upholding the Church.

The African touch

The African culture especially on the issue of marriage is not forceful about monogamy. The church accepts monogamy and polygamy and this is one of the pointers that some people address that the Church is not a Christian Church. But the point to note is that the founder had three wives before he received the divine calling would it have pleased God to send the wives away and make them free women just because they were barren, the African philosophy on marriage does not advocate such attitude, and in the words of Dr. Talabi, the family doctor of the founder.

“Talking about this issue of wives I want anybody to tell me whether there is any major difference in the life style of prophet Abraham, Solomon, David and Oshofia on this issue, if it were against God’s wish that his prophets should be polygamous then people like Oshofia and the rest of them in the Bible should not have qualified at all”. This research is not in any way advocating on polygamy, but the views of members of the Church about polygamy is what is under scrutiny, but the adherents strongly believe that the idea of monogamy is an imported one to Africa and also the Church and the founder has contributed to the African tradition through an imported religions by adapting the Christian religion to suit African tradition, hence instead of one wife many concubines, the Church gives room for polygamy, for an average African man is polygamous by nature.

Expansion

The Church has established and spread to all areas in Nigeria, Republic of Benin where it originated, West and South African Countries, the overseas countries and quoting Ajose T.A Falaye (1998:218) confirms it thus:

“At the moment, the Church appears to be the largest white garment church with the largest worshippers and parishes among black ethnic community all over the world”.

With this overview and the researcher’s observation, it cannot be overemphasized that the Church is expanding.

Proliferation

Just like any product of good taste, which is liable to adulteration and saturation, the Celestial Church of Christ has come under serious search light before and more so after the demise of the founder. Outsiders and stake holders as well are pondering at the embarrassing rate of its proliferation.

The effect and the consequence is one of the major concerns of this paper. From observation, in Lagos State alone the establishment of the Church within a residential area in some places is almost at the ratio of ten houses and a Celestial Church building. From mile two bus stop to Badagry, the churches are geographically dotted at every bus stops, bushes, riverside, mountains, hills, whether accessible or not. In Ago Iwoye, the small University town in Ogun State, the number of parishes has grown to about twenty not to talk about non-residential areas along the major highways to different cities. The South Western towns and cities in Nigeria are mostly affected, Lagos being on top of the list, the South eastern cities, non-Yoruba speaking parts are next, places like Delta,
Edo, Rivers, Port Harcourt, and Abuja. The Northern cities and towns are not so affected for obvious reasons which is that the indigenes of these areas are predominantly Muslim. The question is why are there so many parishes, what is the purpose, and are they really fulfilling the aims and objectives of the Church as was revealed to the Pastor founder? Before this present state of saturation, the Church through observation has been justifying the purpose, that of salvation, healing deliverance and so on, and this is confirmed by some members during interview. Here are few examples.

“Mr. Dele Hussein (Cinematographer)  
“My life was static before I joined the Church. When I prayed, it never seemed my prayers ever got beyond where I said it. I knew something was spiritually wrong with me. A member introduced me to this path of progress and salvation and since then my ways have been open”.

Mrs. Olaitan- (Housewife)  
I was unable to have safe delivery at every child birth. Somebody introduced me to the Church and since then, that problem disappeared and I now have four children” (2009).

Mrs. Solomon (Lecturer)  
I used to have weird dreams, a friend introduced me to the Church. The bad dreams not only stopped but I have recorded progress in all areas of my endeavour (2009).

As mentioned earlier, if the Church had been able to justify the purpose of its establishment, has it’s proliferation not succeeded in eroding the credibility that is associated with it especially at this present time. The proliferation has among numerous problems succeeded to generate problems that are both administrative and spiritual. Some of the problems are explained below.

**Administrative**

The inherent problem created by the demise of the pastor founder Reverend S.B. J. Oschoffa has been that of succession, who succeeds him as pastor after his death? In a television interview with O.G.T.V. Reverend Oschoffa was not precise in his choice. He explains that only God is able to do that, he refers to the Celestial worship song book Hymn 331 which reads thus:

*On praise the Lord all ye is saints.  
Because of this Celestial Church  
The joy the world cannot give our Lord established it  
To gather seedlings heavenward  
The Lord His messengers will he  
CHOSEN WITHIN THIS HOLY FOLD”  
(emphasizes mine).*

The Church has suffered misdirection, abuse, incredibility due to various succession, court injunctions, threats and so on. The outcome of this is a strong sense of disunity.

**Disunity**

The internal strife that was generated by the installation of Pastor Bada to succeed the Pastor founder degenerated further after Pastor Bada’s death. The big question is who among the fold did God choose to succeed the incumbent after his demise?

The choice of different pastors by the “Holy Spirit” further led to more fractions of disunity among the different shepherds of different parishes of the church, each shepherd resolves to pay loyalty to his “Holy Spirit” revealed pastor after the pastor founders and Pastor Bada’s deaths.

Disunity among factions led to multiple division among the Churches. Examples are; Trustee Division.
Diocese Division which is equally divided among themselves, one faction is headed by Pastor Maforikan, the other is headed by Pastor Orhoboni. The third major faction is headed by Pastor Agbaossi.

All these divisions are the offshoots of the problems of succession and each of these factional head presides over the Churches under their supervisory council.

Another administrative problem is the issue of the Transfer and Landlords shepherd.

Transfer shepherds
These are shepherds under the supervisory councils of various factions who can be transferred to any parish of the Church to anywhere and at any time even within a spate of three months interval. The shepherd cannot complain since they have sworn an oath to comply with the rules and regulations. Some of these shepherd complain of frustrated efforts. If a shepherd is transferred to a remote village, makes spirited efforts to build, just when it is time to reap the fruit of his labour, he is again transferred to another place. The authorities make them to realize that they are on a missionary journey and in the course of heading this call, the journey may be rough.

The negative side of this administrative parlance of transfer shepherd is that it has endangered many shepherds lives in the course of travelling up and down to meet with their families where they are settled (as it is not possible to move all the time with wives and children, change schools, change the wife’s vocation e.t.c) separated families, makes the shepherds polygamous (getting some body to cater for his needs at the next place of transfer).

The result of this particular line of calling later resulted into what is known as Landlord shepherd.

Landlord shepherd
These are shepherds who have been frustrated or who anticipate frustration and foresightedly sidetracks it. They build their churches and become the shepherd in charge, they are not transferable unless otherwise preferred.

The consequential result of being autonomous by these shepherds is non conformity to rules and regulations of the Church. As much as they try to build and sustain the Church they display a non-challant attitude to accountability, most do not have bank accounts.

The parochial committee; an advisory body that see to the administration of the church is non-existent for fear of being called to order. They own the building, and preside over it like a company making them the Chief Executive Officer (C E O) of the business venture. These type of parishes abound and since the regulatory body on the establishment of churches is supposedly in comatose, the proliferation is such that most parishes are just established merely for spiritual consultation hereby defeating the purpose for which the Church was established.

Incidentally, there is no criterion to know or check whether the individual has a calling to be a shepherd or not. The result is the establishment of shops, shanties and uncompleted buildings named Churches in the name of God.

Welfare
The administrative problems of the Celestial Church cannot be properly addressed if the welfare package for shepherds is not mentioned. The administrative structure of the Church does not provide any welfare. The recent spirited efforts lies on the money remitted to the different headquarters which will be divided accordingly with the shepherd obtaining about fifty percent which in most cases only caters for the shepherd’s transport:

What this connotes is that the shepherd cares for himself and the family through all means legal and illegal in the name of survival, he engages in mixed doctrines, charges money for spiritual consultations as it negates to be parlance “salvation is free” he embezzles the
Church fund at will especially if he is a land Lord shepherd. This research only points to this administrative flaw, that is not to say that every shepherd engages in such vices, for there are some shepherd either Landlord or Transferred who provide shining example in these areas, who subjects themselves to accountability, who will not touch the funds belonging to the Church and generally lead by examples. However it is expedient to know that if the shepherd are taken care of, their dignity will not be eroded, they will not be demoralized if they are aware that the authorities care for them. An average hungry man is an angry, low self esteemed, and liable to commit any offence under any label, criminal, religious, social and human if certain issues are at stake.

**Spiritual problems**

The result of these administrative problems lead to the spiritual. The Church is noted for spiritual revelations, visions and in actual fact the visionary essence is one of the pillars that is still upholding the Church and attracting members. As mentioned above shepherd and some prophets who are tagged as “mixed multitude” in Tayo Cokes great revelation (2007) capitalize on the ignorance and gullibility of worshippers or those who consult them by giving fake prophecy or revelations, charging arbitrarily for spiritual service rendered.

One of the reasons is that some of the parishes just spring up, no regulatory body to act as check and balance and if an individuals proclaims that he is God sent, who will corroborate this affirmation since nobody is there to ascertain such claim.

In conclusion, this paper has been able to establish through research and interviews cum personal opinion that the Church Celestial Church of Christ is truly an African Church that was established for the victory, deliverance and salvation of mankind. This deduction is observed through the members and non members opinion. The thrust of this study is the effect and consequence of it’s proliferation. The administrative and the spiritual problem have been highlighted.

The picture is clear, God had fulfilled His promise of abundant grace in the Church. But in order that the scripture be fulfilled that the Church should be established to preach the gospel, promote Christian fellowship, shun immorality, Celestial Church of Christ should be a serious partaker in this noble and divine endeavour, for the upliftment of Christ and the plight of man.

Member and stakeholders should desist from practices which blacklist them as wolves among sheep. God has fulfilled through the church His mission of salvation to mankind with the blood of his son Jesus Christ and through the human vessel the reverend pastor, S. B. J. Oschoffa who according to Olu Obafemi is conceived of as the twenty first century gift to Africa. The entire member should build on this solid foundation, so that the name and image of the church is not brought to disrepute, and the integrity and credibility of the past achievement are not destroyed.

**Recommendation**

This paper enjoins the entire members of the church to come under one umbrella of headship as Christ himself abhors division. The leaders must display the fear of God by subjecting themselves to God’s directive in the affairs of the church and as Reverend Williams, a close associate of Papa Oschoffa as he was fondly called suggests that the leadership must emphasizes on public and private moralities of its leadership. His words “There are two important things to which the leaders of the church must address in the future. They must investigate the leadership hierarchy of the church, purge it of corrupt elements and ensure that those remaining or are elevated to high positions are not only morally upright but are also educated in the teachings of Christ”. (1986- 96)

**References**


The social environment of higher education institutions in Uganda

Jokull Johannesson
Senior Lecturer Strategic Management
University of Northampton
Northampton NN27AL
Email: jokull.johannesson@northampton.ac.uk and

Peter YU Kien Hong
Swinburne University of Technology
School of Business and Design
Jalan Simpang Tiga 93350 Kuching
Sarawak Malaysia
pyu@swinburn.edu.my

Introduction
The introduction of free universal primary education in 1997 resulted in drastic increase in primary and secondary enrolment, millions of children gained access to free education and they took advantage of the opportunity in a country where education is seen as a primary form of advance in society, and where the social security system is based on the family unit and parents depend on their children for support in old age. The free universal primary education has and will in the future drastically increase demand for university and other tertiary education in coming decades. Hence the free universal primary education has created tremendous opportunities for growth of public and private higher education institutions.

Moreover the Ministry of Education and Sports expects 3.4% annual growth in the school-age population and higher gross enrolment as a percentage of school going age (ME&S, 2005:1).

The Museveni government has made political and international commitments to improving the education attainments of the Ugandan public, these commitments were made in the 1995 Constitution of the Republic of Uganda, the Local Government Act of 1997, the Uganda Vision 2025, the Poverty Eradication Action Plan, the National Resistance Movement’s 15 point programme, President Musiveni’s 2006 Election Manifesto, the Millennium Development Goal, and Education Funding Agency’s goals (ME&S, 2006:18). Furthermore, in 2004, Uganda received $916 millions in official grants of which significant portion is earmarked for education (World Bank, 2006). Consequently the government has commitments to show improvements in the education system.

Furthermore effective education system is a fundamental basis for economic development and the effects of global competition increases pressures on countries aspiring to attain a reasonable level of sustainability in the world market to develop an effective and well educated workforce possessing relevant skills and abilities (Porter, 1990:628).

In summary the business environment of public universities will be characterised by a predictable explosive growth in student enrolment brought on by changes in the primary and secondary education system, demographic dynamics, political, and economic considerations. The public universities are likely to be able to react to the changes as they occur. A survey of five executives and 22 faculty members at the Uganda Management Institute concurred on this view of the business environment of public universities in Uganda (Johannesson, 2001:8).

Education industry structure:
The school system in Uganda has three tiers. The first one is the primary school, then the secondary schools, that have three stages: lower secondary, technical secondary, and upper secondary. The third stage is the university and other tertiary institutions system. Below is a description of the preparation of Uganda students.

Students’ preparation for university and other tertiary institutions level studies

The Ugandan student preparation for university level studies composes of four stages before they are admitted to university level studies. The first stage is Primary school education from the age of six to thirteen upon successful completion the student is awarded the Primary School Leaving Certificate; then the student progresses to the Lower Secondary School and studies for four years and receives the Uganda Certificate of Education. The third stage is a Technical Secondary school for three years and the award is Uganda Junior Technical Certificate. The Upper Secondary school is the fourth and final stage of preparation for entering university level studies and lasts two years after which the student is awarded the Uganda Advanced Certificate of Education.

Although the official language of the education system is English local languages, for example Lugandan, and Rynyakole, are used in conjunction with or in place of English at all levels.

The school year starts in October and finishes with examinations in July. The examinations are standardized nationally in most instances.

University studies

The university studies are organized in three stages. At the first stage students are rewarded certificates after six months to a year of study. Diplomas are usually awarded after two years of study pending on the program studied. Bachelor Degrees are awarded after tree to five years of study pending on the respective academic field. Medicine, pharmacy, and engineering degrees take the longest to complete.

Master degrees and Postgraduate Diplomas are awarded at second stage. Advanced Diplomas are awarded after one year of postgraduate study and Master degrees take one and a one half year to complete and often involve practical component and a thesis for completion. Medicine is a special consideration where the study takes three years and involves a research requirement and internship participation.

The third stage of university education is the doctoral qualification, which takes two years or longer after the completion of a Master’s degree in the respective field of study. Thesis is required for all doctoral degrees. The competition for entry into all advance degree programs is highly competitive.

Social and cultural issues

Social and cultural issues affecting higher education in Uganda are many and diverse because of the diversity of the population which is a collection of 38 Bantu and Nilotic tribes recognized by the Uganda’s constitution. The largest tribe is the Banganda who were 16.9% of the population of 30 million people in the 2002 census followed by the Banyankole 9.5% which includes the majority Beiru sub-tribe and the royal clan the Bahima from which the president comes from, Basoga were 8.4%, Bahiga 6.9%, Iteso 6.4%, Langi 6.2%, Acholi 4.7% Bagisu 4.6%, Lubara 4.2% Bunyoro 2.7%, and other tribes were 29.6% which includes a significant number of a significant number of refugees and people of Asian decent (CIA, 2008).

A note needs to taken of the political history of Uganda to understand that the population census significantly understates the true population size in Uganda. During the political turmoil of the 1970s and 1980s extermination squats called “computer men” roamed cities and villages with computer printouts of the residents looking for people perceived to be against the government and executed them. Consequently, people deliberately stayed away from their homes or told lies about the true number of residents during the...
2002 census because of fears that a new dictator might use the 2002 census for the same murderous purpose.

A country with a population of such ethnic diversity makes it difficult to make meaningful generalizations about the population’s values, believes, and attitudes towards education but some common threads can be found with careful widespread observation and a dialogue with the people. The fundamental social unit in Uganda is the extended family which provides the basis for a social security system based on mutual support. Relatives starting with parents, uncles and aunts are expected to provide political, emotional, judiciary, and financial support to members of the extended family in need. The strength of this social system must be observed to be believed by outsiders as this system preoccupies most people’s lives and, for a good reason as this social system works remarkably well in comparison to state sponsored social security systems in developed countries. In absence of any effective public pension system the education of the younger generation is considered vital to the receipt of pension by the aged who rely mainly on the contributions of the younger working members of the extended family. Thus a contribution to a relative’s education is considered a wise investment and results in considerable pressures on the youngsters to get education and do well in school.

Ugandans believe boarding schools are preferable to day schools; the reasons for this may be the legacy of British colonization and economic as sending students to boarding schools relieves large families typically having more than six children from considerable financial burden in terms of upkeep and transportation costs.

The attitude towards education is very positive in Uganda and the social status of a student is high as they are considered privileged to be financially able to attend school and as they have social and economic mobility. A special consideration must be given to the social status of female students who are relieved of the pressures to marry and have children while students. Girls not attending school are usually married away for a bride price long before the official marrying age of 18 years. For an example, traditionally Bahima girls were booked for marriage as young as 8 years of age and sent to their husbands at puberty.

The role of women in the Uganda society needs special mentioning because of stereotyping of African women and considerations given to matrifocal social structure, work ethic and roles, as well as marriage arrangements.

In the International Encyclopedia of the Social and Behavioral Sciences, Smith (2002) describes matrifocal societies as a social system where the mother is of key prominence; this social behavior can be observed in the role of women in many of the tribes in Uganda as traditionally the Baganda women were the owners of all land and the inheritance rights passed through the female side of the family. Abide this has somewhat changed women in Baganda and many other tribes in Uganda play a preeminent role in the society that is often missed by the casual observer in favor of stereotypical believes about victimization of African women. Ugandan women own much real estate and often have the right to keep their husbands properties indefinitely even after divorce, women own and run most businesses in Kampala, and women do most of the farm work which is the mainstay of the Ugandan economy. A fact not missed by the former Vice-President Dr. Specioza Kazibwe, who commented that women in her tribe- the Bakiga did most the productive work in the district while the men lingered drunk in bars.

Although the issue of polygyny (one man having more than one wife) in Africa receives considerable media attention other aspects of Ugandan society that are often missed by the casual observer are the widespread practice of polyandry (one woman having more than one husband) and group- or circle marriages common in some tribes such as the Baganda and Banyankole. Social anthropologists are no strangers to these concepts of
marriage and their social consequences. (See: i.e. George P. Murdock’s Ethnographic Atlas) A similar misconception applies to the understanding of domestic violence in Uganda because of the victimization of African women in the world media. Albeit abuse of women is common Ugandan women are no strangers to mariticide, a fact easily missed by the casual observer.

Given the above observations of the role of women in the decision making process regarding the higher education of children needs to focus on women and particularly mothers as the preeminent influencer on the children’s education choices.

Religion

According to the 2002 census 42% of Ugandans proclaim to be Protestant of which Anglican are 35.9%, Pentecostal 4.6%, Seventh Day Adventist 1.5%, 41.9% are Roman Catholic, 12.1% are Muslims, and 4% declare to be other or non. The President Museveni hails from a Seventh Day Adventist family and his real name is Yoweri Kagutta and his Museveni name is a reference to all Seventh Day Adventist in Uganda because the name Museveni directly translates as “the seventh” as “Mu” means “the” and “seveni” means “seventh” in the Luganda and Banyankole languages.

Language of instruction

Although English is the official language in Uganda and the language used in the parliament and courts but local African languages of Niger-Congo and Nilo-Saharan origin are the first languages of most people and the languages for daily use. The language used depends on the tribe concerned and then English is used for inter tribal communication. Regional newspapers and radio broadcasts are in the local tribal languages but the two national newspapers, the New Vision and Monitor, are in English. The instruction in higher education institutions are supposed to be in English but, the practice varies and the instruction may be in the local language or a combination of it and English. The use of Swahili is limited and confined to the northern part of Uganda. The numerous languages present a challenge to higher education institutions because the many languages make the publication of textbooks difficult. Hence most higher education institutions make use of foreign English language textbooks that are made available to the students through library systems. Since the price of the foreign textbooks is usually too high for the average student and whereas the number of copies available from the library is limited the students are disadvantaged and suffer accordingly. The implication for higher education universities is the need for larger and better supplied libraries.

Student movements

Student movements in Uganda are organized along political and tribal lines, which have established bases in certain Makerere University residential halls. The Mitchell and Livingstone halls of residents are the headquarters for much anti-National Resistance Movement activity at the Makerere University. The students are resourceful and militant in their political activities as indicated by the demonstrations and riot at Makerere University during the 2001 presidential elections when the Military Police armed with AK47 were deployed in large numbers on campus to break up riots and demonstrations. Ongoing student political activities during the 2001 and 2007 presidential campaigns made it necessary to have a permanent detachment of the Military Police on garrison duties on the University’s campus during the elections periods.

Presidential elections are not the only issue student battle for at Makerere University as indicated by the students’ support of their lecturer on-going strike over working conditions, lack of teaching material, pension- and pay arrears in February 2008 when several hundred students from the Mitchell and Livingstone halls of residence initiated a strike based on the slogan: “we want lectures, we are tired of sleeping” and battle the police brigades with weapons improvised from broken furniture from the
resident halls. The demonstrations were only put to rest through the intervention of student leaders from the University Guild Cabinet and commitment from the University Council to address the plight of lectures at the University (Monitor, Feb. 16th, 2008).

In the first decade of the 21st century new global concerns affect higher education in Uganda

The bombing of the US embassies in Kenya and Tanzania in the summer of 1998 where more than 200 people were killed and many thousand wounded put the East African countries on the terrorist watch list of most countries. Therefore students from Uganda, Kenya, and Tanzania face sever restrictions and scrutiny when applying for student visas in foreign countries. The 9/11 attack on the United States and the bombings in London in 2005, as well as the attacks on the Paradise Hotel in Mombasa Kenya on November 28th, 2002 where 13 people were killed and nearly a hundred wounded further increased the difficulty East African students have in obtaining student visas. (Filkins, 2002)

Paradoxically, this benefits universities in Uganda as the visa restrictions limit the number of students going abroad for study and therefore forcing the would be international students to study at Ugandan universities.

The transfer of economic power and present from the West to the East started with the development of the rise of Japan as economic power in the 1970s and 1980s and further enhanced by the development of the Tiger Economies of south-east Asia in the 1990s when Taiwan, Malaysia, Singapore, Hong Kong, and Indonesia emerged as production and assembly centers for the world electronic industries. The trend continued with the emergence of the Peoples Republic of China as a manufacturing center after the liberation of foreign investment as more than a trillion dollars of foreign direct investment build an enormous manufacturing complex. India emerged as the world’s service outsource center and information processing brain center. In 2011, the PRC is the second largest economy in the world.

References


Urbanization and loss of traditional ecological knowledge (TEK): Lessons from Rumuodomaya Community in Rivers State

Raimi Lasisi
E-mail: lazizi3001@yahoo.com
Phone: 07039133303

Ekpwnyong, Alfred S.
E-mail: alfuny93@yahoo.com
Phone: 08027907268

Wabah, Goodnews N.
E-mail: goodtapa@yahoo.com
Phone: 08059411267

School of Graduate Studies,
University of Port Harcourt,
Faculty of Social Sciences,
Department of Sociology,
Port Harcourt, Nigeria.

Abstract
The study sets out to examine Urbanization and Loss of Traditional Ecological knowledge focusing on Rumuodomaya community in Rivers State. Traditional ecological knowledge (TEK) is accumulated over generations to help people protect their health and manage their habitats. If traditional ecological knowledge vanishes with urbanization, then urbanization comes at the cost of losing humanity’s heritage and diversity. We analyze the assumption by measuring ethnobotanical knowledge and skills among 20 elders of Rumuodomaya community in Rivers State. The study relied on key informant interview (KII) and observational techniques for its information. We nevertheless established a link between urbanization and loss of TEK in areas such as trado-medicine (herbs from leaves, roots, tree barks etc.), nutrition, technology and resource conservation. We conclude that urbanization erode traditional ecological knowledge and point out that the challenge lies in finding and promoting forms of urban development that do not undermine traditional knowledge. We therefore recommend that there should be a synergy between city developers and community members to document and conserve TEK in the future.

Keywords: Urbanization, traditional ecological knowledge, ethnobotany, indigenous people, Rumuodomaya, Rivers State.

Introduction
Traditional knowledge accumulated over generations’ help people protect their nutrition (Johns, 1996) and health (Etkin, 2000) and manage their habitats (Olsson, Folke, and Berkes, 2004). The possibility that traditional knowledge may be rapidly and widely lost in response to urbanization has become a major concern of scholars and policy-makers (Agrawal 2002). This concern emerges from the presumed link between traditional knowledge, conservation and development (Orlove and Brush, 1996). For example, researchers have said that traditional knowledge related to the habitat –or traditional ecological knowledge- contributes to ecological adaptation and might help design policies for conservation (Berkes, Colding, and Folke 2000). The loss of traditional ecological knowledge concerns policy-makers because it represents the irreversible loss of information about different ways to manage natural resources.
Traditional ecological knowledge has attracted researchers’ interest since the beginning of the nineteenth century. The initial interest focused in documenting how native people classified their environment (Berlin, Breedlove, and Raven, 1966). By the mid-1980s, the international recognition of the potential value of traditional ecological knowledge generated increasing interest in the topic (WCED, 1987); at that point, researchers shifted their interest from documenting how people classified their environment to studying how traditional ecological knowledge contributed to human adaptation. Researchers have found that traditional ecological knowledge resembles scientific knowledge developed through inductive methods (Miller et al. 2004) and that it can contribute to the conservation of biological diversity (Olsson, Folke, and Berkes 2004), agriculture (Brush, 2000), health (Etkin, 2000), nutrition (Johns, 1996), and the management of natural resources (Davis et al., 2004).

Despite the growing interest in the topic, there has been little research about the causes and rate of loss of traditional ecological knowledge here in Nigeria. Although generally speaking some researchers have linked the loss of traditional ecological knowledge to rate of urbanization (Reyes-García et al., 2005), others have found persistence in traditional ecological knowledge despite the rise of cities (Zarger and Stepp, 2004). The debate matters for policy because proving that urbanization erodes traditional knowledge would hamper the possibility of simultaneously achieving conservation of traditional knowledge and economic development. The finding would mean that economic development comes at the cost of losing humanity’s heritage and diversity. In contrast, if the expansion of cities does not affect or does not always affect the loss of traditional ecological knowledge, then some forms of modern institutions could develop without eroding traditional knowledge.

In this article, we test how urbanization affects traditional ecological knowledge. We rely heavily on Key Informant Interview (KII) to unravel lost ethno-botanical knowledge within the study area and attempt to compare results with standard measures of urbanization rate. We hypothesize that urbanization and its twin partner industrialization takes individuals out of their culture and environment and therefore correlates with the loss of traditional ecological knowledge. To explore the topic, we draw on information from a wide range of indigenes of the study area- a horticultural society in Rivers State.

Statement of the problem

Numerous studies have drawn attention to the fact that a crisis, of a magnitude estimated to be far greater than other problems associated with urbanization, is affecting the world’s diverse cultures especially their knowledge of ecological systems. Recent estimates put the impending rates of species extinction caused by urbanization on Earth at 1,000-10,000 times (UNEP, 2004) or at least four orders-of-magnitude (Lawton and May, 2005) faster than rates that have happened in the past. As a concrete example, a middle-ground prediction for the extinction of seed plant species in the next 3,000 years is 50 per cent (Oviedo, Gonzales and Maffi, 2005). By contrast, estimates for the proportion of native languages (and thus, by and large, the knowledge expressed by them) that will have gone extinct or face extinction in the next one hundred years are as high as 90 per cent of over 6,000 native people (Krauss, 1996).

Interest in Traditional Ecological Knowledge (hereafter TEK) has been growing in recent years, partly due to a recognition that such knowledge can contribute to the conservation of biodiversity (Godoy, 1998), rare species and protected areas (Johannes, 1998), ecological processes (Krauss, 1996), and sustainable resource use in general (Berkes, 1999). Conservation biologists, ecological anthropologists, ethnobiologists, development sociologists, other scholars and the pharmaceutical industry all share an interest in TEK for scientific, social or economic reasons.
However, while it could be said that quite a number of empirical works are replete within the field of TEK, it is nevertheless sad to point out that most of the studies mentioned above have all been carried out outside the shores of Nigeria. The literature shows a concentration of TEK studies in Latin American countries, especially in Brazil. Our current study is therefore an intellectual milestone towards contributing to the extant body of knowledge on how urbanization contributes to the loss of TEK in Rumuodomaya community, Rivers State of Nigeria. Essentially, the study aims to provide answers to the following questions: What aspects of traditional ecological knowledge have been affected by urbanization? What is the effect of the loss of such ecological knowledge on the overall wellbeing of community life? How are community members coping with such changes in ecological knowledge? What is the way forward?

Clarification of key concepts

The key concepts to be clarified in this paper are urbanization and traditional ecological knowledge (TEK). This is done below:

Urbanization: Urbanization has been defined as the removal of the rural characteristics of a town or area, a process associated with the development of civilization and technology (Cohen, 2004:11). However, for the purpose of this study, we choose to see urbanization as a process in which an increasing proportion of an entire population lives in cities and the suburbs of cities. Historically, it has been closely connected with industrialization. When more and more inanimate sources of energy were used to enhance human productivity (industrialization), surpluses increased in both agriculture and industry. Larger and larger proportions of a population could live in cities. Economic forces were such that cities became the ideal places to locate factories and their workers.

Traditional Ecological Knowledge: The analysis of TEK systems shows that there is a component of local observational phenomena, a component of practice in the way people carry out their resource use activities, and further, a component of belief regarding how people fit into or relate to ecological systems. In short, traditional knowledge is a knowledge edge-practice-belief complex (Berkes, 1999). We have therefore developed a working definition of TEK as a cumulative body of knowledge, practice, and belief, evolving by adaptive processes and handed down through generations by cultural transmission, about the relationship of living beings (including humans) with one another and with their environment. TEK is an attribute of societies with historical continuity in resource use practice.

Review of literature on urbanization

Urbanization is a process of population concentration. It proceeds in two ways: the multiplication of points of concentration and the increase in size of points of concentration (Oluwaola, 2007). It may occasionally or in some areas stop or actually recede, but the tendency is inherent in society for it to proceed until it is inhibited by adverse conditions.

According to UNCHS (2001), the process of urbanization is triggered off by several factors including:

These populations are rising through net migration: The causes of rural-urban migration varies but suffice it to say that the urban centers present a better alternative to human survival at least in the Third World than the rural areas. In the early stages of industrialization, many people migrate to the cities in search of better opportunities. For instance, Ekpenyong (1993) contends that cities grew purely out of economic activities. Manufacturing industry congregates in urban areas because of the economies of agglomeration. One such economy is the availability of basic infrastructure (electricity, water, sewage, telecommunications, etc) in Third World urban areas.
Natural population increase: Many studies reveal that majority of developing countries are currently in the intermediate stage of development (Oluwasola, 2007). Therefore, most large cities in developing countries are growing via natural increase as opposed to migration. Between 1960 and 1970, in 25 large cities in 20 developing countries, 37% of population growth was due to migration compared to 63% to natural increase (UN, 1993).

While the population of industrially developed countries is already largely urbanized, urbanization processes are acute in developing countries. According to UNHABITAT (2001), about 40% of the population of developing countries already lives in cities. It is expected that by 2020, the figure would have risen to 52%. Latin America and the Caribbean already have 75% of the people in the cities. By contrast, only one-third of the population of Africa and Asia live in urban centres (Oluwasola, 2007). By 2015, 153 of the world’s 358 cities with more than one million inhabitants will be in Asia. Of the 27 megacities with more than 10 million inhabitants, 15 will be in Asia. Nigeria has not been left out of this global build up of people in cities.

But it is not simply the geographical spread of urban centres but also their rate of growth that has been spectacular in recent times. In 1950, the percentage of the total Nigeria population living in urban centres of more than 20,000 inhabitants was less than 15 per cent; by 1975, this proportion had risen to some 23.4 per cent. By the 2006 estimates, Nigeria has a population of 140 million (Oluwasola, 2007). The build up of people in Nigerian cities has continued to increase over time. The urban population has increased from 11% of the total population in 1952 to 35% in 1991. Currently, it is estimated that close to 46% of the 132 million Nigerians (approximating 60.7 million), are living in the urban centres. The rate of urbanization in Nigeria is 5.5% while the annual population growth is 3.0% (ibid).

What is perhaps more impressive about this continuing agglomeration of people into urban centres is the fact that increasingly most migrants move to the larger urban centres whose population have been increasing phenomenally. Lagos which, as the second largest city in the country after Ibadan in 1952, had a population of just over 250,000 had by 1963 outstripped Ibadan to have a population of over 1.5 million within its metropolitan area (World Bank, 1995). Today, metropolitan Lagos is close to, if not already a megacity of over 10 million people (Oluwasola, 2007). Because a high proportion of these people are migrants from the rural areas, urban centres in Nigeria show a more than average concentration of the young and economically active group both male and female in its population. These age groups are also those in their active reproductive stage of life. The result has been that cities have a significantly high proportion of children under the age of five. Given the relatively better medical facilities and better access to potable water supply in urban areas, it is easy to appreciate that child survival rates are much higher in urban than in rural areas of the country. Indeed, it is claimed (UNDP, 1997) that whereas 70 per cent of children in urban communities were delivered in a health facility, only 40 per cent of rural children were so favoured. The same bias with respect to opportunities for educational empowerment is noticeable with urban centres having and attracting the better educated members of communities whilst the rural areas suffer from the resultant negative selection. The implication of this is that the burden of urbanization falls on the receiving communities as they face the negative consequences of deforestation and modernization.

**Loss of traditional knowledge: previous findings from empirical research**

The awareness of the potential value of TEK, and of indigenous peoples’ relationships with local environments for conservation efforts, is clearly expressed in major reports and conventions. For example, *Caring for the Earth* states of indigenous peoples:
“Their cultures, economies, and identities are inextricably tied to their traditional lands and resources. Hunting, fishing, trapping, gathering or herding continue to be major sources of food, raw materials and income. Moreover, they provide native communities with a perception of themselves as distinct, confirming continuity with the past and unity with the natural world. Such activities reinforce spiritual values, an ethic of sharing, and a commitment to stewardship of the land, based on a perspective of many generations (Careing for the Earth, 2000).”

Empirical studies on the loss of traditional ecological knowledge have focused on how knowledge varies by demographic, social, and economic characteristics of subjects. The research has produced both consistent and conflicting results. Researchers have consistently found that knowledge of natural resources depends on demographic characteristics of informants, such as age, sex, kinship relations, ethnicity, and position in a social network (Atran et al., 2002; Ross, 2002), and on distance from cities or natural resources (Reyes-García et al., 2005). Other researchers have studied the impact of acculturation on traditional ecological knowledge and have found a consistent negative correlation between traditional ecological knowledge and modern skills associated with acculturation, such as schooling, academic skills, and fluency in the national language (Zent, 2001).

Researchers have also studied the effects of integration to the market on traditional ecological knowledge. Orthodox thinking in anthropology and in economics predicts that traditional ecological knowledge will vanish as economic development unfolds (Schultz, 1975), but recent empirical research suggests that traditional ecological knowledge need not always wane with modernization. In fact, the empirical literature on the effects of integration to the market on traditional ecological knowledge has produced conflicting and weak results. Some researchers find that integration into the market through the sale of crops and wage labor correlates with less knowledge of wildlife, but integration into the market through the sale of forest goods correlates with more knowledge of wildlife (Godoy et al., 1998). Other researchers find weak effects of individual market participation on traditional ecological knowledge. For example, Reyes-García and her colleagues (2005) found that, although there is a link between traditional ecological knowledge and proximity to towns, canonical indicators of market economies (e.g. cash) bore no significant correlation with traditional ecological knowledge. Others find no erosion of traditional ecological knowledge. For example, on a comparative study over 30 years, Zarger and Stepp (2004) found no change in ethnobotanical knowledge among Maya children in Chiapas despite significant socioeconomic changes in the region.

The loss of TEK and practices has an impact on the environment through changes in land-use and resource-use patterns that replace traditional systems. It is also associated with deterioration or loss of traditional values attached to lands and resources weakening the links of individuals to their homelands. More broadly, the loss and erosion of TEK also means missed opportunities to learn more on local environments from people who have managed them for a long time. TEK of the Karen communities in Thailand (Steinmetz, 1999) showed that local Karen people were able to identify 41 different vegetation communities and habitat types within the landscape they inhabited, they could provide valuable information on the relationships between wildlife populations and habitats. TEK provides a historical ecological dimension, which is not accessible to modern conservation biology.

In sum, previous empirical studies on the link between modernization, urbanization, the growth of capitalist industries and erosion of traditional ecological knowledge have produced conflicting and weak results. Later we argue that part of the answer to the
puzzle may lie in the way researchers have defined and measured traditional ecological knowledge.

**Theoretical model**

In this study, we proxy individual traditional ecological knowledge with two variables: theoretical ecological knowledge and self-reported ecological skills. We used the cultural consensus model to measure individual theoretical ethnobotanical knowledge (Reyes-García et al., 2005).

The cultural consensus model is based on the assumption that there is a culturally correct answer for every question. Whatever the cultural reality, it is the same for all informants and is defined as the answer given by most people (Romney and Weller, 1984). Therefore, culturally correct knowledge consists of agreement between informants. Individual knowledge is measured as the proportion of questions that each person answered in a correct way, where correct refers to the most frequent response. The use of cultural consensus to analyze data on traditional ecological knowledge has been used by several authors and is becoming a recognized method to measure variation in individual’s traditional ecological knowledge (Rocha, 2005).

**Study area and methodology**

**Study area**

The study area is Rumuodomaya community, one of the communities that make up Obio-Akpor Local Government Area in Rivers State, Nigeria. Rumuodomaya is bounded to the north by Rumuokoro, to the south by Eliogbolo and Rukpakwulusi, to the east by Rukpokwu and to the west by Rumuaoholu respectively. The community is made up of four families who all speak the same language-Ikwerre. Its political, economic and social life is presently dictated by the wider capitalist social formation that has come to consume it in recent times. However, one can still find traces of traditional political life defined by a paramount ruler and his council of chiefs.

**Methodology**

The method applied in this study is descriptive. Hence, the researchers depended on both primary and secondary sources for their data. The key informant interview (KII) formed the core of the primary source of data collection. The choice of KII for this study is simply based on the fact that previous studies (see Orlove and Brush, 1996; Agrawal, 2002) have shown that it is the best tool for gathering data concerning TEK. This is because traditional knowledge basically rests with older people and community leaders. Our choice of KII for the study immediately defines the kind of sampling technique to apply. On this note, purposive sampling technique seemed the most appropriate for the study. Hence, 20 elders made up of family chiefs, community development chairmen, and elderly women took part in the interview over a period of three weeks.

The secondary data were derived from previous TEK studies conducted by a wide range of scholars. Thus, a thorough review of the works of previous scholars availed us the opportunity of spotting the gap in the literature which this study hopes to fill.

**Presentation and analysis of key informant data on loss of TEK in Rumuodomaya.**

In this section, we present the data collected from key informants who participated in the interview session. The data presented are extant traditional ecological knowledge caused by rapid urbanization in Rumuodomaya community of Rivers State. The data are presented categorically to cover variables such as knowledge on traditional health, nutrition, resource conservation, and technology.

Table 1 shows the findings of the study using KII knowledge of ethnobotanical skills as a share of total cultural knowledge as a dependent variable. We find that a decrease in the knowledge of ethnobotanical skills correlates with the level with which such knowledge
is lost as a result of external factors such as urbanization. Thus in table 1 above, we discover that all skills associated with traditional ecological knowledge especially its ethnobotanical (traditional knowledge of herbs) dimension seem to be meeting extinction because of the expansion of Port Harcourt city and the demand for land (both for commercial/industrial and housing purposes). The table therefore relates the loss of such knowledge with the loss of traditional medical skills. This loss according to key informants who took part in the interview has great negative implications for individual health and health of the community at large. For instance, leaves (such as Neem leaves and others listed in table 1 above) used to serve as very strong medicines in there various forms for malaria and typhoid, while others like Aurura (leakers) and Mmenime (Pepper fruit) were used for massaging and treatment of weak nervous both for old and young people.

Table 2 shows the same loss of traditional knowledge resulting from the expansion of Port Harcourt city. However, the table provides information on knowledge of nutrition derived from some traditional foods and forest products now extinct. We discovered through our interview of key informants that the decrease in the score of traditional nutritional knowledge derived from local foods and forest products is strongly linked to forces of urban growth such as deforestation. Thus, while the urban population continues to grow, more and more forested areas are cleared for residential, industrial and commercial purposes leading to the extinction of such plant species that community members depend on for their nutrients. Such forest products and food reported by key informants to have met extinction include; eru (palm maggot) which has high protein value, okpotoro (no English translation) which gives vitamin, ede (cocoa yam) which provides carbohydrate, and npirinku (Palm fruit) which provides vitamin (see table 2 above).

In Table 3, we present information concerning the methods of resource conservation in the study area prior to urbanization. We therefore found out that while the size of Port Harcourt city is increasing, it has negative consequences for traditional methods of resource conservation. This is simply due certain facts; first, the major economic activity of the people which was agriculture has been completely relegated to the background for a rent seeking economy. This led to the loss of agriculture related traditional conservation skills such as; Orbaa (Carved storage) which was used to conserve resources for next planting season and Ekworkani (shifting cultivation) which was used to protect soil nutrients. Secondly, the knowledge of drying and smoking (known as ndnada in Rumuodomaya) is also gradually eroding. All these they say have negative consequences for resource conservation in the community.

Table 4 provides information on extinct traditional knowledge in technology as a result of urbanization in Rumuodomaya. The information presented in the table reveals some form of crafts hitherto present prior to urbanization in the area. Here it is firmly established that theoretical knowledge of one’s ecology is strongly linked to traditional skills in technology. This is because key informants pointed out that because most of the trees that act as primary resource for crafting these traditional implements have all been lost to urbanization and therefore there is also a commensurate loss of the know-how or skills of crafting such implements overtime. Key informants maintained for instance that there is a corresponding loss of the knowledge to weave baskets as a result of the loss of water canes and raffia palm, so also is the loss of traditional knowledge related to the crafting of wooden spoons, wooden mortar, and axe handle. We therefore conclude that although we did not apply any statistical test to determine causality, the magnitude of the effect from urbanization to traditional ecological knowledge is quite enormous.

**Discussion of findings**
Linking urbanization to loss of TEK in Rumuodomaya

Results of this paper advance our understanding of the nexus between urbanization and traditional ecological knowledge at several levels.

At the methodological level, we find that how one defines and measures ethnobotanical knowledge matters. We measured the rate of urban growth in Rumuodomaya and traditional ecological knowledge cum skills and found that the two variables are strongly linked. We also found that there is more loss in ethnobotanical skills (which is the actual crafting process) than ethnobotanical knowledge (which is the theoretical process). The variation in the loss of theoretical ethnobotanical knowledge than in ethnobotanical skills might explain why despite the fact that indigenes of Rumuodomaya have lost the skill of crafting local technology from their environment, they nevertheless still have strong theoretical knowledge of the ecological materials used in the crafting process. This result shows that urbanization is more potent in destroying traditional ecological knowledge associated with crafting skills more than the theoretical knowledge. This could be that as Rumuodomaya gradually becomes urbanized, and land and its associated rent continues to soar, local people tend to find local crafting less economically rewarding hence the art is dumped for better money making ventures within the new economic structures of the urban economy. This finding is in line with previous studies such as; Schultz (1975), Orlov and Brush (1996), Agrawal (2002), Oviedo, Gonzales and Maffi, (2005), all of whom have shown that economic development correlates with the loss of traditional ethnobotanical knowledge and skills.

The key informant interview produced stronger information for ethnobotanical skills than for theoretical ethnobotanical knowledge in part because skills contained more variation. At the theoretical level, the information presented in this study advance our understanding of the relation between urbanization and individual retention of ethnobotanical knowledge. First, we found that prior to urbanization, as indigenes participate in hunting, gathering, farming, logging and fishing, their knowledge for ethnobotanical matters becomes highly vast and this relates to high ethnobotanical skills, but not with less theoretical ecological knowledge. The findings indicate that as rapid urbanization takes place there is a gross erosion of traditional ecological knowledge. Due to the weakness of results in previous research, the identification of the specific urbanization activities such as deforestation that brings about negative ethnobotanical knowledge is an important step in our understanding of the relation between urbanization and individual retention of ethnobotanical knowledge. However, this study does not allow inferring causality. Future studies should advance our understanding of how this relation operates by providing a convincing identification strategy.

One could argue that the findings indicate that urbanization erodes traditional ecological knowledge at a faster rate than industrialization since a community might encounter the latter without necessarily losing its traditional knowledge. We found that activities that take Rumuodumayan’s to the forest and that keep them in their culture are linked in a positive way with traditional ecological knowledge and skills of the subject in all the variables (herbs, nutrition, conservation and technology) studied. The finding suggests that the process of urbanization does actually erode the knowledge of the people concerning their ecology.

Another important finding is that high traditional knowledge loss is occasioned by the loss of agriculture. For example, when we interviewed the key informants who took part in the study, we found that income from farm-based activities tend to have an increase in the ethnobotanical skills of subjects. This is due to the stringent fact that as more of the indigenes engages in agriculture; their knowledge of the uses of certain leaves, trees, tree barks, etc continues to expand. The finding suggest that changes from an agriculture
based economy to a market and rent based economy occasioned by the growth of urbanization has negative effect on traditional ecological skills.

In sum, we found that urbanization erodes traditional ecological knowledge. The finding has an important policy implication: urbanization and preservation of traditional ecological knowledge can only be simultaneously achieved only if Urbanization takes place while other activities that keep people in their habitat and their culture are allowed. The challenge lies now in finding a better way to design cities without undermining traditional knowledge.

**Recommendations**

Two distinct types of actions are required to address the problems that TEK, is currently facing as a result of urbanization:

Those, which prevent loss and erosion of knowledge. These correspond mainly to the interface between environmental management of indigenous and traditional peoples' lands and resources, and enable strengthening and revitalization of their cultures and institutions.

Those, which protect rights to knowledge and relate to the area of legal protection of intellectual property.

Urgent substantive work for preservation of TEK and for strengthening its transmission is needed, though the actual work to be carried out depends on patterns of evolution of family and social life. Specifically, attention needs to focus on the following areas:

Protection of lands and resources from external threats and maintaining livelihood security. For many, if not all, the indigenous people affected by loss and erosion of TEK the fundamental problem remains land-tenure and livelihood security. Especially in the context of the expansion of urban areas where inter-cultural connections are inevitable and happen mostly in asymmetric ways at the expense of weaker cultures. Securing the traditional lands and resources of the affected people is the first priority. This implies also helping them effectively in protecting those lands and resources from external threats and pressures.

Encouragement to community members for making practical use of TEK and their native languages.

Promotion of active community involvement in all actions directly or indirectly related to their present and future lives, and do it in a way that people get involved with their own views, perceptions, feelings, and knowledge.

Documentation of TEK, ideally done by the communities themselves is of utmost importance. This is needed for legal protection, registration and facilitation of transmission. The key condition for achieving this is the free and informed consent of the communities involved.

Wider application of TEK to new practices related to management of ecosystems, species, and resources, as well as to productive activities such as agriculture. Successful application of TEK within and outside the communities would significantly enhance its values and would show its potential to younger generations.

Integration of TEK with other knowledge and technical systems for management of habitats, ecosystems and resources. In conditions of cultural change, market expansion, and growing pressure over resources, TEK will require to be complemented by other systems. A combination of all approaches may provide the best option, particularly to younger generations, for keeping TEK alive and for incorporating it in their practices.

Preservation and revitalization of TEK will require in many cases new, "non-traditional" approaches and methods, like setting up databases or producing web-based information for young people. This makes training on TEK preservation increasingly important.

**Conclusion**
The research in the erosion of traditional ecological knowledge whether as a result of urbanization or other factors is a large intellectual enterprise for the academia especially in Latin America and other parts of Africa-Ghana for instance. Our research stands out as a ground breaker in this area of knowledge in Nigeria and calls for other scholars especially those in the science of Botany, Wildlife and other related fields to provide more empirically precise measurement to the loss of TEK in local communities.

We have shown in this study that the magnitude of the effect of urbanization on traditional ecological knowledge is quite enormous. Using variables such as traditional knowledge of herbs, nutrition, resource conservation and technology, we were able to collate some TEK now extinct from selected informants who were mostly community leaders and family chiefs. The paper concludes that the loss of traditional ecological knowledge is strongly linked to urban growth in the study area and suggests a proper record of TEK as communities encounter the forces of modernization in the future.

**Literature cited**


### Table 1: Extinct Traditional Knowledge on Trees/Leaves and their Health Functions

<table>
<thead>
<tr>
<th>S/No</th>
<th>Local Herbs (Trees/Leaves)</th>
<th>English translation</th>
<th>Health Function</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Idjiri Karaka leaves</td>
<td>Neem Leaves</td>
<td>Used for Malaria and Typhoid</td>
</tr>
<tr>
<td>2</td>
<td>Agparizi Leaves</td>
<td>No English translation</td>
<td>Used to cure chicken pox, treatment of children’s umbilical cord and cough</td>
</tr>
<tr>
<td>3</td>
<td>Mbelekuleku Roots</td>
<td>No English translation</td>
<td>When boiled, it serves as treatment for malaria</td>
</tr>
<tr>
<td>4</td>
<td>Awolowo</td>
<td>No English translation</td>
<td>Used as first aid for fresh wounds in the farms</td>
</tr>
<tr>
<td>5</td>
<td>Nchi-Nchi Nunu</td>
<td>No English translation</td>
<td>Used to treat chronic stomach ache</td>
</tr>
<tr>
<td>6</td>
<td>Aurura</td>
<td>Lickers</td>
<td>Used to treat fractured bones</td>
</tr>
<tr>
<td>7</td>
<td>Daulin</td>
<td>Shea butter</td>
<td>Used for massaging body</td>
</tr>
<tr>
<td>8</td>
<td>Mmenime</td>
<td>Pepper fruit</td>
<td>The dry seeds are used to treat weak nerves</td>
</tr>
</tbody>
</table>

Source: Researchers field work, 2009

### Table 2: Extinct Traditional Ecological Knowledge on Nutrition

<table>
<thead>
<tr>
<th>S/No</th>
<th>Local nutritional knowledge</th>
<th>English translation</th>
<th>Nutritional Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Eruru</td>
<td>Palm maggot</td>
<td>Protein</td>
</tr>
<tr>
<td>2</td>
<td>Okpotoro</td>
<td>No English translation</td>
<td>Vitamin</td>
</tr>
<tr>
<td>3</td>
<td>Ede</td>
<td>Cocoyam</td>
<td>Carbohydrate</td>
</tr>
<tr>
<td>4</td>
<td>Nkpirinku</td>
<td>Palm fruit</td>
<td>Vitamin</td>
</tr>
</tbody>
</table>

Source: Researchers field work, 2009

### Table 3: Extinct Traditional Knowledge on Resource Conservation

<table>
<thead>
<tr>
<th>S/No</th>
<th>Local conservation method</th>
<th>English translation</th>
<th>Application</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Ndanda</td>
<td>Smoking/drying</td>
<td>Used basically to preserve food stuffs in the absence of refrigerator</td>
</tr>
<tr>
<td>2</td>
<td>Orbaa</td>
<td>Carved storage</td>
<td>Used to store yam and maize for next planting season</td>
</tr>
<tr>
<td>3</td>
<td>Ekworkani</td>
<td>Shifting cultivation</td>
<td>Often done within a period of 2-4 years due to the prevalence of land.</td>
</tr>
</tbody>
</table>

Source: Researchers field work, 2009
Table 4: Extinct Traditional Technological Knowledge in Rumuodomaya

<table>
<thead>
<tr>
<th>S/No</th>
<th>Commonly Crafted Items</th>
<th>English translation</th>
<th>Technical Function</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Nketa</td>
<td>Basket</td>
<td>Used to store items and carry farm produce during period of harvesting</td>
</tr>
<tr>
<td>2</td>
<td>Okolo</td>
<td>Seasonal Tree</td>
<td>Presents an outstanding knowledge of seasons of the year. The tree turns red from green during Christmas period.</td>
</tr>
<tr>
<td>3</td>
<td>Ngaji Gbaka</td>
<td>Cooking spoon from wood</td>
<td>Used basically to prepare soup for the entire family</td>
</tr>
<tr>
<td>4</td>
<td>Apala</td>
<td>Axe handle from hard wood</td>
<td>Used to fit into sharp metals for hewing woods.</td>
</tr>
<tr>
<td>5</td>
<td>Igbishi/Worinke</td>
<td>Wooden mortar</td>
<td>Used for pounding yam, pepper etc.</td>
</tr>
</tbody>
</table>

Source: Researchers field work, 2009
Underfunding of education and Africa’s development challenges: Issues and perspectives

OTU Ekpenyong
Department of Sociology
University of Port Harcourt, Nigeria
E-Mail: tonitee1010@yahoo.com

Abstract
Education sector in the African continent has been in deepening crisis for several decades. One of the major reasons for this crisis is the inability of most African countries to allocate the UNESCO recommendation of 26% annual budget to their education sectors. In this paper, attempts were made to examine the implications of underfunding the education sector on Africa’s development. The study found that poor or half education, increased crime and prison congestion, dependency and backwardness, and increased unemployment and poverty are among the serious implications of underfunding of education on Africa’s development. As a result, the study recommended adequate funding and efficient financial management as a panacea to university funding problem.

Keywords: Education, Development, Underfunding, Implication, and Africa.

1. Introduction
Investment in education is considered a critical input in the overall development of a country. Education constitutes one of the three major indicators of knowledge and skills development. The other two inputs are mortality and nutrition (Okogie, 1997). Education is particularly basic to development and investment in human capital via education results in high productivity (Anderson, 1986). According to Hill and King (1995), the benefits of knowledge and skills development may be grouped into market and non-market categories. The market benefits include higher earnings and greater labour mobility at individual levels, higher gross national productivity as well as GNP growth at the macro-economic level. The non-market benefits, on the other hand, include improved health and nutrition; lower infant mortality; and greater fertility control, among others.

The National Policy on Education (NPE) in Nigeria lists some of the aims of education to include: provision of trained manpower in applied science, technology, and commerce particularly at sub-professional grades; provision of the technical knowledge and vocational skills necessary for agriculture, industrial, commercial and economic development; provision of the caliber of people who are capable of applying scientific knowledge for the improvement and convenience of man; training and imparting the necessary skills to produce craftsmen, technicians, and other skilled personnel to make them entrepreneurs and self-reliant; and equipping and enabling young people to have the capacity to understand the increasing complexities of their economy, commerce and technology (see Udoh, 1991).

Education has the potential to improve for better man’s reasoning and innovative ability so as to enable him contribute meaningfully to the overall development of the society. Empirical literature is replete with evidence that some developed nations attained their
current status due in part to their heavy investment in education and human capital development. For example, the East Asian nations, in their bid to develop invested heavily in human capital and thereby drastically reduced the technological gap between them and the advanced nations (Ekpo and Umoh, 2004). This, according to Stiglitz (1996), was achieved through the encouragement of technological transfer from foreign investors, investment in knowledge and skills development, and the education of a large number of skilled engineers who were able to adapt the most advanced technology. The World Bank (1995) also maintains that investing in people through education and other aspects of human development like health and nutrition is crucial to the raising of the standards of living of the people, especially in the developing world. This implies that a country can attain optimal development if her citizens are well educated.

Western (formal) education was first introduced in most parts of Africa in the 19th century by European Christian Missionary societies, and later on strengthened by colonial governments. Different colonial governments and Missionary societies applied diverse approaches to the development of education following divergent attitudes, interest and perceptions to education (Basung, 2002). Africans themselves had their own interests in accepting Western education because they saw it as a viable tool for developing their continent.

At independence, the Organization of African Unity (OAU) requested African leaders to take measures aimed at Africanising education. The Addis Ababa Conference of 1961 questioned the relevance of the inherited colonial educational systems for the development of Africa and their competitiveness at the world stage. It was generally held that African education should produce men and women who should contribute to technological development (OAU, 1961). From Mweresia and Afari-Gyan (1993) we learn that some African countries embarked on the Africanisation of education almost immediately.

Since the Addis Ababa Conference of 1961, some African countries including Tanzania (Nyerere, 1967), Kenya (Mazuri and Wago, 1967) and Nigeria attempted to reform (Africanise) their educational systems to suit national demands by adapting Western education to African conditions. In addition to this attempt, several educational policies have been launched by several African countries. But in spite of these, educational crisis in Africa deepens.

Education in many African countries has suffered from confusion, contradictions and inability to adapt to African needs of development. The failure to restructure education to respond to national and regional goals has encouraged the perpetuation of inherited colonial education systems that remain politically, culturally and economically unsuitable for the African condition. The failure to reform education so as to render it responsive to African needs has affected not just the peoples’ attitudes to economic survival but has had significant political ramifications for the consolidation of national and regional integration and even the development of national identity.

A cursory examination of the educational sector in most African countries clearly suggests that there is a deepening educational crisis that has serious implication on the continent’s development. According to Yusuf (2010), inadequate funding, ineptitude in administrative and management practices, and very stiff opposition to university entrepreneurship are the three major devastating issues that have kept education in Africa crisis ridden for several decades. This paper agrees with Yusuf’s observation, and has as
its main thrust the examination of the implication of underfunding the education sector on Africa’s development.

2. Conceptual Issues
Education and development are two concepts that should be clarified for us to have wider understanding of and direction for the study.

2.1 Conceptualization of Education
Education can be defined in several ways. It is the transmission of the cultural values of the society from one generation to another. In other words, it is a socialization process. It can also be used to refer to all activities which go on in the school, colleges, or universities. These activities are aimed at imparting desirable knowledge, ideas, concepts, or skills to the learners so that they might become useful to themselves and society (NCE, 2000).

Education is concerned with the learning process. It is a process whereby individuals are aided to learn what they never new before. It begins from the birth of a child and ends at the death of the child. This means that it is a life-long process. It is also a process of structural socialization. Education is thus concerned with how individuals develop their intellectual capacities, skills and social awareness that equip them to surmount challenges of the social and physical environments. It is channeled through all agencies which enable man to master the various aspects of his environment – social, physical, political, economic, religious, cultural and psychological. In this process, man adapts himself to the demands made upon him by the society of which he is a member. Education is thus a process of imparting literacy, numeric and a generally accepted body of knowledge in society (Nweke, 2008).

The educational system in any society is an elaborate social mechanism designed by that society to bring about in those submitted to it certain skills and attitudes that are judged to be useful and desirable. Education has followed different patterns in various communities. Therefore, success or failure of any educational system can only be accessed by internal criteria of efficiency rather than by external standards set by another country (O’Connor, 1965).

In every society, individuals and governments take education seriously because of its great influence on the lives of the individuals and the nation. It is seen as a tool for the individuals’ social mobility and the transformation of the society. There seems to be a general belief that education, to a very great extent, dictates the level of economic and political developments in any society (NCE, 2000).

Education may be formal or informal. Western education may be seen as deliberate instruction which fits the learners for highly specialized jobs in society. It is organized and is the primary activity of children, a major economic activity, consuming the largest single part of the budget of many governments and frequently employing more people than single industrial activity. But formal education is only one part of the ways human beings lean (Ekpenyong, 2003). It contracts with informal learning which occurs through interaction with others and observation of their behaviour and which requires that an individual learns to understand and conform to the behaviour of others with whom he comes into contact during his life (Worsley, 1972). The family, for example, makes a considerable contribution to a child’s learning of skills and social behaviour learning also
takes place in our daily lives through friends, jobs or recreation. These are all examples of informal learning.

Ekpenyong (2003) observes that the pattern of learning in pre-colonial West Africa was chiefly informal, with the family playing the major role. There were also some elements of deliberate learning. For example, recruitment into specialist occupation such as goldsmithing, weaving, carving and specialist religious functions was the result of prolonged training through based primarily on descent. However, the prolonged training was chiefly a function of parental responsibility and was usually carried on within informal situations of everyday life. Thus, the indigenous type of education concerned itself mainly with learning about the environment and its economic potential and learning of the skill desired for exploiting the environment. Except in the Muslim areas where there were Koranic schools, learning in Africa was done usually without the aid of literacy. It made use of learning by rote. It is noteworthy that rote learning became the basic method of learning in the new Western system of education which later was introduced into the continent.

From the foregoing, it is obvious that education is of two types: formal and informal. Let us note with specificity that in this paper, we are mainly concerned with formal education. This refers to all activities of learning carried out in schools, colleges, polytechnics and universities.

2.2 The Concept of Development

Development is a word that is difficult to define because of the multifarious usage of the concept. But in its simplest reductionism, the ‘term’ means improvement or to become more advanced, more mature, more complete, more organized, and more transformed. Rodney (2004) sees it as a many-sided process but defines it in relation to the individual. As he explains, at the level of the individual, development implies increased skills and capacity, greater, freedom, creativity, self-discipline, responsibility and material well-being’. At the individual level, human beings are seen as the epicentre of development. Therefore, human development is seen as a prerequisite for real development. In line with this reasoning, development at the individual implies mental and academic sophistication, moral rectitude as well as material well being. It is contended that the acquisition of this aspect of development will inevitably catapult society to the frontiers of genuine development and thus explode the shells of backwardness. The development of man, according to Okereke and Ekpe (2002), will lead to increase in productivity, ability to harness the forces of nature and the capacity for man to eke out a living in the face of harsh natural forces.

At the social group level, development implies an increasing capacity to regulate both internal and external relationships. It also involves the ability to safeguard the independence of social group. In addition, it implies the ability of members of the society toconcertedly deal with their environment. This depends upon the extent to which they understand the laws of nature (science), and the extent to which they put that understanding into practice by devising tools (technology) and on the manner by which work is organized (Rodney, 1972). In consonance with this view, development is used to imply the ability by the collectivity of individuals to organize themselves with a view to eking out a living from nature. It has to do with the improvement in the manner in which work is organized ‘from being individualistic activity which assumes a social character through the participation of many’. Drawing therefore from the above analysis, Swanson
(1971) sums development to mean the difference within a structure, a personality, a living organism, a group, a set of customs that appears over time and that are initiated by factors already present within the structure which is instrumental to overcoming persist poverty, absorbing the surplus labour and diminishing inequality. This definition gives development an economic background or coverage.

For Todaro, development is a multi-dimensional process that involves the reorganization and reorientation of the entire economic and social system. This involves in addition to improvement of income and output, radical changes in institutional, social and administrative structures as well as in popular attitudes, customs and belief (Todaro, 1992). Development at this level of conceptualization is often understood in terms of economic in terms of economic development. This does not only signify economic development, but as Todaro notes above, it equally implies improving the social, administrative, political as well as people’s cultural attitudes and beliefs that are anti-progress.

Mabogunje (1978) see development as representing a process of transforming the whole social system in order to enhance capacity of each member of the society to realize his/her inherent potentials and to cope effectively with the challenges of life. Brinkerhoff and White (1988) succinctly capture development as the process of increasing the productivity and standard of living of a society which is manifest in longer life expectancy, more adequate diets, better education, better housing, and more consumer goods.

Ibezim (1999) further explains that economic development involves physical and financial progress, but also improvements in the political and social aspects of society. Sustainable economic development suggests development that is enduring and successful. This can only be achieved when the people are empowered through conscious development strategies. Ake (1990) argues that since people sustain development, it must be an integral part of their lives. This presupposes that sustainable development only occurs when the processes and the innovations are relevant to the aspirations of a people and are also assimilated and improved by them according to their desires. In societies where development is absent, poverty is inevitable. This is revealed in the association between low levels of development and high incidence of poverty (Ajakaiye and Olomola, 1999). Education is indeed the only guarantee for poverty reduction and sustainable development.

3. Underfunding of Education in Africa

Writing on the state of Africa, Stewart in Ezekiel-Harf (2006) points out that people have been relatively neglected, badly educated, and in poor health, with their capacities frequently under-used. Uzoka (2006) further states that “most commentaries now lament the present uncertainties regarding the quality of education and educational standard”. Achimugu (2006) observes that education in Africa is reduced to the substandard in which little or no learning is taking place, occasioned by: lack of classrooms, laboratories, libraries, workshops, desks, and books, among others. These are no bogus claims; the educational sector of most African countries is in serious decline or deepening crisis due largely to inadequate funding. In the 1970s, an undergraduate in a Nigerian university system could comfortably have a good laboratory to perform his practical tests even outside lecture times because the materials were there. Today, only few universities can afford laboratory experiments for their practical, and even where this happens, the materials are in small quantities that can only be managed when the lecture is in the
classroom. A little wonder why the UNESCO (1999) reports on higher education in Nigeria specifically indicted it that the Nigerian educational system is in a serious decline in the quality of its research output. The reports have noted that in terms of quality and quality, the research output of Nigerian’s tertiary institutions was about the best in the sub-Saharan Africa up to the late 1980s, but started declining as a result of use of obsolete techniques (methodology) and decay in the research funding, among others. This, however, is not only peculiar to Nigeria, but applies to several African countries.

Table 1 shows expenditure on education as a ratio of the total government expenditure on by some selected countries in Africa and Asia from 1986-1992. From the data, one can see where Nigeria’s woes come from and then assess the implications of Nigeria allocating 0.03% to education whereas Ghana, Botswana and Kenya allocated 26%, 21% and 20% of their respective annual budgets to education during the period and when the UNESCO benchmark is 26%.

Table 2 shows the Federal Government of Nigeria’s allocation to education up to 2006 as a factor not yet given adequate attention. If the UNESCO benchmark is 26% and Nigeria was still allocating 11.0% to education by the year 2006, the evidence of underfunding and disinterestedness in education and what education stands for is very clear.

According to Yusuf (2010), the issue of funding in Nigerian education becomes problematic, simply because Nigeria has failed to take advantage of the UNESCO recommendation so as to restore quality and assure the sustainability of good quality in its educational system. The situation is even more deplorable especially in universities which must carry out teaching, research and development. For few years past, the budget has been cut-back from year to year by the federal government. As a result, allocations to universities were subsequently affected. This cut-back has affected universities in Nigeria. Table 3 shows a composite picture of federal allocation to education by the federal government. There has been a serious decline over the years from 1988, with maximum percentage allocation of 9.3% in the year 2002 and with as low as 19% in 1991. This is indeed far from UNECSO recommendation of 26% budgetary allocation to the education sector.

Table 4 shows the picture of the dynamics of how the federal government of Nigeria allocated and released money (capital and recurrent) to its universities between 1990 and 2001. It suggests that there was an increasing short fall between what universities requested and what the government allocated on paper to universities. The short fall between universities’ request and government’s allocation which was 10.7% in 1993, increased to 74.3% in 1999 but dropped to 53.3% in 2001. The year 1999 was the worst year because universities in Nigeria were allocated only 25.7% of their request. This is very pathetic (Yusuf, 2010).

4. Effects of Underfunding the Education Sector on Africa’s Development

4.1 Inadequate Staff (Administrative and Teaching)

It is evident that enrollment of students continues to soar at frightening rates in our tertiary educational institutions. However, there is inadequate administrative (personnel) and teaching staff to match this reality of soaring enrollment. Trapeh (1994) remarked that academic staff is the mainstay of any institution and their number and quality affect the efficiency of teaching and learning process. He further described the staff as a crucial input in the transformation of students and research into solutions of societal problems.
Unfortunately, the situation with university lecturers and teachers in other tertiary institutions in Africa, especially in terms of quantity, is nothing to write home about.

A survey on teacher supply-demand carried out by the Nigerian Educational Research and Development Council (NERSC) and presented by Onugha (1997) revealed a high student: teacher ratios in the tertiary schools – a pointer to inadequate teachers. Even the world education report by UNESCO (1995) identified the sub-Saharan Africa of which Nigeria is a part as the worst in terms of number of teachers available for tertiary education. The report showed that in 1992, of the 5.19 million teachers available, sub-Saharan Africa shared only 0.09 million; Arab States shared 0.14 million; Latin America/Caribbean 0.67 million; Eastern Asia/Oceanic 0.77 million; China 0.39; Southern Asia 0.53 million; India 0.42 million and so on.

It is significant to note at this point that curriculum planning and physical expansion without adequate human and material resources cannot make our education sector efficient or competent.

**Deterioration of University Buildings/Services**

The low quality of University education in most African countries is attributed to the problem of underfunding. This has resulted in poor preparation of teachers or lectures, shabby or deteriorated school building and, inadequate and obsolete teaching and learning materials (Yusuf, 2010).

**Poor Teaching and Lack of Job Satisfaction**

The situation, according to Okunamiri et al (2008), is such that even office accommodation for the lecturers is not assured. In some universities, one discovers that lecturers are packed 3 or 4 in a small office accommodation measuring less than 3.5m x 3.5m. This denies them privacy and access to toilets and other basic conveniences. The privileged Professor is the one that has a small “store” called office. There is no spacious cupboard for handy reference books/materials, no refrigerators, no air conditioners, and no carpets/rugs on the floor to make such an office attractive. When a lecturer is not provided with all the teaching materials and support he/she needs, he/she is not satisfied with the job and thus cannot teach well.

**Poor Research and Innovation**

There is absence of effective research and innovation in the higher institutions of learning, owing to the fact that lecturers are not adequately funded to carry out researches that can enhance development in the society.

**Brain Drain Syndrome/Shortage of Manpower**

There is problem of brain drain either to foreign countries to seek greener pastures to lucrative industries with the country as a result of underfunding of the education sector (NUC, 1995; Adeyemi, 2000). Sofolahan (1991) had expressed concern that many of the teachers or lecturers sent abroad never returned, and those that found their ways into industrial and commercial sectors never cared to come back in spite of the bond signed with government.

It is unfortunate that the brain drain syndrome prevails mostly among the trained professionals. University dons that are critically required to generate and kick-start the national industrial and economic development process relocate to other countries in search of greener pastures and enabling working environment. This human capital fight
essentially to North America, Europe, Saudi Arabia and recently South Africa has made the Nigerian educational system a major producer of human resources for more advanced countries in a reverse of technology. This is a phenomenon which constitutes a great loss to the African continent (Yusuf, 2010). Today, lecturers are seen moving out en-masses to join politics, which has been made lucrative in Africa.

### Incessant Strikes

Frequent strikes by the Academic Staff Union of University (ASUU) and disruption of academic calendars have been rampant in our universities. Today in Nigeria, students only know when they are admitted by are not sure of their expected date of graduation (Yusuf, 2010). Unions in the tertiary institutions, especially ASUU, have used strikes to protest the neglect and underfunding of education by successive governments. The most current issue of strike is that embarked for over five months by the South-Eastern states’ university lecturers which ended only last month.

### 5. Implication of Underfunding Education Sector on Africa’s Development

Staving or underfunding the educational sector in most African countries has severe implications on the continent’s development in several ways:

**(a) Poor or Half Education**

Underfunding of the educational sector in most African countries has resulted in poor or half-education of our youths. Since they are poorly taught, there is a tendency that they will be bequitted with poor or half education. There is a saying that a totally uninformed person is naïve and safer than a half-educated person whose half-knowledge becomes a threat to his environment. Truly, what is happening in Nigeria and other African countries shows that naivety and half-education are drawing the social order and development of the continent to a possible halt, if not a possible destruction. The fact that our educational institution has been hampered by incessant strikes, poor infrastructure, inadequate staffing, and poor learning conditions occasioned by inadequate funding, has resulted in graduates remaining certified illiterates” and unprofitable products in the labour market. As a result, they are sapped of the ability to contribute to national development. The inability of the educational institution to fund research and development (R&D) adequate has inhibited legal and economic incentives for knowledge-based investments, and discouraged technology transfer and development in Africa. It is a well-known fact that R&D culture is very critical to technology transfer, knowledge or skills acquisition, and sustainable development.

**(b) Increased Youth unemployment and Mass Poverty**

There is general unemployment in Africa because the education sector is not graduating people who practically studied their courses as to be able to employ themselves and then contribute to national development. Many youths are carrying about certificates earned through classroom theoretical lessons without sufficient practical exposure because the instruction materials were not there. Consequently, youth unemployment has exacerbated mass poverty.

**(c) Increased Crime and Prison Congestion**

What does one expect when there is mass unemployment and poverty occasioned by starvation of education in Africa? More youths have taken to crime and violence or restiveness in order to make a living. In Nigeria, for instance, there is alarming rate of insecurity owing largely to militancy, kidnapping and hostage taking that have become the businesses of some youths, especially in the Niger Delta region. As a result, our prisons have been congested and no serious attempts are on ground to decongest them.
(d) Dependency and backwardness
African countries have continually depended on the technologies of the Western developed countries to the detriment of the former. This is because we fail to give education the attention it demands, at least the UNESCO benchmark of 26% annual budget. The African continent’s failure to adequately fund education has resulted in the exodus of her human capital to developed countries in search of greener pastures (brain drain syndrome), and has weakened her ability to produce adequate capable hands that can drive development in the continent. Thus, Africa continues to dwell in the ocean of backwardness and underdevelopment to her detriment. Implicit in the foregoing is that Africa has a dangerous future and can never develop in the real sense.

6. Strategies for Tackling Underfunding of Education and Underdevelopment in Africa

Some viable and sustainable strategies must as a matter of necessity be embarked on to effectively tackle underfunding of educational sector in Africa in such a manner that can impact positively on her development as one of the continents of the world. These strategies could be examined under the following broad headings adequate funding, internally revenue generating strategy, cost-saving strategy, and public accountability strategy.

Adequate Funding: Quality university education is a function of adequate funding (Tawari, 2002; Okoroma, 2006). Governments of African countries (including Nigeria) should make adequate funding of education their priority, especially in this 21st century where the importance of education in development cannot be ignored. According to Okoroma (2006), it has become obvious that Nigeria’s neglect of the UNESCO funding formula (26% annual budget) is detrimental to the nation’s development aspiration. This neglect has already precipitated crises in the entire educational system. Unfortunately, Nigeria is not developing in the real sense of it.

It is only in adequate funding that educational sector in Africa can be zapped back to life or normalcy and repositioned to contribute to sustainable development. Investment in university education has become internationally recognized as an instrument par excellence for development and eradication of poverty. Acquisition of university education is seen as the major way of investing in human capital formation which mainly drives the economic growth of a nation (Olanrewaju and Olubenga, 2007). This perhaps is in line with the submission of Odunaiken and Oyesiku (2008) that continuous pursuit of knowledge and intellectual formation is basic to wealth creation of the society through well packed university education programme.

Quality university education, according to Tawari (2002) and Okoroma (2006) is a function of adequate funding. Inadequate funding and ineptitude in administrative and management practices and very stiff opposition to university entrepreneurship are the three major devastating issues that have kept Nigerian university education crisis ridden for two deceases now.

Internally Revenue Generating Strategies: Every university has to aggressively embark on diversified ventures of increasing internally generated revenue for resilience and sustainability. However, since almost all the internally revenue generating enterprises are moribund, it has to be reactivated and boosted with more viable and internationally
acclaimed money-spinning enterprises. Such strategy, according to Ogunu and Ogbuehi (2004), includes university entrepreneurship, university industry collaboration, strategic fundraising programme, and university-community relationship.

To restore standards and quality in university education, African countries would have to depoliticize education, re-introduce and deregulate tuition fees. After all, what costs nothing is worth nothing and what carries a price has value. School-fees have been identified as the most popular way of financing education around the world. School fees represent 23% of higher education income in the United States, 20% in Australia and 36% in Japan (Olanrewaju and Olugbenga, 2007).

On a more interesting note, universities can seek assistance and generate fund from international donors such as the World Bank; United Nations Education, Scientific and Cultural Organization (UNESCO); United Nation Development Programme (UNDP); and United Nations International Children’s Fund (UNICEF).

Other sources for internally-generated revenue should be explored for the benefit of the universities. These include petrol business, hostel and hotel services, catering, outreach and consultancy services, agricultural ventures, and rental and transportation services. Organized community groups in the towns or localities where the universities are located could be requested to help in cash and kind to rehabilitate the dilapidated buildings or erect new ones. The organized community groups include town unions, age grades, social and business organizations, parents-teachers’ association (PTA), women organizations and religious organizations (Okunamiri, 2002; Ibiam and Okunamiri, 2008).

**Cost-saving Strategy:** The increasing financial constraints on educational investments should make universities not only to search for alternative ways of financing university education but also to pay closer attention to reduced costs and wastage by improving on efficiency as a strategy for reducing educational recurrent expenditure. Optimal utilization of university physical facilities and adequate maintenance culture would reduce cost and greatly minimize wastages. It is interesting to note that two universities increased utilization of teaching rooms from 60% to over 80% (Ogbonna, 2001). Lungu (1996) has already postulated that success or otherwise of our university system is a function of the efficiency of its administration.

**Public Accountability Strategy:** The dilemma of every public institution at a time of recession is how to get its budget approved when it is obvious that income is not enough to share. There are two concepts needed of public accountability to get budgets approved. These are by using facts and force to present budget. Of course, there is need to show accurate numbers and reasonable estimates in the budget. For a budget to reap benefits, it must include careful statements of request, environmental scanning assumptions, and payments/expenses and benefits (Udoh, 2002).

Implicit in the above idea is that the university should state exactly what it wants, describe current environment with relevant statistics, explain the assumptions for cost, time and efficiency; present the summary budget with information on expenses as attachment; state show the expenses would benefit the government in the long run, especially, the effects on productivity, accountability, service delivery and cost saving measure. Lastly, all these facts must be presented in a forceful and eloquent manner as if the university is arguing a case in the law court (Yusuf, 2010).

6. Conclusion
Inadequate funding of education is a millennium problem which requires urgent attention. It is evident that most African countries, especially Nigeria, underfund their education sector. For instance, Nigeria was still allocating 11.0% of her annual budget to education by the year 2006 when the UNESCO benchmark is 26%. The fact that Nigeria and other African countries have continued to budget lowly to education stands as evidence that the leaders have not realistically made up their minds to address the issues of underdevelopment, poverty, illiteracy and hunger. This has resulted in brain drain syndrome or inadequate manpower, deterioration of the university system/building/services, incessant strikes, poor research and innovation, and poor teaching and lack of job satisfaction, among others. These imply that the future of Africa is in serious problem. And until African leaders make conscious plans and efforts to fund education adequately or follow strictly the UNESCO benchmark of 26% annual budget, development will keep eluding us. Of a truth, investment in education is a sure guarantee of a bright future for the Africa’s development.

Table 1: Expenditure on Education as a Ratio of the Total Government Expenditure by Some Selected African and Asian Countries

<table>
<thead>
<tr>
<th>Country</th>
<th>% of Expenditure on Education, 1986-92</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ghana</td>
<td>26</td>
</tr>
<tr>
<td>Botswana</td>
<td>21</td>
</tr>
<tr>
<td>Kenya</td>
<td>20</td>
</tr>
<tr>
<td>Malaysia</td>
<td>19</td>
</tr>
<tr>
<td>Uganda</td>
<td>15</td>
</tr>
<tr>
<td>Egypt</td>
<td>13</td>
</tr>
<tr>
<td>Indonesia</td>
<td>0.09</td>
</tr>
<tr>
<td>Nigeria</td>
<td>0.03</td>
</tr>
</tbody>
</table>

*Source: Shekarau (2006), adapted from UNICEF Report, 1994*
Table 2: Federal Government Allocation to Education in Nigeria, 1990-2006

<table>
<thead>
<tr>
<th>Year</th>
<th>Annual Federal Budget</th>
</tr>
</thead>
<tbody>
<tr>
<td>1990</td>
<td>3.3</td>
</tr>
<tr>
<td>1991</td>
<td>4.1</td>
</tr>
<tr>
<td>1992</td>
<td>6.3</td>
</tr>
<tr>
<td>1993</td>
<td>7.3</td>
</tr>
<tr>
<td>1994</td>
<td>14.9</td>
</tr>
<tr>
<td>1995</td>
<td>13.0</td>
</tr>
<tr>
<td>1996</td>
<td>10.8</td>
</tr>
<tr>
<td>1997</td>
<td>11.5</td>
</tr>
<tr>
<td>1998</td>
<td>9.6</td>
</tr>
<tr>
<td>1999</td>
<td>11.1</td>
</tr>
<tr>
<td>2000</td>
<td>10.1</td>
</tr>
<tr>
<td>2001</td>
<td>12.2</td>
</tr>
<tr>
<td>2002</td>
<td>7.5</td>
</tr>
<tr>
<td>2003</td>
<td>N/A</td>
</tr>
<tr>
<td>2004</td>
<td>10.5</td>
</tr>
<tr>
<td>2005</td>
<td>N/A</td>
</tr>
<tr>
<td>2006</td>
<td>11.0</td>
</tr>
</tbody>
</table>

Source: Shekarau (2006), Adapted from UNICEF Report, 1994
Table 3: Federal Government Expenditure (Recurrent and capital) and Allocation to Education sector (in million)

<table>
<thead>
<tr>
<th>Years</th>
<th>Total</th>
<th>Allocation education</th>
<th>% allocation to education</th>
<th>UNESCO norm (20% of total exp.)</th>
<th>Amount of under funding</th>
<th>Percentage under funding</th>
</tr>
</thead>
<tbody>
<tr>
<td>1988</td>
<td>27,749.50</td>
<td>1,458.80</td>
<td>5.25</td>
<td>7,214.87</td>
<td>5,756.07</td>
<td>79.78</td>
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<tr>
<td>1989</td>
<td>41,028.30</td>
<td>3,011.80</td>
<td>7.34</td>
<td>1,066.73</td>
<td>7,655.56</td>
<td>71.77</td>
</tr>
<tr>
<td>1990</td>
<td>60,268.20</td>
<td>2,402.80</td>
<td>3.99</td>
<td>15,669.73</td>
<td>13,266.93</td>
<td>84.67</td>
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<tr>
<td>1991</td>
<td>66,584.40</td>
<td>1,256.30</td>
<td>1.89</td>
<td>17,311.94</td>
<td>16,055.64</td>
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<td>1992</td>
<td>92,797.90</td>
<td>2,911.30</td>
<td>247</td>
<td>24,127.32</td>
<td>21,836.02</td>
<td>90.50</td>
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<tr>
<td>1993</td>
<td>191,228.20</td>
<td>8,882.38</td>
<td>4.64</td>
<td>49,719.51</td>
<td>40,837.13</td>
<td>82.14</td>
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<tr>
<td>1994</td>
<td>160,893.20</td>
<td>7,382.74</td>
<td>4.59</td>
<td>41,832.23</td>
<td>34,449.49</td>
<td>82.35</td>
</tr>
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<td>1995</td>
<td>248,768.10</td>
<td>9,746.40</td>
<td>3.92</td>
<td>64,679.71</td>
<td>54,933.31</td>
<td>84.93</td>
</tr>
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<td>1996</td>
<td>337,271.60</td>
<td>11,496.15</td>
<td>3.41</td>
<td>87,690.62</td>
<td>76,194.47</td>
<td>86.89</td>
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<td>1997</td>
<td>425,284.03</td>
<td>14,853.54</td>
<td>3.49</td>
<td>110,573.85</td>
<td>95,720.32</td>
<td>86.57</td>
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<td>1998</td>
<td>513,446.23</td>
<td>13,589.49</td>
<td>2.65</td>
<td>133,496.02</td>
<td>119,906.53</td>
<td>89.82</td>
</tr>
<tr>
<td>1999</td>
<td>606,608.43</td>
<td>43,610.65</td>
<td>7.19</td>
<td>157,718.20</td>
<td>114,107.55</td>
<td>72.35</td>
</tr>
<tr>
<td>2000</td>
<td>689,77.63</td>
<td>57,956.64</td>
<td>8.40</td>
<td>179,340.36</td>
<td>121,383.72</td>
<td>67.68</td>
</tr>
<tr>
<td>2001</td>
<td>777,932.83</td>
<td>39,882.60</td>
<td>51.1</td>
<td>202,262.54</td>
<td>162,379.94</td>
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<tr>
<td>2002</td>
<td>866,093.03</td>
<td>80,530.88</td>
<td>9.30</td>
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<td>2003</td>
<td>954,257.23</td>
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<td>183,324.73</td>
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<td>1,042,419.43</td>
<td>76,524.65</td>
<td>7.34</td>
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<td>1,743,200.00</td>
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<td>800,358.00</td>
<td>636,358.00</td>
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Source: CBN, 2008
Table 4: Federal Government Funding of Universities in Nigeria (capital and Recurrent, 1990-2001)

<table>
<thead>
<tr>
<th>Years</th>
<th>Amount requested by universities (N billion)</th>
<th>Amount allocated (N billion)</th>
<th>Short fall between university request and government allocation (%)</th>
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<tr>
<td>1990</td>
<td>1.216</td>
<td>0.748</td>
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<td>1995</td>
<td>11.328</td>
<td>6.392</td>
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<td>1996</td>
<td>12.442</td>
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<td>5.820</td>
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<td>1998</td>
<td>22.767</td>
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<td>2001</td>
<td>68.911</td>
<td>31.844</td>
<td>53.8</td>
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</table>

Source: Yusuf, 2010; Computed from National University Commission file, 28/6/2002

REFERENCES


History of higher education development strategy in Uganda

Jokull Johannesson
Senior Lecturer Strategic Management
University of Northampton
Northampton NN27AL
Email: jokull.johannesson@northampton.ac.uk

Introduction

Today, the higher education system in Uganda consists of universities, polytechnics, teacher colleges, technical and commercial colleges, and other tertiary institutions these can be either public or private institutions (IAU, n.d; Liang, 2004). Students in Uganda progress through a two tier education system prior to entering the higher education system. In order to put the present higher education reforms in proper perspective it is worthwhile to give some thought to the history of the education system in Uganda and its development over time.

Christian Missionaries established the first Ugandan schools in the early 1890s. Prior to the arrival of the missionaries and colonization of Uganda no formal education or education system existed in the country. The population was illiterate and practiced subsistence farming, hunting, and gathered wild crops. There was no organized industry, no roads with permanent surface, no commercial plantation, no railroads, no formal education system, no hospitals, and no formal government administrative system or modern military.

The first higher education institution was formed in 1921/2 when the British colonial government established the University College of East Africa to provide technical education for students from Uganda, Kenya, and Tanzania this University remained the only one in the East Africa region until 1956. The same year a manual school was established and this school was developed into the Kampala Technical School in 1928, then the Uganda Technical College in 1964, and finally became the Uganda Polytechnic Kyambago in 1986. In 1948, a public teachers college was established at Nyakasura in Fort Portal this college was later called National Teachers’ College and transferred to Kampala where it got a new governing statue where it was renamed again in 1994 as the Institute of Teacher Education Kyambogo (Hyuha, 2003). In 1963, Uganda, Kenya, and Tanzania united their three universities as the University of Africa and this arrangement prevailed until 1970 when the universities became autonomous institutions again and what was formerly the University College of East Africa was named Makerere University (Tunbridge, 1996; Musisi, 2003; Thomson Gale, 2006). The 1964 Education Act was another major reform of the higher education system in Uganda and the Education Act, 1964 attempted to bring schools under government control, end discrimination, and Africanize the schools (Foundations, n.d.; Musisi, n.d.). The Institute of Public Administration was established in 1969. In 1992 its name was changed to the Uganda Management Institute and the Institute became a semi-autonomous statutory body promoting management education in Uganda (UMI Profile, n.d.). The Makerere University Act of 1970 reorganized Makerere University and marked a new trend of using separate government acts and statutes to establish and govern public universities.

The political struggle of the 1970's and 1980's caused a turbulent period for the higher education system in Uganda as enrolment dropped drastically and funding for the higher education system virtually dried up. The political struggle ended in 1986 with the victory
of the National Resistance Movement under the leadership of former teacher, Mr. Yoweri Museveni, who took power after a five year armed revolt (State House (a), n.d.). The Mbarara University of Science and Technology Statue 1989 established a university in President Museveni's hometown and Statutory Instrument 77 established Makerere University Business School in 1997. The Uganda National Institute of Special Education was establish by Statute 14 of 1998 for the purpose of providing training for special needs educators and to promote research in special education needs in Uganda (Hyuha, 2003). The Universities and Other Tertiary Institutions (Amendment) Bill 2002 merged the Uganda National Institute of Special Education, The Institute of Teacher Education, Kyambogo, and The Uganda Polytechnic, Kyambogo to form Kyambogo University. The NRM government under the leadership of President Museveni committed to improve education in Uganda and major strides have been made towards the accomplishment of goals of improving the education system. The salary of professors have been raised significantly and can be considered high for an example a professor at Makerere University can earn up to $1,300 a month with overtime, this internationally competitive with countries in South East Asia, like Taiwan which has much higher GDP (World Bank, 2000:54). Although the tertiary education portion of the total education budget is planned at 11% the plan is to increase the total education budget by almost 32% in 2006 from the 2001 budget which is a substantially increased commitment of financial resources (Liang 2004: 28).

Education has been a key priority of Museveni’s government as he considers education of the masses a perquisite of modernization and economic development of the Ugandan economy and the evolution of Ugandan people (Museveni, 2002-2-9). His government’s accomplishments have been substantial at all levels of the education system. Since 1987 the Museveni government has made major strides towards the improvement of education in Uganda. Literacy rate has improve by 20 percentage points to 70%; there is a free universal primary education system in place; the primary school enrolment has grown from 2.5 to 7.7 million; secondary education enrolment is approximately 500,000 up from 85,000; there are four public and 23 private universities in 2004 with enrolment of 50,603 up from 5,000; further 35,233 students were studying at 66 other tertiary institutions (Museveni, 2005-11-22; New Vision(A), 2006; Liang, 2004). Another public university, Busitema University was established in Tororo district in 2007.

As can be expected, the number of universities and other tertiary institutions fluctuates and some new private universities and tertiary institutions are unsuccessful and fail. These considerable achievements in higher education are quite impressive but need to be considered in the international context and should be considered inadequate in compare with nations of similar size.

References


The dynamics of global terrorism, multilateralism and counter terrorism efforts: Prospects, challenges and implications for Nigeria’s national security

Ngboawaji Daniel Nte
Department of Social Studies, Rivers State University of Education, P.M.B. 5047, Port Harcourt, Rivers State, Nigeria.
E-Mail: ngbodante@yahoo.com

Abstract
This exploratory work tried to examine the multilateral response to terrorism in the world. In doing this, the work looked at terrorism against some selected world powers and the role of such multilateral agencies as the UN, the EU, the AU and INTERPOL. Some of the findings of the work include; multiplicity of the concept of terrorism, US unilateralism, conflicting of political and socio-economic interests amongst the world’s major powers. The sum total of these is that countries like Nigeria are prone to national insecurity. There is therefore an urgent need for Nigeria to fill this gap to protect her citizens. In reaching the above conclusion, the work relied extensively on secondary data organized logically to achieve a reasonable level of objectivity and sound argument.

Introduction
According to Brown (2007), how governments, leaders, and policy makers perceive the motive of terrorist organizations is paramount to understanding and responding to terrorism. In the 1990s, terrorism literature was awash with an interestingly new concept of new terrorism that is motivated by less by political goals and more by ideological extremism. The words terror, terrorist and terrorism tend to carry a political and moral weight when invoked. At the basic level, terrorism can be defined as the illegal use of political violence (Gibbs, 1989). From the point of the United States, terrorism, represent premeditated, politically motivated violence perpetrated against non-combatant targets by sub-national groups and clandestine agents, usually to influence an audience (US State Dept., 2003). This tendency to view terrorism as a sub-state violence has dominated the western view point of terrorism for quite a while and continues to part of western intellectual arguments till date (Carlton & Schaerf, 1981; Imobighe, 2006). What has to be understood is that terrorism permeates not just political circle but economic, cultural, ideological, psychological, ethnic and racial circles. It also extends beyond sub-national and clandestine groups to state authorities (ibid).

Although, there is the tendency to mystify terrorism as an awesome instrument of response to perceived grievances, apparently because of its increasing potency and destructive nature, as well as its international linkages, acts that we refer to as terrorism today have historically remained part of the management tools for addressing violent conflicts. In the 50s and 60s terrorism was a prominent instrument used by both sides in revolutionary or liberation struggles across the globe be they in Asia, Middle East or Latin America. Even today, activities associated with terrorism still form part of the paramilitary instruments in the struggle against foreign occupation in various parts of the world, such as Palestine, Chechnya and Kashmir (Imobighe, 2006).

What is essential to realizing what is and what is not terrorism is the understanding that the use of violence as a means to avoid the repercussions and the possible direct confrontations with nation states. Whether it is the asymmetrical assaults on state structures and civilians by non-state actors, or the clandestine actions of state-actors both
are functionally terrorism, since both avoid state associations, are in violation of conventional norms, and operate through violent, unconventional means.

Another essential key to conceptualizing terrorism is the role of the audience. Crenshaw explains that, “the victims or objects of terrorist attack have little intrinsic value to the terrorist group but represent a larger human audience whose reaction the terrorists seek” (Crenshaw, 1981).

Terrorism is not an attempt to extinguish, or destroy one’s foes rather it is the attempt to impact the behavior of the terrorist’s adversary by targeting a larger audience. The fear of terrorism, the insecurity created by terrorism on a specific population, rather than immediate attack itself is what the terrorists are after. A terrorist organization is a bit more difficult to define. Roughly, an organization that engages, funds, plans, launches terrorist attacks is a terrorist organization. There is perhaps some bias here that favors excluding states from being defined as terrorist organizations.

Since the state has the right to use violence it can easily engage in terrorism and then withdraw or dismantle the organization that perpetrated that attack. Does this mean a state can become a terrorist state? This is a conceptual and definitional oxymoron extending beyond the scope of this paper. It is therefore easier to label a non-state organization as a terrorist organization since the majority of its violence will fit the following definition of terrorism.

A working conceptualization of terrorism is then: unconventional political violence or the threat of political violence meant to have an impact on both the immediate victims and the audience that is carried out by non-state actors and, or clandestine state agents. Car bombs, letter bombs, and suicide bombings are all acts of terrorism no matter whom or which organization is responsible for their use. This definition is an attempt to give a functional definition to terrorism, not a moral dimension to terrorist attacks.

This perspective of viewing secular terrorism as something different than religious terrorism has formed into a dichotomy of the ‘old’ terrorism and the ‘new’ terrorism. Walter Laqueur explains the new terrorism:

The ‘new’ terrorism has increasingly become indiscriminate in the choice if its victims. Its aim is no longer to conduct propaganda but to effect maximum destruction. [An] important difference between the old terrorism and the new terrorism is the crucial importance of paranoiac elements in the terrorism of far right and extreme left, perhaps most of all in terrorists inspired by religious fanaticism (Laqueur, 2003).

Prior to 9/11 Americans did not believe there to be much threat of attacks in the USA despite previous attacks on their interests and forces abroad and even FBI reports played down the risks. The theme of weapons of mass destruction has certainly being topical in recent years but mainly in relation to their potential development or use by states such as Iraq, Iran, and North Korea as opposed to terrorist organizations (Halliday, 2002).

In Western Europe terrorist organizations such as the IRA and the Basque separatists ETA have tended to target police and security forces or their civilian contractors. Their attacks were aimed at gaining or forcing concessions from the British or Irish and Spanish governments respectively. During the ‘Long War’ with Britain, the IRA found that attacks that resulted in higher civilian casualties such as those at Guildford or Birmingham did not promote their cause but only strengthened the resolve of the British government. Not every nationalist movement has been prepared to compromise and some have combined armed struggle with religious or political fanaticism. A prime example would be the Chechen rebels that have been fighting for independence from Russia since 1991. Despite the best efforts of Presidents Yeltsin and Putin they have not been defeated and have carried out large-scale terror attacks that had killed up to 300 people in Moscow (Service, 2003; Eatwell & Wright, 2003).
After 9/11 what emerged, marked a turning point in the mentality of Islamic inspired groups such as Hizbollah, Hamas that are virulently anti-Western, and anti-Israeli and resisted Israeli occupation in Lebanon and Palestine. Hamas and Hizbollah may have rocket and suicide attacks but did obtain weapons of mass destruction. They view their struggle as a jihad that must be continued. However most notably of all, there is Al Qaeda that aims to carry out the most deadly attacks possible with the most destructive weapons at their disposal. These groups will often carry out deadly suicide bombings whether on the World Trade Center with jet airliners, on packed buses in Israel or on US led coalition forces in Iraq. These attacks have proved particularly effective, destructive, and deadly (Baxter & Downing, 2001).

One must not doubt that Al Qaeda would use chemical or nuclear weapons of mass destruction if it were able to obtain them. It must be remembered that bin Laden is not interested in compromise or achieving objectives but only in total victory or getting vanquished in the attempt. It is the concept of jihad or armed struggle that fires these groups and aids their recruitment of fighters / terrorists but their capabilities are enhanced by financial support, use of technology and training facilities.

Bibliography

United Stated (US)
Extent of terrorism

While all democracies may be particularly good targets for attacks by terrorists, the US is particularly appealing to a wide variety of dissidents. The US has the dubious distinction of being the most favored target of international attacks as it remains symbolic of the ‘West, modernization, democracy, capitalism, and multinational corporations’; key elements which often form the focus of (terrorist organizations). The biggest threat to the US is Al-Qaeda. Most of its attacks have been undertaken outside the US since they ac easier to undertake in those locations, but there is no doubt that the US and its national interest as encapsulated in its foreign policy objectives are the targets. However, apart from international threats, the US is also prone to acts of domestic terror (Wilkinson, 2003:110).

In the domestic arena the extreme right wing in the US has become important in recent years as a political influence in the country. Extreme right wing groups include a variety of racist organizations such as the surviving elements of the Klux Klan (KKK); the Aryan Nations, other dissident groups that have a more obvious religious orientation: tax resistors, those who fear a take over of the US by traitors who favor a one world government and some elements of the American militia movement and associated patriot groups. The KKK is by far the most well known secular terrorist organization in the US (Rapoport, 1984:51). The KKK in its second manifestation in the United States in the 1920s the first being in late 1860s represented a right wing movement that fought against anything approximating to equal rights for black Americans. but it was also opposed to increasing patterns of immigration. particularly when the migrants were Oriental, Jewish or Catholic. The KKK utilized terror as part of its tactics targeting minorities. The lynching of black Americans, for instance, sent a clear message to other black Americans of the consequences of seeking greater equality (Lutz and Lutz, 2004: 147).

Information Box 1: A list of terrorist attacks against the US

1915 Senate reception room in the US bombed by Erich Muenter, who was upset over the sales of ammunition to allies ‘at war.
**United Kingdom (UK)**

The United Kingdom is located in the Western part of Europe and includes a sixth of the island of Ireland between the North Atlantic Ocean and the North Sea. Its bordering country is Ireland (http://www.cia.gov/cia/publications/factbook/geo/uk.htm).

### Extent of terrorism

The UK’s armed forces and police have gained invaluable experience and expertise in counter terrorism through decades of involvement in efforts to suppress terrorism in Northern Island and its spill over effects into the British mainland (Gregory and Wilkinson, 2005: 2). Irish dissidents have a long history of opposing the British presence on the Island. In the years after World War I, the Irish Republican Army (IRA) successfully used guerrilla attacks and terrorism to convince the British to negotiate the peaceful separation of most of Ireland from the United Kingdom (Lutz and Lutz, 2(304:175).

In Northern Ireland, the Protestants were in a majority but felt that their position was insecure since there was a substantial Irish minority in Ulster and the overwhelming Catholic Majority across the border. Any unification of the Catholics would have resulted in the Protestants becoming a clear minority. The lines of division included religion although both groups were not active church goers; Protestants were descendents of the Scottish and considered themselves British; the Catholic Irish considered themselves more Irish; Protestants were dominant in the economic situation in the country and dominated the political system. Repression led to confrontation and this led to violence (Council on Foreign Relations, 2005).

The official IRA decided not to adopt a strategy of violence against die British, whilst the unofficial IRA considered it necessary to protect the Catholics from oppression and increased confrontation with the British. Over time, the IRA carried its campaign of violence outside the territory of Northern Ireland. There were planned attacks on British soldiers in England, Germany and Gibraltar as early as 1938 (Bell, 1975:30). Since the 1960’s, it is estimated that the IRA has killed at least 1800 people. The primary targets were British troops, police officers; prison guards paramilitary militants, drug dealers and informers in Ulster. Major terrorist attacks by the IRA include:
Information Box 2
The July 1972 bombing spree known as Bloody Friday in downtown Belfast that left 9 dead and 130 injured;
The 1979 assassination of Lord Mountbatten;
The 1984 bombing of a Brighton hotel where Margaret Thatcher and her cabinet were meeting;
A 1993 car bombing in London’s financial district that caused US$ 1 billion damage; and
Mortar attacks on British Prime Minister Major’s 10 Downing Street residence and London’s Heathrow Airport in the 1990s (Council on Foreign Relations, 2005).
The struggle in Northern Ireland has been going on for over thirty years. While there are prospects of peace, the presence of extreme groups that have not given up on the idea of severing the tie between Ulster and Great Britain, further complicates the domestic situation in the UK (Dingley, 2001: 63). The violence may continue as many in the IRA argue that violence has worked since it was able to bring the British to the negotiating table (Alonso, 2001:142).

Apart from domestic dissidents, international terror is another serious national security threat facing the UK. Until 7 July 2005, the only significant international terrorist attack that the UK had to deal with was the Lockerbie case of December 1988. Yet, with the indictment of the Libyan agents responsible for the Lockerbie case in 1991, British authorities continued to concentrate on the IRA and opponents of the 1998 Good Friday Agreement who continued to employ terrorism. While by the mid-1990s the UK Intelligence agencies and police were aware that London was being utilized as a base by individuals to promote, fund and plan terrorism in the Middle East and elsewhere, these individuals were not viewed as a high priority and instead were left to continue their activities with relative impunity. Yet with the aforementioned dynamics within the UK and the fact that the UK emerged as an important ally of the US in the ‘War on terror’, it was bound to be the case that the UK would become a target for terrorist groups like Al-Qaeda (Gregory and Wilkinson, 2005: 2).

Information Box 3: List of terrorist attacks in UK and on UK citizens abroad 2001-

March 2011 A car bomb explodes outside the BBC’s main news centre in London.
May 2001 The Real IRA detonates a bomb in a London postal sorting office.
August 2001 IRA detonates bomb in Ealing, West London
November 2003 Al-Qaeda attacked the British Consulate and HSBC building in Istanbul, killing 27 people including three British citizens;
September 2004 Al-Qaeda gunmen killed a British national residing in Saudi Arabia in a Riyadh shopping Centre;
October 2004 The Al-Qaeda in Iraq group murdered British engineer Kenneth Bigley in Iraq;
July 2005 London Bombings: four suicide bombers attacked the London transport system, killing themselves and 52 other passengers, a subsequent attempted attack Failed, with no casualties being caused.
June 2007 The Glasgow international airport attack

The London terrorist attacks in July 2005 attest to the nature of the international terrorist threats facing the UK. On 7 July 2005, there was a series of coordinated suicide bombings that struck London’s public transport system during the morning rush hour. At 8:50 am, three bombs exploded within 50 seconds of each other on three London Underground trains. A fourth bomb exploded in a bush at 9:47 am. in Tailstock Square. The bombings
led to a severe, day-long disruption of the city’s transport and mobile telecommunications infrastructure.

Fifty-six people were killed in the attacks, including 4 bombers, and about 700 people were injured. The incident was the deadliest single act of terrorism in the United Kingdom since Lockerbie (the 1988 bombing of Pan AM flight 103 which killed 270), and the deadliest bombing in London since World War II. Police investigators identified four men whom they believed to be suicide bombers. These are the first suicide bombings in Western Europe As of April 2006; it is believed that the bombers acted alone on a shoestring budget. On 21 July 2005, a second series of four explosions took place on the London Underground and a London bus. The detonators of all four bombs exploded, but none of the main explosive charges detonated, and there were no casualties. All suspected bombers from this failed attack escaped from the scenes but were later arrested (http://www.en.wikipedia.org/wiki/7_July_2005_London_bombings).

On 9 April 2006, the Observer newspaper published leaked details of the first draft of a forthcoming Home Office report on the bombings. The article reported that four men, using information from the Internet, planned the attack, probably with a budget of only a few hundred pounds sterling. While they had visited Pakistan, there was no direct support or planning by Al-Qaeda; meetings in Pakistan were ideological, rather than practical. All four bombers died in the suicide bombings, while the videotape of Mohammed Siddique Khan released after the attacks had footage of Usama bin Laden’s deputy, Ayman al-Zawahir. The UK Home Office believes the tape was edited after the suicide attacks and dismissed it as evidence of al-Qaeda’s involvement in the attacks (Quinn, 2006).

Khan was the alleged ringleader of the ‘London Bombings’. The attacks were largely motivated by concerns over British foreign policy, which was seen as deliberately anti-Muslim. The report does not say why no action was taken against the suspect bombers beforehand, although Mohammed Siddique Khan was identified by intelligence officer’s months before the attack, and separate report link the attacks by the Common’s intelligence and security committee will ask why MI5 did not maintain surveillance of Khan (Quinn, 2006).

There has been speculation regarding links between the bombers and another alleged al-Qaeda cell in Luton, which was broken up in August 2004. That group was uncovered after al-Qaeda operative Muhammad Naem Noor Khan was arrested in Lahore Pakistan. His laptop computer was said to contain plans for tube attacks in London, as well as attacks on financial buildings in New York and Washington. The group was placed under surveillance, but on 2 August 2004, the New York Times published his name, citing Pakistani sources. The leak caused police in Britain and Canada to make arrests before their investigations were complete (Chossudovsky, 2005).

The 2005 attack featured the most explosions in a single terrorist incident in a UK city since Bloody Friday in Belfast in July 1972 (22 bombs planted). They were the world’s deadliest attack on a public transport system since the Madrid train bombings of 11 March 2004 (191 dead), although the March 1995 Sarin gas attack on the Tokyo subway injured more people (http://www.martinfrot.ws/htmlfiles/London_bombs2.html).

**Russia**

Russia is situated in Northern Asia, bordered by the Arctic Ocean between the North Pacific Ocean and Europe. The bordering countries are Azerbaijan, Belarus. China. Estonia. Finland, Georgia, Kazakhstan, North Korea, Latvia, Lithuania, Mongolia, Norway, Poland and Ukraine.

**Extent of terrorism**

Much of the terrorist activity in Russia has been home-grown and linked to both the Chechen separatist and the North Caucasus-wide extremism. The Russians have a decade
long experience of dealing with terrorism emanating from the Taliban-controlled Afghanistan- terrorism that has received strong support from Pakistan. After seizing power in 1991, Chechen leader Jokhar Dudaev gave a call for Jihad in 1993. Volunteers from Pakistan and Afghanistan heeded this call. Even after President Yeltsin signed a peace deal with Chechen leader Aslan Mashhadov in 1997. Shamil Basayev, a Chechen field commander led a rebel force into neighbouring Dagestan. This force is known to have included volunteers from Afghanistan, Pakistan and some Arab countries. There are reports that Bin Laden contributed $30 million for this adventure. Driven by extremist Wahabi (orthodox Sunni Muslim sect) ideological inclinations and funding from charities in Saudi Arabia, the aim of Basayev and his cohorts was to establish an Islamic Caliphate in the Caucasian region. Even before his foray into Dagestan in 1999, Shamil Basayev had visited Pakistan and Taliban-ruled Afghanistan in 1994 (Parthasarathy, 2002).

Chechen terrorists are known to have received ideological indoctrination and military training in Akhora Khattak in Pakistan’s North-West Frontier Province. In 1999, the Naib Amir of the Jamiat-e-Islami in Pakistan, Gafoor Ahmed, gave a call for Jihad in Chechnya. Shortly thereafter, the so-called president of Chechnya. Zelmikhan Andarbaev, visited Pakistan, met terrorist leaders and raised funds for Chechen terrorists in the name of jihad. Wakil Ahmed Mutawakkil, the Foreign Minister of the Taliban regime, proclaimed, ‘‘It is the Muslim world’s shame that it does not support the Chechens’’ (Parthasarathy, 2002). Mutawakkil, a known protégé of the ISI represented the only regime in the world to accord diplomatic recognition to Chechen terrorists (Pailhasarathy, 2002).

The Russians also have no illusions about the mutually reinforcing nexus that exists between the ISI, the Pakistani religious political parties and the jihadi groups like the Jaish-e-Mohammad and the Lashkar-e-Taliban on the one hand and Bin Laden’s Al-Qaeda, the Taliban and their associates in Central Asia, Philippines, Indonesia and Chechnya on the other. It is in this context, that President Putin made it clear that Russia would not hesitate to strike against, those set to promote terrorism on its soil. The Russians are keeping their options of dealing with and persuading Pakistan to change its course of action (Parthasarathy, 2002).

Therefore, nothing shapes Putin’s thinking about terrorism and the Middle East more than Chechnya. While Islamist terrorism threaten US security, the Chechen conflict threatens both Russian security and its territorial integrity. The conflict in Russia’s Chechnya province has claimed over 100 thousand lives since President Boris Yeltsin ordered military in Chechnya in 1994. After the 1996 ceasefire, Chechnya dissolved into anarchy and foreign Jihadists infiltrated the Chechen leadership. In 1999, Putin as the newly elected Prime Minister, ordered Russian troops to reassert order; a stance which got him the Presidency.

Putin’s domestic war on terror enjoyed only limited success. Russian security forces did impose some order in Chechnya, but the Kremlin was unable to stem Chechen and Islamist terrorism on Russian soil. In 2002, 120 people died in a rescue attempt after Chechen rebels took 800 people hostage in a Moscow theatre. Two years later, several hundred children died after terrorists took control of a school in Beslan. Even after the subsequent crackdown, Russian forces have not been able to stop Chechen Islamist raids into neighbouring provinces as they seek to build an Islamic Republic of the North Caucasus. Terrorists continue to take advantage of endemic Russian corruption (Khrestin and Elliot, 2007). Faced with only marginal gains at home, Putin changed his approach to curbing terrorism in 2003. Rather than continue cooperation with Washington on the broader war on terror, he sought to cut a deal and join the Organization of Islamic Conference (OIC). With only 20 million Muslims, - about 15% of the population, Russia
lacked the required 50% minimum Muslim population to become a member of the OIC. While the OIC did not grant Russia full membership, it granted Moscow observer status. After sending representatives to a number of OIC summits and ministerial meetings, Russia obtained formal OIC observer status in 2005 (Jane’s Weekly. 2007). The relationship between Moscow and the OIC was symbiotic: the OIC saw Moscow as a patron that could offset the US pressure while Moscow received de facto immunity from criticism of Russian policy in Chechnya because of the OIC reluctance to interfere in the internal affairs of member states, even honorary ones. Putin further outlined his vision of alliance with the Islamic world when addressing the newly elected Chechen parliament in December 2005: Putin called Russia a “faithful, reliable, dedicated promoter of the interests of the Islamic World” and “its best and most reliable partner and friend” (Khrestin and Elliot, 2007). Perhaps nothing underlined the relativity of Moscow’s fight against terror as much as Kremlin’s 2006 invitation for Moscow to host a Hamas delegation. In February 2006, Putin announced, “we are willing in the near future to invite the authorities of Hamas to Moscow to carry out talks” (Khrestin and Elliot 2007). How wise was Putin’s change of policy? Not all Russian analysts are convinced it will further Russian interests. Dmitri Suslov, an expert with Moscow’s Council on Foreign and Defence Policy, explained that: “there is a big risk that by providing greater legitimacy for Islamists, Russia could invite greater instability in the Middle East and at home”. Prominent Russian columnist, Yulia Latynina argued that ‘by holding talks with rogue states, Russia comes perilously close to being perceived as a rogue state in its own right’ (Khrestin and Elliot, 2007). Nevertheless, the Kremlin has continued with its fight against domestic terrorism in Chechnya and the Northern Caucasus and in 2006, Russian security forces carried out operations that led to the deaths of two significant terrorist leaders. In July 2006, Russia’s most wanted terrorist, Chechen separatist Shamil Basayev, was killed in the North Caucasus. Russian officials claim he was targeted by security forces but there were reports he was killed accidentally by his own explosives. In November 2006, Ahu Hafs al-Urdani, the Al-Qaeda-linked, Jordanian-horn commander of foreign separatist forces in Chechnya, was killed by security forces. In June 2006, Russian security forces killed Chechen separatist leader Abdul Khalim Sadulayev, whom the Russian government considered a terrorist, and who was the nominal head of the Chechen separatist “government” to which Basayev belonged (US Department of State, 2007).

Information Box 4: Terrorist attacks in Russia since 1999.

23 October 2002 About 50 Chechen rebels seize a Moscow theatre and take about 800 hostages. After a three-day siege Russian forces storm the building using gas, killing most of the rebels and 120 hostages.

27 December 2002 Chechen suicide bombers ram vehicles into the local government headquarters in Grozny, bringing down the roof and floors of the four-storey building. Chechen officials say about 80 people killed.

12 May 2003 Two suicide bombers drive a truck fill of explosives into a government administration and security complex in Znamenskoye, in northern Chechnya. Fifty-nine people are killed, and scores hurt.

14 May 2003 At least 16 people are killed in a suicide bomb attack during a religious festival in the town of Hiskhan-Yurt, east of Grozny. 145 are wounded.

5 June 2003 A woman bomber ambushes a bus carrying Russian air force pilots near Chechnya, blowing it up and killing herself and 18 other people.

5 July 2003 Two women suicide bombers kill 15 other people when they blow themselves April at an open air rock festival at Moscow’s Tushino airfield. 60 are injured.

1 August 2003 A suicide bomber kills at least 50 people at a military hospital at a town of Mozdok in North Ossetia bordering Chechnya.
Six people are killed in an explosion on a commuter train near the Northern Caucasus spa town of Pyatigorsk.

An explosion on a commuter train in the Stavropol region north of Chechnya kills at least 36 people and injures more than 150.

A suicide bomber in central Moscow kills at least five people.

A rush-hour blast kills at least 30 people and injures 70 on a metro train in Moscow.


Multilateralism and counter terrorism efforts

Terrorism, according to some academics and the works of scholars cited in this study has had a profound impact on the global security matrix, of which a major consequence has been the inculcation of a ‘state of paranoia’ within global security measures. This according to the afore-mentioned academics is amplified by the conduct of officials at ports of entries into specific countries (like the US and the UK). Within this context, other international academics believe that the threats of terrorism are not over-rated and global initiatives are imperative to curb impending threats.

Counter terrorism represents the various forms of response to pre-empt, prevent, and eliminate terrorism. It involves the use of intelligence, counter-intelligence, as well as military and paramilitary forces to deal with all forms of terrorist threats (Imobighe & Eguavoen, 2006). It has equally been realized that there is an increasing strong non-military efforts in combating terrorism to complement military response in counter terrorism response.

Global initiatives for counter terrorism serve as examples of best-case scenarios that filter into national strategies to counter terrorism. Counter terrorism has been approached in a militaristic format and at times considering a policing approach. Both approaches are hailed to be custodians to the UN Counter Terrorism Strategy. Unequivocal attention also has to be paid to the respect for human rights. This section will provide an overview of multilateral entities and their current approaches to counter terrorism. Entities that will be included are the United Nations (UN), African Union (AU), the European Union (EU) and the International Police (INTERPOL). Multilateral institutions offer international standards of counter terrorism that countries may refers to as yardsticks against which they can measure appropriate national strategies to counter terrorism.

United Nations (UN)

The UN council’s response after 9/11 was the ratification of Resolution 1373, which requires countries to evoke defensive measures if global peace and security is threatened. In terms of Resolution 1373, member states are obligated to provide measures to suppress terror financing; ensure proper border control including effective procedures to check travel documentation; and possess a national criminal code to prosecute acts of terrorism. If UN Member States fail to comply with the above-mentioned regulations, they will be subjected to sanctions. In addition to the Resolution, the UN also has in existence 12 international conventions or instruments on terrorism, a number of which most states have acceded, signed or ratified.

The overseeing authority for Resolution 1373 is the Counter Terrorism Centre (CTC). The centre monitors Member States compliance with the regulations contained within Resolution 1373 (Wilkinson, 2006:169). The CTC is also effectively the de facto coordinator of counter terrorism technical assistance by supporting States to adopt new, or improve on, existing counter-terrorism related laws and accede as well as implement the 12 international conventions and protocols related to terrorism. Further to the CTC, other supporting bodies of UN measures to counter terrorism include: The Counter...
Terrorism Executive Directorate (CTED), the 1540 Committee, the Al-Qaïda Taliban Sanctions Committee, and the 1566 Working Group (Millar and Benjamin, 2005: 5-7).

Another important UN measure in the process of combating global terrorism is General Kofi Annan’s five-pillar strategy to counter terrorism as advocated for in 2005. Enunciated in the report entitled ‘In Larger Freedom: towards development, security and human rights for all (A/159/2005), the strategy as highly endorsed by the United Nations 2005 Summit of Heads of State on 8 September 2006, seeks to:

Dissuade people from resorting to terrorism and supporting it;
Deny terrorists access to hinds arid materials;
Deter States from Sponsoring terrorism;
Develop State capacity to defeat terrorism; and
Defend human rights.

At the UN multilateral level, it seems that all attempts are being made to strengthen global efforts towards eradicating threats of terrorism. The UN not only has appropriate conventions in place, but the institution has supplemented these legislative efforts with a global strategy. In terms of this global strategy, most UN member states have been working towards the first, second, fourth and fifth aspects. The fourth aspect is however, the most pertinent to this study in terms of strengthening the capacity of both policing and the relevant intelligence agencies as well as facilitating coordination between the relevant institutions.

African Union (AU) (formerly the Organization of African Unity OAU)

The US State Department’s annual country assessments of global terrorism stated in April 2006:

Though it is unclear to what extent terrorist groups’ were present and operating in west and central Africa, the fund raising, terrorist recruiting, and other support activities of al-Qaeda and affiliated persons and groups in Algeria, the Maghreb, Nigeria, and across the trans-Sahara region remained a serious concern.

It lists incidents of either concern or co-operation in 16 African countries ranging from arrests of terrorist suspects and disruption of alleged terrorist operations in Kenya to recruitment activities by known al-Qaeda affiliates in Nigeria, to the abuse of South African travel documentation by foreigners, on US and UK terrorist alert lists. Essentially, these trends highlight the fact that terrorism is not just a western concern. It is an international issue requiring a coherent international response. Africa has a vital role to play in ensuring security within and beyond its shores. Building counter terrorism capacity requires moving beyond broad pledges to a systematic, incremental approach that recognizes both the threat and required resources. As such, the Bush administrations’ National Strategy for Combating Terrorism highlights the African Union (AU) as one of the “essential elements” in a common front against transnational terrorism (Shillinger, 2006b).

In 1999, in the wake of the devastating attacks against the US embassies in Kenya and Tanzania, the Organization of African Unity (OAU) adopted its Convention on the Prevention and Combating of Terrorism: The convention defines a terrorist act as any act which is in violation of the criminal laws of a state party (that is a member state of the OAU that has ratified or acceded to the convention) arid that may endanger the life, physical integrity or freedom of - or cause serious injury or death to any person(s). or causes damage to public or private property, natural resources, environmental or cultural heritage, and is intended to:

- intimidate, put in fear, force, coerce or induce any government, institution, the general public or any segment thereof to do or abstain from doing any act, or to adopt or abandon a particular standpoint.
disrupt any public service, the delivery of any essential service to the public or to create a public emergency; or create general insurrection in a state (www.africanunion.org)

In this regard, 36 of the 53 AU Member States ratified the Convention on the Prevention and Combating of terrorism. Furthermore, according to the convention, state parties are forbidden from any activities aimed at organizing, supporting, financing, committing or inciting to commit terrorist acts, or providing havens for terrorists, including the provision of weapons and their stockpiling in their countries and the issuing of travel documents (www.africanunion.org).

In the case of the African Union (AU), The African Union Non-Aggression and Common Defense Pact supplements the framework provided by the OAU Convention of 1999, as established in Abuja, Nigeria on 31 January 2001. The Pact specifically declares that, ‘the encouragement, support harboring or provision of any assistance for the commission of terrorist acts and other violent trans-national organized crimes against a member state, constitutes an act of aggression (Art 1(d) (xi)). Member states are prohibited from using their territory: ‘for the stationing, transit, withdrawal or incursions of irregular armed groups, mercenaries and terrorist organizations operating in the territory of another member state’, (Art 5(c)). The member states are obliged to extend mutual, legal and all other assistance in the event of threats of terrorist attack or other organized international crimes’ and to ‘arrest and prosecute any irregular armed group(s), mercenaries or terrorist(s) that pose a threat to any member state’. (Art 6) (Hough et al. 2005:93).

Moreover, in 2002, at a meeting in Algiers, the AU adopted a plan to bring states in line with the Convention of 1999. The plan called for the creation of an African Centre for the Study and Research on Terrorism (ACSRT) to co-ordinate the analyses of terrorism and counter terrorism activities on the continent with AU member states and the regional economic communities. The ACSRT is tasked to centralize, collect and disseminate studies and analysis on terrorism and terrorist groups. The states and regional economic communities are required to designate focal points to liaise with the centre. While this counter terrorism mechanism in Algiers envisions a highly integrated network of regional and state focal points co-coordinated centrally through the centre in Algiers. The probability of the Centre functioning effectively is constrained by finding commitments and the lack of human resource capacity of the regional economic communities. Thus far, only 20 of 53 states and 3 of 8 regional organizations have designated focal points. South Africa is among those states that has not identified a focal point (Shillinger, 2006).

Given the above situation, the immediate strategy should be to build Africa’s capacity based on a blunt and practical division of labor among states and regional organizations according to their strengths. That means building strong co-operative ties between the centre in Algiers and the key states where concerns about terrorism and capacity to respond converge. This would include Kenya, Tanzania, Nigeria, Mali, South Africa and Mozambique. Critically, it also requires resolving the conflict over Western Sahara in order to integrate Morocco that remains the only African state which not an AU Member State (www.africanunion/terrorism/htm) is. These measures will inherently aid in coordinated efforts on the continent to combat terrorism.

Nonetheless, while African governments and regional institutions are gradually strengthening their counter terrorism capacities through improved intelligence services, legislation and international co-operation, many African leaders remain deeply ambivalent about terrorism as a security priority. For most African states, urgent development issues rightly throw up concerns about terrorism. In addition, former liberation movements as well as the AU, meanwhile, dispute where to draw the line between “terrorists” and “freedom fighters” (Vakniu, 2004). Yet, the AU Convention on
preventing and combating terrorism as well as the establishment of the ACSRT illustrates Africa’s commitment in dealing with threats of terrorism.

**The European Union (EU)**

The European Union’s (EU) counter terrorism approach is aimed at developing a common approach to counter terrorism. The EU Counter terrorism strategy was adopted in December 2005 and was laid down in an action in February 2006. It structures more than 160 separate measures horizontally and according to sector along four critical strands, namely: prevent, protect, pursue and respond (Flendiek, 2006: 11).

EU Member States support the strategy in their practical ways:

- Strengthening national capabilities: by using best practices: sharing knowledge and experiences to improve national capabilities. This is done by improved collection and analysis of information and intelligence: Facilitating European cooperation: establishing and evaluating mechanisms to facilitate cooperation including between police and judicial authorities, and through legislation:
- Developing collective capability: ensuring EU capacity to understand and make collective policy responses to terrorist threats, and making use of EU bodies including Europol, Eurojust, Frontex, the MIC and SitCen;
- Promoting international partnership: working with others beyond the EU, particularly the UN, and other international bodies to deepen international consensus on counter terrorism.

Inherent in the four critical elements of the EU Strategy to Prevent. Protect, Pursue and Respond - is the elements cooperation, collective capability and international Partnership. These elements are regarded as key in attempting to safeguard the European Union.

**International police (interpol)**

Interpol is an organization that aims to provide and promote mutual assistance between criminal police authorities within the limits of national laws and the Universal Declaration of Human Rights. Originally formed in Vienna in 1923, the organization has steadily grown in membership but never substantially changed in form or objectives. Interpol is not a supranational police agency with investigative powers, but a cooperative network intended to foster collaboration and to provide assistance in police work among law enforcement agencies in many nations (Deflem and Maybin, 2005: 178).

There have been trends of structural reorganizations within Interpol to deal effectively with existing and potential terrorist threats. As part of the aftermath of September 11, Interpol reorganized in several key respects. In the last few years, during a press conference in Madrid on September 14. 2001, Secretary General Noble announced the creation of 11 September Task Force at Interpol’s Headquarters in Lyon. France. The objective of this special task force is to coordinate international criminal police intelligence received at Interpol’s Headquarters. The creation of the task force is meant to ensure that information received is processed as quickly as possible for immediate forwarding to the Interpol National Central Bureau in Washington. DC. and through it to The FederalBureauofInvestigations(FBI)(www.intwepol.int/public/ICPO/pressreleases/pr200209.asp)

Also instituted following the September 11 attacks was a General Secretariat Command and Co-ordination Center, which is operational 24 hours a day, 7 days a week. A new Financial and High Tech Crimes Sub-Directorate tasked with monitoring money laundering was also created. In April 2002, Interpol announced the creation of an Interpol Terrorism Watch List, which provides direct access by police agencies to information on fugitives and suspected terrorists who are subject to red (arrest), blue (location) and green (information) notices (Deflem and Maybin. 2005: 178).
On June 22, 2001, Interpol established a system for member agencies to automatically upload and retrieve information from a database encompassing cases on stolen travel documents. Further to this, at a Cameroon meeting of 2002, the establishment of a new global communications project was announced as Interpol’s highest priority. This project involved the launching of a new internet-based Global Communications System, called 1-24/7, to provide for a rapid and secure exchange of data among Interpol’s member agencies. Now operational, the 1-24/7 system allows for the searching and cross-checking of data submitted to Interpol by the organization’s members over a virtual private network system that transmits encrypted information over the internet (Deflem and Maybin, 2005: 180-183).

Clearly, Interpol has undergone significant changes since September 11 as part of a renewed and vigorous effort to more efficiently organize international police cooperation against the terrorist threat. As illustrated above, new systems of information exchange among police across the world have also been instituted. As such, formal policy resolutions have been developed to offer a fundamental to these new counter-terrorist arrangements.

Measuring the effectiveness of multilateral entities approach to counter terrorism

Multilateral initiatives have at best, been effective in increasing the awareness of the global nature of terrorist threats. It has facilitated a sense of common purpose, motivated states to take precautionary measures against terrorist threats and expand their counter terrorism capacities, and encouraged coordination efforts among states and regional organizations. However, whilst the broader framework exists for conceptualizing terrorist threats, there are still a number of hurdles that impact on developing a highly functional coherent and robust global approach to counter terrorism. An analysis of terrorist incidences in the world shows that terrorist incidences have increased seven-fold since 9/11. One argument for the increase in terrorist incidences rests on the challenge that Al-Qaeda has transformed from a unitary entity into a movement or something more akin to an ideology. As Al-Qaeda spreads, it becomes a more dispersed, hidden and persistent in targets, which is more difficult to combat (Gambari, 2006). The lack of a coherent multilateral approach to counter terrorism has been identified as the chasm that enables terrorist groups like al-Qaeda to operate within the global realm.

The level of incoherency at the multilateral echelon is demonstrated by the inability of the UN to charter a comprehensive convention on international terrorism and the failure to enforce the UN counter terrorism strategy as proposed by Kofi Annan in 2005 and duly adopted in September 2006. In totality, the United Nations has promoted and adopted 12 international conventions that criminalize specific acts of terrorism, however, UN authority on terrorism would be greatly enhanced by a comprehensive convention which would establish a definition for terrorism and outlaw terrorism in all its forms. Currently, UN Member States still remain ambivalent on the core elements that define terrorism. At the heart of much debate, UN Member States still remain divided over the same critical questions whether the activities of armed forces should be exempted from the scope of a common convention since they are governed by international humanitarian law: and whether that exemption should also cover armed resistance groups involved in struggles against colonial domination and foreign occupation (Gambari, 2006).

Despite theoretical challenges of defining terrorism, the UN also faces human, administrative arid institutional capacity deficiencies. A proliferation of counter terrorism programs arid initiatives (as illustrated in the section above) has led to overlapping mandates, lack of consensus over reporting requirements on counter terrorism by States arid a duplication of work. Moreover, because of administrative and other limitations experienced by operating in a highly politicized multilateral institution, the UN has been
unable to effectively fulfill their mission of analysis, coordination, and information sharing about impending threats of terrorism (Millar and Benjamin, 2005). Interviewee Andre Thomashausen (2007) also considers the global initiatives on terrorism to be ineffective and also contributory factors to social and political tensions. The global initiatives as propagated and coordinated by the UNSC Terrorism Committee are rejected universally but have been grudgingly and without enthusiasm implemented wherever the dependence on goodwill by the US government is perceived to be too strong to allow the outright rejection (Thomashausen 2007). Developing countries especially the vast majority of African nations (49 of the 53) have managed since 2002 to avoid implementing the measures that the CTC is trying to impose, offering various excuses, in particular the lack of capacity or need.

At the regional level, transnational organizations like the AU, EU and Interpol, whilst improving efforts to address threats in the last four to eight years, have likewise been faced with the similar stumbling blocks as the UN. The AU in particular has had difficulty engaging with classification of rebel movements within Africa as terrorists. Whilst specific clarification has been given on groups such as the PALIPHEHU-FNL in Burundi and the Justice and Equality Movement (JEM) in Darfur, other groups like the Forces Nouvelle (FN) in Côte d’Ivoire still remain unclassified. The inability of the AU’s Peace and Security Council (PSC) to function at full capacity as demonstrated by the dissolution of AMIS and the evolution of the AU/UN hybrid force attests to the lack of financial capacity within Africa’s multilateral body to effectively deal with issues of peace and security. If Africa’s multilateral is currently submerged in difficulties related to peace support operations prospects for dealing with issues of terrorism become even more complex.

In terms of measuring effectiveness, the development of appropriate global initiatives to counter terrorism is still undergoing fundamental theoretical and practical transformations. Multilateral initiatives remain at the level of infancy and a good deal has to be done to facilitate the transition from theoretical debate to practical application. As a result, the room and gap exists for terrorist organizations to monopolize on inherent weaknesses to further their own strategic objectives. In the interim, and given existing impediments, it is deemed vital that States work towards strengthening their counter terrorism capabilities and capacities. Working from a bottom-up approach of solidifying the base of counter terrorism from the state level will assist in enhancing the overall global response to terrorism.

For a developing country like Nigeria, with significant potentials of strong domestic extremist groups springing up and a possible international links with some terror organizations by some radical groups/individuals in the north, the potential threats to national security in Nigeria cannot be over emphasized. The recent confession by Abdulmutallab about the existence of radical youths-cum-terrorist in Nigeria raises serious issues about national security in a not- quite- effective- multilateral efforts to combat terrorism. More so, with an apparent weak leadership and the wobbling democratic foundation which has significantly dented her leadership role in Africa, Nigeria’s impact at the African front to combat terrorism leaves much to be desired. The obvious consequence therefore is that Nigeria is far from being secured.

Concluding remarks
This work tried to examine global multilateral efforts geared towards combating terrorism in the world. While the work is not intended to be judgmental, it has shown a lot of systemic weakness in the multilateral efforts to fight terrorism. Part of this stems from excessive US unilateralism and unwieldy influence in the global war on terrorism. In the
same vein, the multiple definitions of terrorism make counter terrorism quite nebulous and difficult to tackle at multilateral levels. Furthermore, divergent political and economic interests reminiscent of the cold war era have significantly undermined the multilateral capacity to combat terrorism worldwide. In the face of the aforesaid challenges, it must be noted that the world is rapidly coming to terms with the need to rally together to check the menace of terrorism in a rapidly globalizing world. For a state like Nigeria, a lot needs to be done to reposition herself in the comity of nations and to redefine her national security goals to protect her citizens and indeed the sub region from the scourge of terrorism. The sooner this is done the better for everyone.

References:
The director and the enhancement of the theatricality of African traditional festivals: A study of the use of oral dialogue, songs, dances and masks in Owu-Oma festival in Oredo

Innocent Chinyere Ohiri (Ph.D)
Department of Theatre Arts
University of Port Harcourt, Nigeria.
Phone: 08037864929
E-mail: innohiri@yahoo.com

Abstract
Africa is endowed with a good cultural heritage which is often expressed through her numerous traditional festivals. These festivals are not theatre but contain a preponderance of theatre which is strengthened through the involvement and use of theatrical elements. Unfortunately, this practice of strengthening theatre which is referred to in this study as the “enhancement of the theatricality of traditional festivals” is not a common one with most of our contemporary directors who, because of their western orientation and religion, do not fully appreciate the utility of these theatrical elements like songs, Dances and Masks. Driven by this orientation, they often attempt to either eliminate completely or substitute these elements with western spectacles. They attempt this with the erroneous belief that these elements are meaningless, obsolete or demonic. One of the ways to correct this mistaken nation and call them to order is by explaining the correct and meaningful use of these elements by the owners of the festival to enhance the theatrical standard and contents of the festivals. This is what this study does with the aim of portraying the ingenuity and artistry that recommend the use of these elements. It does so through a research into the use of these elements in the Owu-Oma Festival of Oredo Mbaitoli. It also investigates and identifies the problems of using the elements and finally recommends solutions to the problems.

Introduction
African traditional festivals showcase a multiplicity of performances. Most of these performances have been argued to be mere rituals, pre-drama, or religious acts that do not qualify as drama or theatre. In the opinion of Mahood, African festivals are mere “pre-drama”, a form of art intermediate between religion and drama, a raw form (like crude oil) which has to be purified before it can be converted to use (cited in Ogunba and Irele 1978:9).

In support of Mahood’s opinion, it has been observes that the drama in traditional African festival performances (for example, the Igbo ones) appear subsumed in the ritual and developed in the same manner that Greek drama did. According to Oyin Ogunba,

“The argument, rather, is whether the element of drama in these performances is such as to warrant their classification as a kind of drama rather than the imprecise and sometimes misleading term ritual (Oyin Ogunba 1978:11)”.

Reminding us of Aristotle’s opinion, that “drama is the representation of an action, not action itself nor a mere presentation of it, and of the argument that a situation in which a king or priest performs a set of dances at a festival cannot constitute drama by itself because the essential element of representation, of role change, is missing, Ogunba points out that there is indeed role change even in ritual. He explains that it is this role change which makes ritual possible, enabling the audience to cut the individual and substitute the character. He therefore, defeats the argument that as the king or priest in a ritual situation
is in real life still king or priest, the essential role change has not taken place. Judging from this defeat, African festivals can qualify as drama, but more than this is the fact that the festivals of today have been grossly influenced by the all-pervading and predominant Christian and Muslim religions. Their influences have made majority of African festivals to yield their ritual contents and become mere entertainment. The priests or native doctors in most of them are no longer native doctors but artistes who have rehearsed and internalized the incantations (dialogue), movements and gestures of these “sacred” ones and are on stage to present them for entertainment. In addition to this is the fact that because what is performed is no longer determined by religious tenets, various manipulations and additions have been made in the nature and content of the festivals thereby enhancing this change from ritual to mere entertainment which is enhanced by role play.

Today, most festival performances like Owu Oma are moved away from their original and “mandatory” locale (like shrines, village squares, market places, or graves of ancestors), to some stadia, town halls, and even to some theatre buildings overseas. Before now, one could not contemplate a situation where women wore trousers to “sacred” village arenas for these performances but today, it is a common occurrence that signifies non-insistence and non enforcement of the original religious demands of these festivals. In contemporary time some festivals that had and demanded only male participation now have female performers and audience. This “bastardization” of the original and ritual contents of these festivals has necessitated an elaborate use of theatrical elements that go a longer way to qualify these festival performances as drama and theatre. So because of the dynamism brought about by the influences of religion, technology and western orientation, most African festival performances have lost their ritual purity and become theatrical. The theatrical elements that have been better refined in the process of this change include the stage, costume, make-up, masks, songs, dances, music, lighting and set design. The contemporary audience also has a different nature that favours this shift from ritual to theatre. Because of the various influences that African traditional theatre has been subjected to, these theatrical elements have become more refined and projected that they now increase the theatricality of the festivals. In view of this good role that they are playing it has become imperative to appraise these elements in order to project them, enhance their application and make them better understood by the directors, the actors and the audience.

**Oral Dialogues and Linguistic Contents:**

African traditional festivals are replete with oral dialogues. Being active or lively, they involve much conflict. Some festivals involve wrestling, verbal contests in poems, incantations and even recitations. In these contests, conflicts ensure as a result of each competitor’s endeavours to excel.

In the Owu Oma festival, the Abia Owu is a typical example of the use of dialogue. In each Abia Owu, an issue is at stake and each Nwaogorosha (Owu Oma orator) tries to defend his own stand on any issues that forms a topic of oral debate. Each orator competes with a heart of controversy to win the acceptance of his views. Many of these dialogues are on events of the past and the myth of the people. Very popular myths are often utilized. One of the popular oral dialogues runs thus:

**Orator I:**

Echetalam ihie Ezala Nkwo Orodo mere  
(I have remembered what Ezeala Nkwo Orodo deity did)

**Orator II:**

Omere gini?  
(What did he do?)

**Orator I:**
Isi na Ishi.Obara na obara A head for a head. Blood for blood:

**Orator II:**
Omere nke Oma? Did he act well?

**Orator I:**
Onye ka aga egbuo nwa ya Who will be glad if his son is assassinated?
obi adi ya nma? Obu mmegwu. It was a revenge

**Orator II:**
Ma O bu Oghom. But it was by mistake.

**Orator I:**
Ma cehtakwa Iwu any. Ishi na ishi. But remember our law, head for head.

The dialogue goes further and Orator I tries to defend the action of the Ezeala deity. Similar dialogues abound. In each, there is a profound use of proverbs, special diction, rhythm, innuendoes and derogatory names.

The language used in some of the performances is too esoteric for any non-initiate to understand. There is also the use of esoteric language in the several incantations, invocations and even libations that characterize the Inu-nmi-ama and Ito nkwa phases of the festival. There is a good use of rhythm in the several masquerade songs, choruses and incantations. Recitations abound in Abia Owu oratory and rhythm plays a vital role in there rendition by helping to sustain the interest of the audience. As for diction, special words are used. For praise names, words like Igwe. Odogwu, Osi-ike and Aka-ji-aku are used to designate the valour and bravery in heroes. The orator uses so many compound words to express God’s attributes. Such words include Amama-Amasi-Amasi (the incomprehensible); Oji-ji-jikwa nma (one who holds both knife and yam) and Onye-Okike (the creator). All these are made more comprehensible by the aid of gestures, instruments, songs and mine.

This research revealed that the Owu Oma festival involves much use of esoteric language, falsified voices (which strengthen the mystery of the masquerades) and poetic expressions. Proverbs are utilized immensely in the dialogues which are held in vernacular. Symbolic and meaningful words are used thereby making the diction in the performances satisfy the required traditional standards. Also, most of the recitations, incantations and libations are done in esoteric language. Choruses, rhythm, voice inflexion, and pitch are used to add aesthetics to these performances.

**Use of Songs:**

African traditional theatres use songs and dances to enhance the appreciation of their performances. As experienced in Mbaitoli traditional theatre practice songs, in particular, are used to depict the moods of the characters, establish the style, period and the locale of the play. They are used to comment on the actions of the play. In most cases, the lesson of the production is woven into a song in order to heighten the appeal on the conscience of the members of the audience. In some cases, the actors use the songs to comment on the peoples’ past. Some comment on the victories of the land in the past while others are mere glorifications and praises of heroes. In some other cases they are composed to acknowledge the benevolence of the gods, deities and other abstract phenomena. Most of the songs are incantatory, making much use of proverbs and esoteric linguistic devices. The Abia-Owu songs have the myths and legends of Mbaitoli people as their source of materials. They are used to ridicule and warn the society. They contain praises for good deeds and derogatory names for offenders. They often end with words of advice or warning.

The use of songs by these troupes is comparable to the use of chorus in Greek period the slight difference being that the songs are sung by the main characters in the play rather
than a group of minor characters referred to as the chorus. The chorus known as Ndi Egwu, is made up of young members of the troupes. This chorus which supplies song elements to the productions is led by the Oluokwa (voice of a Patridge) who directs the songs and choruses during rehearsals. He controls the extent of audience participation in the songs and gives the right cues for the songs and choruses during productions. (Innocent Ohiri 1988:283). This, once more, provides a technique of projecting the message of the production to enhance adequate appreciation.

The total sound used in African traditional theatre practice can be categorized into the actors’ voice; music and abstract sounds; and realistic noises. The actors’ voice is the primary means of communicating with the audience both through dialogues and sung bridge music. For originality and familiarity, African troupes sing popular songs both in-between scenes and in the process of the production. Acting as both chorus and unseen ones (ghosts) some members comment on the action of the play in songs. Such actions could concern the cultural, economic as well as the socio-political life of the community. This is in recognition of the fact that:

Songs can be used to report and comment on current affairs, for political pressure, for propaganda and to reflect and mould public opinion (Ruth Finngan 1970:272). If this is done while the action is on, they are meant to achieve some dramatic effects. When these songs are sung in-between scenes, they are used as bridge music and as establishment music – establishment in the sense that they comment on the action in the coming scene. Asked why the theatre makes much use of songs instead of electronic music (as bridge music) the artistic director of the Wizi Travelling Theatre said:

We use traditional songs more because apart from the fact that they are popular to the people and thus enhance a good audience participation, the songs comment on the action of the play. It is, at times, difficult to get electronic music that are appropriate to the situations depicted in the scenes. To record these songs before use would also involve some cost. So we use them unrecorded. (Chuks Osuamadi 1984:6).

Because of the tremendous use of the voice in songs, the Wizi theatre trains her actors in voice flexibility, voice discipline, and voice expression. Voice projection is also given a special attention. Emphasis is placed on voice clearness and harmony. Every rehearsal is preceded by breathing exercises and exercises in voice training, speech and pronunciation. This is in agreement with the observation that:

The voice must be handled so that it will be pleasing, flexible, colourful, strong, varied and impressive. Words and sentences must be spoken in an articulate and harmonious manner. Phrasing with the use of emphasis must be liquid and expressive (Alexander Dean and Lawrence Carra 1974:73)

In African traditional theatre, practice, there is always an endeavour to use a sonorous voice to arrest the attention of the audience and convey with ease, the thoughts, imagery and the inner emotions that call for expression.

The theatre troupes also make use of abstract and realistic sound effects. While an abstract sound is a non-musical and a non verbal noise with a recognizable origin, realistic sound effects are those man-made phenomenon such as thunder or an airplane (Oscar Brockett 1964:73) Most African traditional theatre troupes use both types to establish the mood, period and locale of the play. They also use them to establish the proper atmosphere for action and even the time of day. The stage managers of the theatres control the properties of the sounds. Such properties include the volume, pitch, quality, duration and direction of the sound. They ensure that the volume is maintained at a level that does not override the actors’ voices.

Apart from song music, African traditional theatres make immense use of traditional music played by the members with drums. Drum music has recently gained an upper hand
in most of the troupes’ productions. Some of the popular traditional music include: Kokoma, Agidigbo, Odima, Ngelenge, Uri Opi and Bata, music. The Kokoma and Agidigbe take highlife format and rhythm. They are played with leather drums (Adidi), metal gongs and calabash shakers. Writing on some of the instruments used by some African traditional theatres, in Mbaitei Innocent Ohiri (1988:283) explains that:

The orchestra is normally situated at one side of the performance area. The instruments used include the Ekwe Ikoro, a wooden gong normally referred to as Nwa Orbama (one that keeps no secret). This is because it announces the production to distant lands through its loud sound. Others include Ogene (metal gong); the Adidi (talking leather drum); the Ngelenge (zylophone and the Ubo (wooden guitar). The chief drummer, called the Kurugbara, plays the Ekwe Ikoro as well as sees to the discipline in the Orchestra. He is perfect in his job. He can use special beats of Ekwe Ikoro to indicate a change in rhythm, tempo, and speed of the music. He can also communicate with the performers in drum language and give them cues for entrances and exists. He can also use the beats of the Ekwe Ikoro to indicate a change of step and body movement, a change of style and even to signal the end of an episode or scene.

Ngelenge music is more of a melodic than a rhythmic instrument. Of all the rhythm and melodic instruments, the Ngelenge instrument is the only one that performs the function of a solo instrument (Joy Nwosu Lo-Banjioko 1983:45). The popularity of this music seems to inform the argument that the Igbos are the originators of this music lost touch with its further development elsewhere. The Ngelenge instrument is made of Okwe wood and the Ngelenge music is played on occasions of merry making. This music is consequently used by both theatres as bridge music in most comedy productions.

Unlike the Ngelenge music, the Uri Opi music is more solemn and is symbolic of adversity and danger. It is reminiscent of burials and mourning. When vigorous, it symbolizes wars and danger. In most productions, it has been used as a danger signal or danger sound effect. Uri Opi music is produced with Ivory and animal horns called Opi. The sound from the Opi, as it is blown, is blended with those of Ekwe (wooden gong), Ogele (metal gong) and those from different types of Oja flute. Some of these instruments are made of bamboo stick.

It is pleasing therefore to note, that the Orodo people possess some indigenous music which are not only rhythmic and melodious but are also reminiscent or symbolic of certain events and phenomena. The technique of using this music to communicate remains unique and raises hopes of further development of purely indigenous method of expressing meanings.

Use of Dances

Dances are also used in African Owu Oma festival to perform the same functions and achieve similar goals. Most of the dances are traditional. They are replete with symbolic body movements and gestures. Dance is recognized as one of the first modes of expression. Leacroft affirmed this assertion when he said that:

The early dramatic attempts by all primitive people were much the same; the first expression to emerge being dancing, a natural form of joy or excitement (Leacroft 1937:1).

These dances, as observed in most Owu Oma festivals range from those done for entertainment to those done as acts of worship. While the Egwu Ego, (Money dance) display by the youths is done for moral and entertainment purposes, the Nzacha (sweeping) dance display, by the Elders, which is ritualistic in content, is done for purely religious reasons. Being a cleansing rite, it carries immense religious implications. Such dances of religious and sacred nature are reminiscent of African traditional religion and worship. W.W. Echezona referred to such connotations when he said:
Dances of religious and sacred nature play a large part in cultic matters when they constitute acts of worship or accompaniments to such acts (Echezona 1964:44). The Nweleme dance, an example of such dances, is done to cleanse the playground or stage before the performance starts. It is normally done by respectable elders. Each elder handles a short broom and a bowl of white chalk. They dip the broom into the bowl and sprinkle the chalk all over the stage. This action is done to the rhythm of a musical accompaniment. An Ojukwu leave is tied to their ankles in such a way that it rubs on the ground as they dance. The accompanying music is soft and solemn.

Each of the items used is symbolic. The broom is not only a cleansing symbol but also represents the unity of the land. Just as the broom sticks are tied together, so the people should be. Apart from this, it still stands as a broom with the function of sweeping out dirts which represent vestiges of evil or abomination. This aim of sweeping is achieved by spreading the chalk all over the stage – which represents the entire land – and by rubbing the soil with an Ojukwu leave. White native chalk is a symbol of purity. An Ojukwu tree and its parts are believed to possess some metaphysical powers that can spoil the potency of all evil charms. So by using both items – Ojukwu leave and white-native chalk – a total cleansing is supposedly achieved. Even the white costumes the virgins wear are symbolic of not only their innocence as virgins, but also that of the anticipated purification of the land.

Another dance movement of importance is the Onugweregwere dance normally done by the Umuogorosha (masquerade dancers). It is a symbolic glorification of Ala (Mother Earth). The movements are done with the hips with two hands placed on the ground. This dance which is done with immense vigour celebrates the victories of Ala over all diseases and infirmities. Other dances include Egwu-ero-usu, Ugbala and the Isi Ekwe dances.

The technique of producing popular dances enhances audience participation. According to the managing director of the Lomajika Theatre, Mr. Onuoha Ugorji (1986:4). Whenever any of these known dances is done, the audience becomes delighted. Some clap, others nod and stamp their feet. The use of popular dances and dance steps helps to sustain their interest and also boost the morale of the performers.

It is worthy of note that these dances are used to establish the locale of the plays, the setting, the mood and also the style of the production. It is gladdening; therefore, to realize that such wealth of traditional materials abound in African culture and more pleasing still to note that these traditional materials are transferable to the conventional stage.

Use of Masks:
African traditional theatres make immense use of masks and symbols. The masks are used mainly in masquerade performances which punctuate their productions. Owu-Oma festival involves the use of popular masks and masquerades like Ebele, Okpo, Mberede, Nwaonye Ure, Ohurum Ebe, Agbisi, Nwazi n’obi, and Akwaja. These masks and masquerades are symbols of life-after-death. Among the Ibos, the belief in life-after-death upholds that death is not an extinction and end of life in its entirety, but a mere transfer of souls from this world to another one. Those who led a good life in this world, on passing over to the other world, become good ancestors while those who led a bad life here, died an abominable death or died prematurely, move over to this other world with heavy and restless minds. These constitute the bad ancestors and evil spirits. Both the good and the bad ancestors are capable of visiting the world of the living. Writing on such beliefs, Oyin Ogunba (1978:9) said that:

the ancestors do not quite make up their minds whether they are alive or dead – and they continually shop between heaven and earth. Each year, gods, ancestors and all heavenly
crew come down to jubilate with man for the completion of another cycle of events, some to help him purify his environment and yet others to remind him of his duties. It is this peculiar chain of communication, this complex earth heaven, dynamic relationship that traditional African drama is about.

Masks are therefore used in masquerade performances to impersonate the ancestors and depict this “visit to the land of the living” which is necessitated by the fact that:

The ancestors know the needs of men; they have recently been here with men and at the same time they have full access to the channels of communicating with God directly, or according to societies, indirectly through their own forefathers (John .S. Mbiti 1969:83).

This technique of using masks to enhance impersonation creates a situation of potential dramatic value in view of the belief that:

a masked figure at a festival, whether he dances or speaks or does neither, has by mere appearance created a situation of potential dramatic value (Ogunba and Irele 1978:9)

The achievement of this dramatic value is enhanced by a willing suspension of disbelief. Immediately the mask is used to cover the face, the impersonator enters into character. He becomes replete with the feeling that he is no longer Mr. Obi or Mazi Okonkwo but a great grandfather who lived and died some years ago. He therefore suspends his disbelief that inspite of the mask, he is still Obi or Okonkwo. On the part of the audience, this willing suspension of disbelief is always made manifest and:

Inspite of the fact that the village audience recognizes some of the impersonators through their disguise, it is always willing to accept them as ancestors who can bless, punish and give first hand information. This belief enhances the credibility of their stories and actions. Also, being spirits, they can ridicule the follies of even the most highly placed in the society without fear of victimization. With masks, therefore, the satires are credible and genuine thereby qualifying the masks as devices for social commentary (Christian Ndukwe 1986:8).

The distorted and horrifying figures of the masquerades as well as their falsified voices are not only used to drive the satire home but also to enhance some comic relief. Some of the masks look funny and in keeping with this, they act comic parts to elicit laughter from the audience. This was the observation of Roscoe when he said that “some are simply caricatures which are intended to draw some laughter from the audience” (Andrian Roscoe 1971:178).

There is a myth behind each masquerade performance. A short and very simple story is usually dramatized. These stories have some religious implications. So, apart from the fact that masquerade performances are rooted in traditional religion with such phenomenon as life-after death as its main focus, the stories dramatized conveys some religious messages. The participation of unmasked actors represents the secular perspective of the performances thus making the secular and the sacred, the natural and the supernatural a continuum. This is in fact one of the most important objectives of this mask technique – to enhance:

the existence side by side of the sacred and the temporal; the performing for profoundly religious purposes and also for world entertainment (Adrian Roscoe 1971:178). A similar belief is held by the Shaman tribe that lived along the Northwest Coast of America. They also believe that:

Masks are the means by which the supernatural world is made visible. They may represent powerful spirit – helpers whose potency infuses a Shaman with dramatic manifestations of fabled creatures of family history (Janet Snyder Neil 1986:455).

One of the basic aims of every dramatic enactment is to educate. Thus one sees the use of masks in dramatic enactments as an indigenous technique of education and control – control in the sense that some of the masks are symbols of power and authority. In
Mbaitoli tradition, masquerades settle quarrels, unearth dangerous charms and purify the
land. Most theatres, in their masquerade performances, portray and strengthen these
beliefs. From a general perspective, one discovers that the technique of using masks and
masquerade performances to achieve the afore-enumerated aims is pregnant with hopes –
hopes of self-reliance, of originality, hopes of the availability of indigenous traditional
materials.

**Problems of using the theatrical elements**

Below are the problems encountered in the use of these theatrical elements:

**Oral Dialogue:** The dialogue involved in the Abia-Owu is poetic. The language and the
words used are coded. The terms used are deeply rooted in the people’s myth, legend and
history. These myths and legends are not popular with the contemporary audience which
has been equally influenced by both Christianity and the western life. There is therefore
the problem of decoding the dialogues to this present class of audience. Equally posing
some problems to contemporary audience is the esoteric nature of the rendition.

**Songs:** The songs are known ones. Even the strangers living in Orodo Community know
them through association and participation. This has introduced some elements of
bastardization of, not only the wordings but also, the rhythm. There is therefore the
problem of educating the people on the pure forms of these songs. Because of the fact that
most singers have joined the church some of the songs are lost and even during the
festival only few of the songs are presented. There is therefore need to “dig into the
archives” to source out the songs and propagate them not only through oral means but
also by documentation and practice.

**Dances:** The dances are choreographed in accordance with the people’s philosophy and
symbolism of body movements. Each dance step conveys some meanings which can only
be understood by people who are knowledgeable of the mythology, or belief in which
they are rooted. With the panicity and poor organization of the festivals, very few people
have the opportunity of learning the dance steps from people who actually know them.

**Masks:** To the African, masks are reminiscent of gods and ancestors. The belief in and
about masks being very traditional, most Christians do not want to use them or encourage
others to use them. The Owu-Oma masks are similarly associated with some
metaphysical essence. There is therefore the problem of sustaining their usage by the
present generation of Christians who form the majority of both the artists and the
audience of the present day festivals. The carving of the wooden masks and the knitting
of the cotton masquerades were done in the past by talented enthusiasts who valued the
praise and fame they gained from their communities more than any pecuniary advantage.
In this era of “no free services” these talents charge a lot of money to produce a single
mask or masquerade. So apart from the influence of Christianity which dismisses these
masks as symbols of the unchristian powers of Lucifer, there are also the problems of the
cost of their production.

Apart from these peculiar problems, there are more general ones like the declining
of information on the songs, dances and the masks. Many respondents do not volunteer
information on these because of the recent connotations given to their nature and usage.

The influence of the electronic media on both these elements and the entire Owu-
Oma festival has been quite tremendous. The influx of electronic gadgets like video
machines, film projectors, television and radio sets have provided the people with an
alternative. Most people now prefer to stay at home and watch films (some of which are
on festivals) to attending the rehearsals where these elements and their usage can be
learnt. The attendance to and participation in the festival are equally adversely affected.

The problem of youth restiveness also poses another problem. The youths who
form a greater percentage of the Owu-Oma artistes have become very restive. Often
provoked over minor issues as is the case with our contemporary Niger Delta Youths, often quarrel they are now in the habit of disrupting the cordial atmosphere under which the use of these elements can be experienced.

Other anti-social practices that have impinged on the use of these elements include night Lazards, armed robbery and kidnapping. These have adversely affected the people’s attendance and spirit of the festival.

Inadequate sponsorship of festivals like the Owu-Oma by patriotic individuals, companies and even the government has impacted very negatively on the use of these elements and the organization of the festivals. The reasons for this poor sponsorship range from lack of funds to lack of interest. All these factors worsen the adverse influence of the Christian region on the festival which is today very poorly patronized by Christians. The impression that they are “Peganish” strikes the most deadly blow on the festival and the use of the theatrical elements in it.

These problems notwithstanding, the Owu-Oma festival is still organized in Oredo to date. The previous year’s celebration was one with a difference. Its success was the hardwork of the traditional rulers in the five autonomous areas that make up the Oredo Clan. These rulers had sensitized the people over the importance of culture and educated on the fact that the Owu-Oma festival is not an aspect of idol Worship. This “royal” participation in the festival and other cultural events in the clan has made a tremendous impact on the psyche of most of the people who dismissed Owu-Oma and other festivals in the clan as heathen events”. Their encouragement has given a lot of prospects to Owu-Oma. Such encouragement is required from other indigenes.

**Conclusion**

To add to this positive move and to further solve the problems discussed above, our younger children should be re-oriented towards the appreciation of the people’s culture. They should be educated on the difference between culture and religion. Such an orientation will enable them develop interest in the study of the peoples myth, legend and history in which the songs, the use of oral dialogues, dances and the masks is rooted. Such a study would facilitate the decoding of the encoded and esoteric language of the Abia Owu songs and oratory. It would also enable them organize and attend the rehearsal of the dances and appreciate the cultural use of the masks. The talents who carve the masks should be given financial assistance. The festivals should be sponsored by the governments – local, state and federal – to ensure the longevity of this festival which enhances sociability, cross fertilization of ideas, cultural promotion cum propagation as well as a national, economic boast. Christians should be educated on the importance of the people’s culture. They should disabuse their minds of the suspected religious contents of these dramatic elements which had yielded their religious contents many years ago and have become mere entertainment.

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Definitional Chaos and the Crises of Entrepreneurship in Nigeria

MOLUNO, Shedrack Uwadinisu
Department of Business Administration,
Novena University Ogume, Nigeria.
e-mail: molunosh@yahoo.com
and
ESEDEBE, Joseph Ejima
Department of Business Administration,
Novena University Ogume, Nigeria.
e-mail: esedebeje@yahoo.com

Key words: Definitional chaos, Crises, Entrepreneurship, Entrepreneur, Innovation, Uniqueness, Newness and Value-addition.

Abstract
The study focuses on the generational definitional issues that have surrounded the concept of entrepreneurship and how it is affecting its development in Nigeria. The methodology adopted for this work is the library/desktop research. Entrepreneurship is a universal concept without a universally accepted definition. This absence of a universal definition of entrepreneurship has created problems in Nigeria. For any definition of entrepreneurship to stand the test of time, such definition must overtly or covertly incorporate innovation and value creation in it. The study recommends that: (i) a working definition of entrepreneurship is not only necessary but a desideratum while formulating and implementing policies in order to guide policy makers and implementers properly with regards to entrepreneurship development both in government, non governmental as well as in the organized private sector. (ii) any working definition that is adopted should have innovation and value creation as two kingpins around which the definition should revolve (iii) such definition must be explicit and all encompassing, but not omnibus.

1. Introduction
Entrepreneurship as a field of study and an area of human endeavour is very important to the existence of mankind, though shrouded with diverse forms of controversies, most of which have been resolved and others yet to be resolved. One of such controversy is what this paper sets out to examine. This borders on the plethora of definitions of entrepreneurship and the definitional issues arising there from as it affects the development of entrepreneurship in Africa generally and Nigeria in particular. There has been a lot of misconception about the concept of entrepreneurship arising from this myriad of definitions on it. In all, there do not seem to be any strong epistemological and ontological basis for this plurality of definitions.

2. Statement of Problem
Successive governments in Nigeria have attempted through different entrepreneurship development programmes and support services to promote entrepreneurship in Nigeria, but these have not yielded desired result. These include The National Directorate of Employment (NDE), Industrial Development Centres (IDCs), Nigeria Industrial Development Bank (NIDB), National Economic Reconstruction Fund (NERFUND) and several others.
While there may obviously be more than one reason for the dismal performance of these programmes and the support services, one obvious reason is that of the definition of entrepreneurship and entrepreneur. Ironically this problem is hardly cited as one of the problems of entrepreneurship in Nigeria. In a bid to take undue advantage of some of the entrepreneurship development programmes the concept of entrepreneurship and entrepreneur is often deliberately misrepresented using some naïve and omnibus definitions to suit certain interests. This has made the focus of these programmes and support services and their coordinators foggy and thus in no little measure has weighed down the development of entrepreneurship in Nigeria.

3. Objective of the Study
The objective of this study is to proffer solution to the problem posed by the avalanche of definitions of entrepreneurship and entrepreneur as it affects entrepreneurship development programmes and support services in Nigeria.

4. Related Literature
The concept of entrepreneurship as noted in the introduction is important to the survival of mankind and is gaining ground in all the continents of the world. Any country whose citizens have not been able to carve out a niche for themselves through entrepreneurship would find it difficult to join the comity of developed nations. Many countries across Africa including Nigeria are making conscious and concerted effort to ensure that the benefit of entrepreneurship does not elude them.

It is on this note that Nigeria over the years has embarked on series of programmes targeted at promoting entrepreneurship at different levels and strata of the society. These include: the National Directorate of Employment (NDE), Industrial Development Centres (IDCs), Central Bank of Nigeria (CBN) entrepreneurship development programme, the mandatory introduction of entrepreneurship development courses in all the tertiary institutions in Nigeria, Nigeria Industrial Development Bank (NIDB), National Economic Reconstruction Fund (NERFUND), Microfinance Banks (MBs) and several others.

Interestingly, with all these efforts, there do not seem to be a working or policy definition of entrepreneurship in Nigeria. In order to have a firm grip of the issue of discourse, it is necessary to examine some definitions of entrepreneurship as presented by some authors.

There are a plethora of definitions of entrepreneurship and entrepreneur depending on who is writing, the age or period of writing and the discipline of the writer. However of all the definitions, there is often a common ground among some of the writers and some fragile tissue of connection between the definitions.

Entrepreneurship is an ancient concept that is both simple and complex at the same time. Conceptualizations, definition, understandings of the phenomenon have eluded scholars and practitioners for a very long time. While we struggle to capture it, as we seem to get closer to a satisfactory resolution, we find that the concept continues to evolve. (Falcone, 2005)

The foregoing explains the reason for the plethora of definitions and why Hisrich and Peters (2002) and Hisrich, Peters and Shephard (2008) before their definition of entrepreneurship, took a historiosemantic and historiological approach by tracing the meaning of the concepts of entrepreneurship from the earliest period through the middle ages, up till the 21st centuries.

Semantically, the word entrepreneur from which entrepreneurship is derived is of French origin which when literally translated means “between taker” or “go between”. However
over the years, this concept has changed both in content and in scope as indicated in Hisrich and Peters (2002) and Hisrich et al (2008). The table below summaries the evolution of the definition and meaning of entrepreneurship.

**Table 1. Development of Entrepreneurship Theory and the Term Entrepreneur.**

<table>
<thead>
<tr>
<th>Earliest Period</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Earliest</td>
<td>Stems form French: means “between taker” or “go between”</td>
</tr>
<tr>
<td>Middle Ages</td>
<td>actors and persons in charge of large scale production projects.</td>
</tr>
<tr>
<td>17th Century</td>
<td>Person bearing risk of profit (loss) in a fixed price contract with government</td>
</tr>
<tr>
<td>1725</td>
<td>Richard Cantillon – person bearing risk is different from one supplying capital</td>
</tr>
<tr>
<td>1803</td>
<td>Jean Baptise Say- separated profit of entrepreneur from profit of capital</td>
</tr>
<tr>
<td>1876</td>
<td>Francis Walker – distinguished between those who supplied fund and interest and those who received profit for managerial capabilities.</td>
</tr>
<tr>
<td>1834</td>
<td>Joseph Schumpeter – entrepreneur is an innovator that develops united technology.</td>
</tr>
<tr>
<td>1934</td>
<td>David McClelland – entrepreneur is an energetic and moderate risk taker.</td>
</tr>
<tr>
<td>1961</td>
<td>Peter Drucker – entrepreneur maximizes opportunities.</td>
</tr>
<tr>
<td>1975</td>
<td>Albert Shapero – entrepreneurs take initiative, organize some social and economic mechanisms and accept risk of failure.</td>
</tr>
<tr>
<td>1980</td>
<td>Karl Vesper – entrepreneurs seen differently by economist, psychologist, business persons and politicians.</td>
</tr>
<tr>
<td>1983</td>
<td>Gifford Pinchot-intrapreneur is an entrepreneur within an already established organization.</td>
</tr>
<tr>
<td>1985</td>
<td>Robert Hisrich – entrepreneurship is the process of creating something different with value by devoting necessary time and effort, assuring the accompanying financial psychological and social risks and receiving the resulting rewards of many and personal satisfaction.</td>
</tr>
</tbody>
</table>


Aside from the historiosemantic and historiological evolution of the concept of entrepreneurship and the definitions contained therein as presented by Hisrich and Peters (2002) and Hisrich et al (2008), in the foregoing table, Bartol and Martin (1998) sees entrepreneurship as the creation of new enterprise. Ajagu (2005) defines entrepreneur as any one who owns a business enterprise for the purpose of making profit, or someone who runs a business at his own financial risk. Impliendly, from the viewpoint of Ajagu entrepreneurship is any profit oriented organization or any enterprise run at the financial risk of the owner. The World Bank defined entrepreneurs as people who perceive profitable opportunities and are willing to take risk in pursuing them and have the ability to organize a business (Inegbenebor, 2011). From this definition of entrepreneur from the World Bank perspective, entrepreneurship would imply the process of perceiving profitable opportunities and having the willingness to take the attendant risk under an organized enterprise. The World Bank, (2010) further defined entrepreneurship as the activities of an individual or a group aimed at initiating economic enterprise in the formal sector under a form of business.
Wikipedia (2011) constitutively defines entrepreneurship as the act of being an entrepreneur, which can be defined as "one who undertakes innovations, finance and business acumen in an effort to transform innovations into economic goods". This may result in new organizations or may be part of revitalizing mature organizations in response to a perceived opportunity. Gough (1969) defines an entrepreneur as a person who undertakes and operates a new enterprise and assumes some accountability for the inherent risk. Hisrich et al (2008) defines entrepreneurship as the process of creating something new with a value by devoting the necessary time and effort, assuming the accompanying financial, psychic and social risks, and receiving the accompanying rewards of monetary and personal satisfaction and independence. This definition by Hisrich et al (2008) appears to be more appealing and accommodating than the others as it tends to capture most of the issues raised in the other definitions, thereby finding a common ground for all the definitions to key in. However Falcone (2005) notes that the diversity and complexity of the concept of entrepreneurship seem to be expanding not contracting, making any condensation into a single summary definition dubious. Herbert and Link (1989) and Inegbenebor (2011) notes that while there are different definitions of entrepreneurship, the central idea of the concept incorporates uncertainty, risk-taking, innovation, perception and change.

5. Conceptual and definitional issues
In the foregoing definitions of entrepreneurship, there were some salient issues which when clearly understood are capable of giving a clearer and near-enough picture of what entrepreneurship is and who entrepreneurs are. They are as follows:

i. Risk taking
ii. New venture creation
iii. Profit orientation
iv. Ownership of fund
v. Enterprise ownership and
vi. The use of entrepreneur and entrepreneurship interchangeably.

5.1 Risk Taking
In elementary economics, an entrepreneur is simply seen as the one who organizes the factors of production and bears the attendant risk. This kind of naive definition still holds sway in Nigeria.
Risk taking as a factor is important in determining which businesses qualifies to be classified as entrepreneurship or who qualifies to be an entrepreneur. However, risk taking alone is insufficient to classify a business pursuit as entrepreneurship or a person, group or organization as entrepreneurs. This argument stems from the fact that life generally is all about risk.
Arisi-Nwugballa and Udu (2008) notes that every activity in life involves varying degrees of risk in terms of money, time, emotion, career commitment, health and even to life itself. According to them, risk and uncertainty therefore should not be a defining feature of entrepreneurship or any other endeavour at that. Gamblers, drug traffickers, poachers, phreakers, hackers, gun runners, kidnapers, commercial sex workers etc take one form of risk or the other. These risks neither qualify them as entrepreneurs nor what they do as entrepreneurship. Therefore risk whether in business or otherwise, does not automatically translate into entrepreneurship.
5.2 New venture creation
This is another critical issue in the definition of entrepreneurs and entrepreneurship. In the definitions of Gough (1969) and Bartol and Martin (1998) which sees entrepreneur as the creation of a new enterprise, it is not clear what constitutes the creation of new enterprise. Is it simply the creation of a new but similar enterprise to the ones that exists around? Is it the newness of the enterprise in the geographic area? Is it the creation of new and value-added products and services? If new venture creation is all it takes for entrepreneurship to take place or to become entrepreneurs, this would imply that all business are entrepreneurship in nature and the owners are entrepreneurs. This is because at one point or the other these business were once new depending on the context of the newness. In Nigeria people see themselves as entrepreneurs simply because they own a business enterprise. It is in the strength of the foregoing that creation or ownership of a new enterprise alone as a factor is also not sufficient to determine what entrepreneurship is and who is an entrepreneur.

5.3 Profit orientation
The definition of Ajagu (2005) which sees an entrepreneur as anyone who owns a business for the purpose of profit making is omnibus. Definitions of this nature tend to trivialize the concept of entrepreneurship and entrepreneur. It implies that the ability of an individual or group to set up a business with the intention of making profit is all it takes to be an entrepreneur. Whether the business is well articulated or not is irrelevant. By this definition everyone in business is qualified to be addressed as an entrepreneur, irrespective of what they do and how they do it. This view still holds sway in Nigeria.

5.4 Ownership of fund
This is another recurrent issue in the determination of what entrepreneurship is and who entrepreneurs are. Between the earliest periods and 1725, there was a distinction between the owner of the fund and the entrepreneur. Being an entrepreneur in this period did not necessarily mean the capital belonged to the potential entrepreneurs. There were a group of people then known as the venture capitalists which are equivalent to the present day money lenders, who provided the fund.
In entrepreneurship today, the entrepreneur may not own the entire fund required to fund the enterprise. This fund can be raised through traditional or modern methods, depending on the nature of the business the potential entrepreneur is interested in. Ownership of fund therefore is not sufficient to differentiate entrepreneurs and other business promoters.

5.5 Enterprise ownership
This is also close to the issue of creation of new enterprise as posited by Gough (1969) and Bartol and Martin (1998). This view was advocated by Ajagu (2005). Ownership of enterprise may be considered important in determining who an entrepreneur is or what an entrepreneurial business ought to be. However when considered alone, it is an inadequate determinant of these concepts, as this can simply imply that every enterprise owner is an entrepreneur irrespective of what they do. This kind of definition is capable of misleading people into believing that ownership of enterprise is all it takes to be an entrepreneur or for entrepreneurship activity to take place.

5.6 The application of the concepts of entrepreneur and entrepreneurship interchangeably:
The use of these two concepts interchangeably as though they mean the same thing has also contributed in no little measure to the definitional crises. An entrepreneur is the one that either initiates or sustains entrepreneurship, while entrepreneurship is the process that the entrepreneur is involved in. A good understanding of who an entrepreneur is helps in understanding the meaning of entrepreneurship. Conversely, a good understanding of entrepreneurship could throw light in the meaning of the word entrepreneur. Unfortunately there is still the challenge of understanding these twin concepts thus making it relatively difficult for government to achieve its entrepreneurship development goals in spite of all the programmes and intervention agencies it has put in place.

6. **Other salient conceptual and definitional issues**

Aside from the foregoing conceptual and definitional issues, the definition by Hisrich et al. (2008) which is elaborate, helps to clarify the issues raised in this paper. It also contains some simple but salient issues which need to be properly understood in order to have a firm grip of the subject matter of entrepreneurship. These issues include: Newness, Value addition and Devotion of time and effort.

6.1 **Newness**

The concept of newness is a recurrent decimal in the definition of entrepreneur and entrepreneurship. This newness refers to the ability of the entrepreneur to develop something (product/service) that is unique not the same as what others are doing. The newness of a product or service by an entrepreneur lies in its uniqueness which subsequently carves out niche for the entrepreneur in the market place. To be new therefore does not necessarily connote being fresh from the factory. In Nigeria it is very difficult to find a clear and unique distinguishing feature between the products and services offered by businesses and their competitors, yet the promoters and operators of these businesses are addressed as entrepreneurs and their businesses as entrepreneurship.

6.2 **Value addition:** closely related to the issue of newness is value addition. It is a very critical factor that determines who an entrepreneur is and what entrepreneurship is all about. It is not sufficient to create something new and unique. Newness and uniqueness must carry along with it some value added which will differentiate the product or service from existing ones. This concept depends on how creative and innovative the individuals or business promoters are. Thus for a business person to be seen as an entrepreneur he must be creative and innovative and must operate under an enterprise where this innovation is brought to bear. It is on the strength of this that Arisi-Nwugballa and Udu, (2008) defined entrepreneurship as the satisfaction of human needs in an innovative way. This innovation is of different types and different organizations adopt different types. Hisrich et al (2008) identified three types of innovation: ordinary innovation, technological innovation and breakthrough innovation. Innovation can be seen from the dimension of the radical and the incremental. There is also product/service innovation, place/market innovation and process innovation (Arisi-Nwugballa and Udu, 2008). Innovation can also be serendipitous or strategic. Entrepreneurs and entrepreneurship in Nigeria are seemingly lagging behind in the area of value creation and innovation. This is because they do not see it yet as an essential plank in the platform for entrepreneurship development.

6.3 **Devotion of time and effort:**
Entrepreneurship requires the devotion of necessary time and effort. There is therefore hardly any room for part-time participation in entrepreneurship activity. Individuals or groups involved in entrepreneurship must be fully committed to the entire process both in term of time and effort. In Nigeria we still have passive entrepreneur and necessity entrepreneurs (Bailey, 2002) as in (Arisi-Nwugballa and Udu, 2008).

7. Conclusion

Entrepreneurship is a universal concept but without a universally accepted definition. This absence of a universal definition has created more problems than solution to entrepreneurship development in Nigeria. For any definition of entrepreneurship to stand the test of time, it must overtly or covertly incorporate innovation and value creation in it.

8. Recommendation

First, a working definition of entrepreneurship is not only necessary but a desideratum while formulating and implementing policies to enhance entrepreneurship development efforts in the government, non governmental and the organized private sector. This will help to define the problem properly and give direction to the policy makers and implementers.

Second, any working definition that shall be adopted should have innovation and value creation as two kingpins around which the definition revolves. This is because entrepreneurship is encapsulated in innovation and value creation. Where there is innovation there is value creation and by extension entrepreneurship.

Third, such definition must be explicit and all encompassing, but not omnibus. In addition to innovation and creativity other salient issues that can help in understanding the subject matter of entrepreneurship should also be accommodated.

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Traditional festivals and cultural tourism in Nigeria: Ikwerre wrestling festival case

Karma Ilami Clive, PhD
Media Sociology Lecturer
Theatre Arts Department
University of Port Harcourt

Abstract

To deny the concept of authentic cultural identity in a globalizing world is to challenge the reality of the particular image and contribution proper to each type of civilization in the general history of societies. Cultural identity covers certain specific characteristics in the behavior of a relatively homogeneous human grouping. Traditional festivals are part of the shared values and identity of the people. The festivals are the artistic expression and leisure times of the rural people which give meaning to their identity and sustenance. Cultural tourism is a crucial factor for the sustainability of traditional patterns which evaluates the cultural architectural and historical heritage. The constraints of urban dwelling has reduced cultural tourism to a few secluded rural dwellers, deepened the withdrawal of individuals and encourage deculturation. The paper recommends the widening of frontiers on the traditional festivals, particularly the Ikwerre Wrestling festival which serves for leisure and cultural tourism in Nigeria.

Keywords: Traditional festival, cultural tourism and Ikwerre wrestling festival.

1. Introduction

Nigeria has a plethora of customs and traditions that manifest in festivals. These festivals are periods of leisure in the traditional societies that can be developed for cultural tourism. These robust festivals express the traditional concept of leisure which enhances the movement of people from outside and within the community.

The aim of this paper is to present traditional festivals as leisure times and to analyze it in the context of cultural tourism. For this aim, Ikwerre wrestling Festival is selected as a case study which has successful conservation in the preserving and marketing of its local cultural values that can be developed for cultural tourism.

In the first section leisure as a traditional value will be discussed as well as cultural tourism. In the next section, Ikwerre wrestling festival will be discussed with its local characteristics and local values. In the last section, the wrestling festival as cultural tourism will be discussed.

2. Festivals as leisure times

The Oxford Advanced Learner’s Dictionary defines leisure as ‘time spent doing what you enjoy.’ The overwhelming influence of mass culture which features European life style has affected attitude of people to traditional values. Moreso, the conditions of urban life which reflect collective dwelling and induced enslavement for labor without leisure has reduced traditional festivals to a few rural participants. The traditional societies on their own are viewed as primitive, religious and unorganized with limited scope in leisure. Walter Sorell Cited in “Theories of Dance in Nigeria” by Onuora Enekwe notes that traditional dances or festivals express the beliefs, attitude and habits of people living within a homogeneous community and not for pleasure.

Walter Sorell’s assumption and location of festivals is based on the evolutionary theories which reflect European world views. The traditional societies in Nigeria as unorganized or primitive as they may appear to an outsider have structured time for progressive labor and sufficient leisure time to allow relatively unproductive activities. Most of the festivals held in the traditional societies in Nigeria are associated with religions celebrations and yet fulfill leisure times. Oral sources explain that the wrestling festival is an annual event that holds between the months of July and October. During this period the farming activities have stopped and the farms have matured waiting for the harvest. While the people keep their surroundings clean as well as prepare food for visitors. Festivals are periods of leisure after heavy farm work and witness a great human traffic from within and outside the communities. The traditional societies see leisure not as indolence or quiescence but as non productive consumption of time. This is different from what Abrahamson et…..al in Stratification and Mobility define leisure. They conceive leisure as an evidence of pecuniary ability to afford a life of idleness. They note that:
Abstention from labour is not only a honorific or meritorious act but it presently comes to be a requisite of decency. The abstention from labour is the conventional evidence of wealth and therefore, is the conventional mark of social standing and this insistence on the meritoriousness of wealth leads to a more strenuous insistence on leisure. (Abrahamson et al.)

Perhaps it is against this assumption that traditional festivals are viewed as lacking leisure. Leisure is not an attribute of wealth or personal acquisition. Leisure celebrates the communal spirit evident in traditional festivals. Festivals in most cases are celebrations to commemorate either seasonal changes or rites of passage. Such celebrations are joyous occasions that witness the spirit of the people. Karma in African Traditional Theatre and Drama: Themes and perspectives, asserts that festivals are graphic presentation and representation of the shared values or social imagery for socialization, entertainment, integration, easy interpretation and interaction of cultural symbols. Festivals do not only portray the present level of civilization, wealth and technology but also a functional powerful selection processes for superior intelligence. Festivals are usually characterized by colour, gaiety, enthusiasm and a variety of artistry. Festivals are powerful transformers of the community that affect a mixture of the stable and unstable.

Robin Horton in his work on ‘Aspects of Nigerian Drama’ in Drama and Theatre in Nigeria by Ogunbisiy affirms that;

The Ekine plays are overtly religious in purpose and those of the young men more or less unashamedly secular: both traditional and modern performances contain a very large element of sheer recreation Robin Hormt’s work is generated from the Kalabari festivals which share similar characteristics with other traditional festivals in Nigeria.

These recreational activities are done during the end of the agricultural year. Osayomwabo Ero in his work on Igue and other festivals in Benin Kingdom; explains that ‘at the end of the year, the Oba of Benin Celebrates annual festivals in accordance with Benin customs’.

Festivals are also held during the harvest of crops and may be attached to some religious activities, yet they provide joyous emotions. The new yam festivals in Eastern Nigeria celebrate the harvests of yams and other agricultural products. Such celebrations are held in high esteem. In the Western parts of Nigeria festivals like the Osun and Eyo involve colourful and extravagant dressings that depict the joyous mood of the period. In the Niger Delta of which the Ikwerre wrestling festival is located has several other festivals. Njoku Ezenwa, In the Theatrical and Social Relevance of Ikwerre Wrestling affirms that ‘wrestling festivals involve rhythm and harmony. There is singing, drumming, dancing and vocalization’.

The Ikwerre wrestling festival is purely recreational that serves the leisure of the people. During such celebrations the people adorn themselves the best attires and decorate their communities for visitors. Each community in Ikwerre land celebrates the festival in turn. People trek long distances to watch the performances. Most times the communities do not always have enough shelter and entertainment for the teeming visitors during the festivals.

3. Cultural tourism

Tourism is generally defined as comprising the activities of persons traveling to and staying in places outside their usual environment for leisure. Tourism is one of the world’s largest and fast growing sector. It is one of the biggest income generators especially in developing countries.

However, the Oxford Advanced Learner’s Dictionary defines tourism as ‘the business activity connected with providing accommodation, services and entertainment for people who are visiting a place for pleasure’.

Tourism is travel for recreational leisure purposes. The world tourism organization defines tourists as people who “travel to and stay in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes not related to the exercise of an activity reaccelerated from within the place.

Cultural tourism as a concept has several definitions. However, generally ‘cultural tourism places emphasis on cultural attractions. These attractions are varied and include performances, museums, traditional religious practices and witchcrafts.

Macdonald, in A people’s story: heritage, identify and authenticity, says that ‘there are two basic approaches in the definition of cultural tourism: the sites and monuments or descriptive approach, and the experimental or conceptual approach. Cultural tourism can also be separated into a product based approach
and a process based approach. The product based approach which is the descriptive approach comprises of the attractions visited by the tourist. The second approach which is the experimental approach deals with the motivation and experience of the tourist. The import of Macdonald’s definition is that cultural tourism is the movement of persons to cultural attractions away from their normal place of residence, with the intent to gather new information and experiences to satisfy then leisure or cultural needs.

Richards in Cultural Tourism in Europe Inveigs that ‘Cultural tourism is a segment of the industry occurring when people are motivated wholly or in part to explore or experience the different ways of life and or ideals of other people, reflecting the social customs, religious traditions and cultural heritage which may be unfamiliar.

The summation of the various definitions of cultural tourism is that cultural tourism can be divided into two groups. The first group cites location and culture. While the second group locates boundaries and frontiers. These two factors affect the potentials and capacity of cultural tourism. The boundaries and frontiers involve sites at which tourists are restricted from or allowed entry to levels of insider experience and potential knowledge. The location and culture involve a similarity of culture bearing and tourist input to the meaning of events. Evident from the various discourse of this paper is that cultural tourism involves a quality visitors encounter with a cultural or historic experience that is authentic. It also involves and ensures that the quality of the cultural or heritage resources are conserved. Finally, that cultural tourism most produce economic and social benefits that can be measured.

4. Cultural tourism in Ikwerre wrestling festival

The aim of this paper is to present the Ikwerre wrestling festival as cultural tourism and to analyze the effects of cultural tourism on sustaining local and traditional values. It is therefore necessary to provide general information about the Ikwerre wrestling, its cultural tourism potentials and nature of the wrestling festival.

5. The Ikwerre ethnic group

The Ikwerre ethnic group is found in four Local Government Areas in Rivers State of the Niger Delta Region of Nigeria. The Ikwerre ethnic group comprises of Port Harcourt Local Government, Obio/Akpor, Emohua and Ikwerre. The ethnic group shares boundaries with Okirika in the East, Abua/Odual in the South, Kalabari in the West and Etche in the North. In this paper the Ikwerre in Emohua and in Rundele in particular is discussed.

According to oral account by Okwerem Wori an indigene, the name Rundele means the children of Ndele. The account has it that Ndele must have migrated from Benin Ethnic group. Rundele Community is made up of five communities and whose major occupations are farming and hunting. Very few members of the community are traders.

6. Wrestling as cultural tourism

Wrestling, which in the Ikwerre Language means Ota, Egelege or Ute, is an annual event marked with festivities. Wrestling is predominantly performed by men. The origin of wrestling is traced to a myth which holds that a hunter founded the art of wrestling on Ikwerre land. According to Okweren Wori, the hunter is believed to have learned the art from an ape. The hunter encountered a large ape in the forest. During the encounter the hunter dared to shoot the ape, but the ape signaled frantically for the hunter to spare its life. In return for sparing its life, the ape taught the hunter the art of self defense which is the wrestling art. The hunter on his return to the community narrated his encounter as well as taught others the art he learned from the ape.

From the oral account, the wrestling is done on age grade basis and also serves as a rite of passage when young people are initiated into adulthood. During the celebrations, the people always put on their best attires and prepare elaborately for the visitors that flock to the community. The festival provides recreation for both participants and observers in the community. Since the festival is held during less agricultural activities period people travel for days from one community to another to watch the performances as well as enjoy their leisure time. Most times visitors dare the unpredictable weather because the Niger Delta Region of Nigeria is all year round wet. Sometimes visitors reside with friends made during the festival. A common saying among the people has it that, ‘fun derived from watching the wrestling performance takes the pain of discomfort in attending the festival’. Due to the heavy influx of visitors to the community, most times the community lacks the entertainment and accommodation for the teeming visitors. The wrestling festival apart from sewing as a means of leisure also serves as a means of social cohesion and it also serves as bridge across Kin groups and distant relations as well as creates bonds of social unity. Rundele has a
potential of cultural values compatible for domestic cultural tourism. The community has a flurry of other festivals which include the new yam festival (Osu-Ewa). The new yam festival takes place every seventh month of the year. This festival is compulsory for every indigene of Rundele. As part of the preparations for the festival the women provide the yams from the farms while the husbands provide the meat used for entertaining the numerous guests that attend the festival. The people express their happiness for being alive to harvest their yams and share gift items as token of love to friends and relatives.

The hunting festival (Ohia-Wornunu) is another cultural activity of the Rundele people. The festival is performed by males in various age grades and is celebrated during the ninth month of the year. The men go into the bush in the morning and hunt till the evening when they return with their meat. The hunters always gather at the village square with their killed animals. Canon shots are usually fired to herald their return as mark of honor. The people also sing songs of bravery, drumming and dances to celebrate the return of the brave hunters. Guests from outside the Community also join in these revelries. Apart from these festivals, Rundele has a beach that can cater for the exotic taste of tourists.

There is the need for the conservation of the natural values which requires dexterous planning and implementation of sustainable natural values as well as natural sites. These implementations are key to the sustenance and development of cultural tourism and preservation against negative effects of urbanism. More so, it will provide counter influence against negative impacts on traditional culture.

7. Conclusion

The needs, expectations and anticipated benefits from tourism depend on the people as well as the environment. Thus the peculiar tourism in Rundele is found in its proximity to the city of Port Harcourt in Rivers State, a fast growing cosmopolitan city with vast industrial activities both in the manufacturing and oil sectors. This locational characteristic has an advantage for accessibility of the community and improves cultural tourism.

Rundele has so many historical values which form a basis for cultural tourism. Thus there is the need to emphasize this potential by various events and attractions. Cultural activities and attractions play a significant role in cultural tourism and increase both the number of tourists. The various cultural activities and festivals should be developed through public/private participation to sustain cultural tourism in Rundele.

There are some adequacies and inadequacies in Rundele in terms of cultural tourism. Some of the local products and attractions are able to respond to cultural tourism. However there is need for improvement in terms of their physical nature and their attraction to tourists. There is a near absence of public or social amenities that can cater for the teeming visitors and attract foreign tourists.

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A comparative analysis of modern and indigenous settlement of cases

Dr. Paul Eke
Faculty of Social Sciences
Department of Sociology
University of Port Harcourt

1. Introduction

Conflicts are part of human history. The first recorded conflict was that between Adam, his creator and Satan in the Garden of Eden, leading to the loss of certain privileges by Adam. Man in the prehistoric times had always tried to possess and protect sources of food and pleasure. Today conflicts still occur as a result of inter-dependence on a resource or common resources by individuals, groups, communities and nations. Researches by Eke 1997, 2007 and Bussey E. Ate 2001, have shown that across nations the immediate contributing factors to conflicts are related to the persistence of mass poverty, cultural and environmental pressures and damage; internal socio-ethnic inequalities and political domination as well as dictatorial governance. These conditions tend to generate inter-group hostility, individual and group insecurity, open conflict and recurrent instability (Bussey E. Ate, 2001). Conflicts are therefore culture universal and necessary outcome of inter-dependence, inadequate resources and competition.

It is also necessary to remember that human beings differ in intelligence, attitudes, mannerism, likes and dislikes, moral and abilities. With these, it is easy to understand why conflicts must occur in our society. When we consider the magnitude of differences in natural and economic endowments, culture, religion and leadership structures, we can further understand why conflicts occur in human society. It is in realization of this inevitable aspect of human existence that settlement of cases is imperative.

Settlement of cases is a practice used in a dispute as a means of helping the parties in conflict to reduce the extent of their differences and to arrive at an agreed solution (Eke, 2005). Settlement of cases is a process of peace making. It is found to be as old as man’s interest in the peaceful resolution of conflicts. As a process of peace making, settlement of cases aims at bringing speedy reconciliation of disputes and lay foundation for the prevention of outbreak of new conflicts.

Nigerians before the era of colonialism have settled their cases in the indigenous or traditional courts. Colonialism ushered in a new court system known as the modern court. The modern court also function to settle cases. With the introduction of the modern court, Nigeria began to practice dual justice systems. In this paper, we analyze and compare the two justice systems i.e. the modern and indigenous or traditional courts in the settlement of cases.

2. The indigenous legal/judicial system

Our field work showed that all communities in Nigeria prior to colonial time operated an indigenous judicial system. The system had judicial council comprised of traditional rulers, chiefs, elders, priests of deities and leaders of traditional based associations. The judicial council was neither swayed nor dictated by outside influence. Their decisions in cases were final and accepted by all affected. They were guided by the tradition and custom of the people. As such their authority was not questioned. In other words, the functions of the judicial council were legitimized by the peoples’ tradition and custom. In the modern Nigeria, many communities still retain the structures of the indigenous judicial council. Thereby practice a dual justice systems – the indigenous and modern justice systems.

It is important to note that the indigenous judicial system was not separated from the political structure. Law making, law interpretation and enforcement and political control were merged in the same persons referred to (for the purpose of this paper) as judicial council. The judicial council was the highest court of appeal. It settled conflicts between individuals and groups from different families’ lineages and communities. It settled disputes between chiefs and between elders. The council settled a number of cases such as theft, incest, manslaughter, witch-craft and sorcery, land cases, adultery, treason, etc. The courts defined norms of relationships and ensured their continuity.

One remarkable feature of the indigenous judicial system is similarity of the judicial structure. The judicial structures in Kalabari, Etche and Ogoni (3 communities in Rivers state) illuminate this point.
The essence of the indigenous judicial system is to settle cases, to reconcile parties, to bring peace in the community and to ensure harmonious and peaceful exchange of material and non-material goods among members of the community and to ensure continuity.

According to Kalabari indigenous justice, family cases are settled by the Wari-seniapu or Wari-Da Alabo. If the matter is too serious for the Seniapu to handle. Cases between two families within the same compound are settled by the Wari-Da-Alabo of the two families. If either of the disputing families is not satisfied or want to appeal for retrial, the matter could go to the Polo-Da-Alabo or Ama-Dabo. Conflicts between compounds are settled by Polo Da-Alabo and the Ama-Dabo. If the dispute is not settled, then it could be moved to the Amayanabo of Kalabari who is the paramount chief. We found this same structure in other communities in Rivers State however, with different names and similar functions.

One most important out-come of dispute settlement as revealed to us is that offenders are punished. Punishment is inflicted for the following reasons:

1. Retribution: The offender is punished because he deserves punishment. That is the offender atones or pays for the offence he had committed.
2. Deterrence: The offender is used as a reference to the entire community of what will happen to any person who engages in similar action and thereby serve as deterrent to others.
3. Spiritual Reparation: Some offences are regarded as sacrilegious or abomination e.g. incest. Such an offence touches on the relationship between the family or community and their ancestors or gods. Therefore it requires sacrifice of atonement to re-establish good relationship with the ancestors or gods as the case may be. The offender produces the sacrificial goat, chicken, cow or ram as may be required.
4. Compensation: We found that the customary law of Rivers people provides that the offender pays compensation to the victim. The compensation must be equivalence to the injury or loss suffered. The compensated person or persons forget the injury or loss.

3. Types of punishment

Unlike the modern legal system, the traditional legal system did not incorporate the prison institution. Offenders were left in the hands of their relatives or family members. Members of their families or relatives did not allow them to escape because escaping would incriminate them. In the absence of prison institution, communities in rural Rivers State had various means and ways of punishment offenders. These include:

1) Public Disgrace: It took various forms. One example was stripping the offender naked and dragging him round the village where he could be booed, laughed at and spat at by women, children and elders alike. In Ndashi Etche our informants narrated that this type of public disgrace...
is used as first punishment for the person who committed incest another form of public disgrace is forming a song with the offender’s name. The song was sang in the evenings during the moonlight nights, on the way to farm and stream. It was sang before the offender and members of his family.

2) Fines: Fines were imposed on offenders. The type and nature of fines were determined by the type of offence committed.

3) Excommunication: Excommunication involved total isolation of the offender. It is far more severe than the payment of fine. A person paying fine could be assisted by his friends or members of his extended family but the excommunicated offender suffers alone.

According to our investigation, it applied when the offender committed the same offence more than once or when he refuses to pay his fine after a given period.

The excommunicated person was not allowed to visit any person neither was he visited. He was not talked to and was not allowed to talk to any person. He was not allowed to participate in the social activities like feasting, community festivals, drinking and eating together with members of the lineage. If he or any member of his nuclear family was returning from the farm nobody helped him or his family members to carry load from his or their heads to the ground. He was not allowed to buy anything from any person and nobody bought from him. Excommunication ended when the offender was considered to have amended his offence.

4) Death Penalty: We found that this punishment was rarely applied. The explanation from our informants was that, there was a believe that no one was worthy of taking life except God who gave it. The alternative of death punishment was banishment ranging from seven to twenty-one years. If this alternative was accepted, the offenders house and his property were destroyed. But if the offender must lose his life, he was handed over to his family members who would watch him hang himself.

4. Brief history of the modern legal system in Nigeria

To effectively compare the indigenous and modern settlement of cases, it will be necessary to provide a brief history of modern legal system in Nigeria. Tracing the history of modern legal system will enable us determine to some extent the degree of inward or outward orientation of both indigenous and modern courts. Also tracing the history of the modern legal system, will in a glance show which court derived its legitimacy from the people’s tradition.

To sketch this history, we shall adopt Obilade’s (1979) periodisation of the history of Nigerian legal system as follows:

1. Period before 1862
2. Period from 186 – 1899
3. Period from 1900 – 1913
4. Period from 1914 –1960
5. October 1, 1960 to the present.

4.1 Period before 1862

As stated earlier, each community in Nigeria had a system of administration of justice prior to colonization. Though the laws in force were not written; all cases were amicably settled. By the fifteenth century, British and European traders and merchants started trading with the coastal regions in Nigeria especially with the people living at the coast of River Niger. At the beginning of this trading relationships, the indigenous courts settled trade disputes between the foreigners and the indigenous people (Obilade, 1979). Because the indigenous court system was markedly different from those of Britain and other foreigners, the British government appointed consuls in 1849, the function of the consuls was to regulate trade between the British merchants and the indigenous merchants. The consuls established courts known as consular courts. Other courts known as Equity courts were established. In 1872, a British Order in Council provided for the recognition of Equity courts and formal establishment of consular courts. By the order, both courts were to be under the control of the consul. Both equity and consular courts were prototypes of British legal system.

4.2 Period 1862 – 1899

Lagos became a British colony in 1862. Under Ordinance No. 3 of 1863, English law was introduced in the colony starting from March 4, 1863. The Supreme Court Ordinance of 1876 established a supreme court for the colony of Lagos and neighbouring communities over which the British Government had jurisdiction. On
July 24, 1874, the common law of England, the doctrines of equity and statutes of general application in force in England were applied by the courts. These three classes of British law – the common law, equity and statutes are still sources of the Nigerian modern law administered by the modern courts. In 1885, the British Government created the Oil Rivers protectorate which was formally inaugurated in 1891. It comprised of Benin, Brass, Bonny, Old Calabar, New Calabar and Opobo. By an order in council of 1899, a Consul-General was appointed for the protectorate and consular courts were established.

4.3 Period 1900 – 1913

In 1899, the Southern Nigeria Order in Council formed the protectorate of Southern Nigeria which took effect from January 1, 1900. The order provided for the appointment of a high commissioner who was to be empowered to make laws for the protectorate by proclamation. In accordance with the provision, the High Commissioner established a supreme court by the supreme court proclamation 1900. Also the Native Court proclamation 1900 established native courts for southern Nigeria. In addition, the Native Courts proclamation 1901 replaced that of 1900; it provided that civil and criminal jurisdiction of statutory native courts in a district was to be exclusive of any jurisdiction by and traditional authority (Obilade, 1979). It meant that in any district where a statutory native court had been established, no indigenous court had any jurisdiction.

The consequence of this was that the traditional authority of indigenous courts were to go out of existence lawfully. In their place, courts described as native courts and established not by local custom but by English type-law were to exist (Obilade, 1979). The new courts derived their authority from the British tradition.

4.4 January 1914 – September 1960

In January 1, 1914, the colony and protectorate of Southern Nigeria and the protectorate of Northern Nigeria were amalgamated to form the colony and protectorate of Nigeria. In this period, the British Government established three types of courts for Nigeria.

1) The Supreme Court
2) The Provincial Courts
3) The Native Courts

All the three courts adopted the British-type laws with little regard for indigenous custom. The period witnessed a member of reforms in the Nigerian legal system. The reforms did not change the outward orientation of our modern legal system.

4.5 October 1, 1960 to the present day

Nigeria became an independent country in October 1, 1960. The country was made up of the federal territory of Lagos and three regions – the North, East and West. With the independence, law making was restored to Nigerians. Despite the change from the British to Nigerians, the modern legal system still remains British model legal system. In January 16, 1966, Nigeria experienced its first military take-over. Since then the legal system has been a mixture of civil laws and military decrees without significant change in British type-laws administered by the modern courts in the country (Obilade, 1979).

5. Comparing indigenous and modern settlement of cases

In this attempt to compare and analyze the indigenous and modern justice systems with regard to settlement of cases or disputes, we studied Etche, Kalabari and Ogoni all in Rivers State Nigeria. The aim was to enable us understand how the indigenous and modern courts settle various disputes in our communities. This understanding makes way for better and effective comparison of the two justice systems.

6. Knowledge of the peoples values, norms and tradition in settlement of cases

To begin with, it is necessary to know which of the two courts settle disputes in accordance with the peoples values, norms and tradition. Knowledge of the values, norms and traditions of disputants determines disputants preference for a particular court. Elders and chiefs interviewed, contended that dispute settlers in the traditional court are familiar with the peoples values, norms and tradition unlike their counter-parts in the modern court. They also suggested that dispute settlers in the indigenous court would render effective judgement since they are familiar with their (disputants) values, norms and tradition and the disputants themselves.

Various other studies confirm the argument that dispute setters in the indigenous court possess knowledge of the disputants, traditions, values and norms than the dispute setters in the modern courts. Peal (1977) in her studies found that disputants usually prefer to take their cases to local leaders (indigenous
courts) in expectation that they will “judge according to communal norms and personal knowledge of the contestants”. Cook, et al (1980) also reported that the adjudicator in the modern court is criticized as belonging to an upper class of his community and having less or no knowledge of the values and life experiences of the lower class disputants that daily appear before him. Lacking knowledge of the ordinary realities of life in the community, the modern court adjudicator is looked upon as one who treats majority of his disputants unfairly. In the same way, Bulliver (1977) argues that the traditional adjudicator (i.e. dispute settler) not only is equal in status with majority of his disputants but also shares in common, the value and norms of his community.

In addition, the norms and values the dispute settler in indigenous court administer are in the interest of every member of the community, including the disputants. Our informants further told us that it has been the traditional responsibility of elders and chiefs in their communities to settle disputes and enforce law and order since the days of their ancestors. Chiefs and elders rarely deny the truth in preference for bribes. Lloyd (1973) recognized this important role of chiefs and elders and the high esteem accorded them especially during the precolonial days in the following words:

*The elites in the precolonal period were the traditional rulers of the many kingdoms and chiefdoms ... and in many societies ritual specialists who enjoy high prestige and perhaps considerable power ... The influence of these men had remained largely confined to their areas of traditional jurisdiction.*

7. Costs in the indigenous and modern courts

Indigenous and modern courts can be compared along cost factor. It is done to determine which court is cheaper to litigants. In doing this, we compared the cost of prosecuting land case by litigants in the two justice systems i.e. indigenous and modern courts). Tables 1 and 2 carry the costs to disputants of settling land disputes in both the modern and indigenous courts. We must state that costs are not standardized in either of the courts. But for the purpose of our study, mean cost of each of the items was taken. The aim is to establish a base for comparing the modern and indigenous justice systems, to show which is cheaper to disputants. The study is also aware that in both indigenous and modern systems, courts very in their statuses. This consideration led to the choice of Port Harcourt High Court for the modern courts and court presided over by a first class or paramount chief for the indigenous courts. The status of these courts are comparable and therefore serve the purpose.

As shown in table 1, it would cost a litigant or disputant the sum of N84,500 to settle his land case in Port Harcourt High Court. Alternatively, as shown in table 2, a litigant or disputant would spend N8,080 if he wishes to settle his land case in indigenous court.

8. Speed/Delay and the justice systems

The duration of a case in either indigenous or modern court matters much to litigants. Speed and delay are related with the acceptability and consideration of justice system as just. Delays impose more cost, worry and fear on litigants. It means that the quicker a justice system dispenses justice, the more it will be accepted and considered as a justice system of justice. On the other hand, an unjust system of justice is one which delays the process of peaceful resolution of conflicts (Eke, 1997).

More evidence for this acceptance was made available in our field interview. The chiefs and elders interviewed admitted that disputes brought to them do not last for more than five sittings. In the case of land dispute, they stated that it must be settled before the next farming season. The reason, they narrated was to ensure that land does not remain fallow especially where there is not enough to go round to people who need it. This contrasted markedly with the finding of Eke (1997) in Bori and Isiokpo High Courts. In Bori High Court he found that cases BHC/15 of 1977, BHC/119 and BHC/33 of 1982 were still unresolved in 1996. Also in Isiokpo High Court he found that cases IHC/7, IHC/15 and IHC/17 of 1977, IHC/31, IHC/55 and IHC/80 of 1987 were still waiting to be resolved. Both at Bori and Isiokpo High Courts, the litigants he interviewed expressed dissatisfaction with the process of conflict resolution in the modern courts. According to Eke, three persons involved in land dispute reported that their cases had been in court since 1981, 1983 and 1986. As at January 1996 when he visited the courts the litigants were not sure whether their cases would end within the year. Also in Isiokpo High Court, he met three persons who narrated how they had come to court for almost one year only to hear their cases mentioned without trial commencing. The trend has not changed in our modern courts today. All these buttress the fact that the modern court is slower in the dispensation of justice.

Eke’s study corroborated with those of Sa’ad (1984 and 1988). Sa’ad found that modern courts in Nigeria delay the process of justice. The delay, he maintained usually brings a lot of suffering to litigants.
especially those who are not on bail. In addition, study by Mery (1982 in Sa’ad) spoke more on the speedy nature of traditional justice system. She studied five small scale societies and concluded that dispute settlement was initiated immediately before the disputants could think about their ancestors, their pride and social position.

Delay is a serious setback in the modern process of justice in Nigeria. A retired justice, Chukuduthiofu (1989) put it in the following words:

Today, the administration of justice in our courts (modern courts) suffers from two major constraints namely delay and expense. If it takes 7 – 10 years to determine a case, a prospective litigant may decide not to go to court at all. But one thing that frightens litigants away from the court is the inordinate expense which has to be incurred with the result that a very large proportion of our country men are as it were priced out of our legal system.

This expression from a retired justice justifies the claims of the protagonists of the indigenous court that it is more just since it does not impose suffering on litigants as is the case with the modern court.

9. Distance from court

In every village or town in Nigeria, there is at least one indigenous court. With the proximity of indigenous courts, individuals and groups do not have to travel long distances to lodge complains or have their disputes settled. This condition is lacking with modern courts. In the various communities in Nigeria, individuals or groups using the modern courts will have to travel to their local government head quarters or state capitals where these courts are located. Furthermore, the functions of indigenous courts are decentralized, such that disputants have their cases settled at their doorsteps. This further makes the process of justice in the indigenous court cheaper.

10. The pursuit of personal economic interests and functionaries of modern and indigenous justice systems

The pursuit of personal economic interest by the functionaries of any court impairs quick dispensation of justice. In the modern justice system the functionaries include lawyers, judges and the police while in the indigenous, justice system the functionaries are chiefs, elders, leaders of traditional association and diet priests. Personal economic interest as opposed to public interest causes a person to deviate from the norms of his duty and thereby impose inefficiency in the system. For instance police activities especially the pursuit of personal economic interest has earned them low public image.

Peil (1977) elucidates this point when she said “from creation, the police have been seen as representing the administration”. Furthermore, Tamuno (in Peil) reported that the chief complain of Nigerian public against their police men, both before and after independence have been “ruthless brutality and use of force”. Again Peil (1977) elaborated on the manipulative nature of the police as follows:

Too often they appear to put state interest above these of the general public whom they are supposed to be serving. Many see their job in terms of personal career rather than a public service. Their willingness to drop charges in exchange for a bribe and to use their power to extort bribes has made them unpopular in many areas.

Not only this, the elders interviewed held the view that lawyers are liars and the police cheats and tricksters.

It is important to note that the idea of policing society is not an innovation of the British colonial masters who brought the modern legal system. Our study discovered the existence of indigenous police. The indigenous police was found not to be as manipulative as the modern police. The indigenous police have helped in the social organization of various lineage clans and villages.

The indigenous police both in the pre-colonial and present day have been concerned with delivering messages which have the force of summons from local authority, guarding the persons of rulers, acting as bailiffs and hangmen, the detection and arrest of criminals and generally assisting the elders of towns and villages in the maintenance of law and order (Tamuno, 1983). The following are the various ways through which Nigerian communities police their areas without the modern police. First is the self policing occasioned by social control system. Such social control is maintained by the manipulation of rewards and punishment which are built into every relationship. Second is the extended family. To preserve its image, members are guided towards acceptable behaviour. Any one that behaves otherwise is punished. If a family overlooks its responsibility, and a member commits a serious crime, all members of the family may share in
the punishment for such crime. Third, age-grades and associations perform police duties. One remarkable difference found between the indigenous or traditional and modern policing is that in the indigenous system there has been no professional men known as police and who are remunerated as police men. Those who perform police duties are rewarded from the fines they collect.

People who perform police duties are known to others in the village. They are men reputed for their quality of life in terms of respect for law and order. The use of indigenes in local police work inspire confidence among the local people who need protection.

11. Effectiveness of indigenous and modern legal systems in settlement of cases

The works of Eke (2005), Peil (1977), and Smock (1971) provided remarkable prove that indigenous legal system is more effective in conflict resolution than the modern legal system. Smock’s study of Eastern Nigerian villages showed that only 8% of the Ibos thought they would have a good chance of getting justice if they were involved in a court case (modern court). Dispute settlers in the indigenous court possess certain characteristics which add more to the credibility of the indigenous court. According to Eke, dispute settlers in the indigenous court comprise of chiefs, elders, diviners, deity priests and leaders of traditional oriented and recognized associations. Leaders of associations are used to investigate criminal cases, summon parties, witness to elders and arrest offenders. Diviners skilled in smelling or detecting criminals play significant roles in settling disputes involving murder, poisoning, theft and witchcraft. Deity priests administer oaths. Oath taking is a lie detecting device.

Dispute settlers in the indigenous court are community leaders chosen because of their quality of life in terms of respect for law and order, truthfulness and impartiality in judgement. Their presence inspires confidence in the disputants. They are people who are versed in the knowledge of oral traditions values and norms of their people. Elders have lived longer than the rest of the community and therefore are expected to always be truthful and impartial in settling cases no matter who is involved. They are unlike the police, lawyers and judges in the modern court, who are apparently insulated from realities of the rural life in Nigeria.

12. Conclusion

This study strongly proves that the indigenous system of justice is a more effective means of settling cases. It shows that dispute settlers in the indigenous justice system are familiar with the disputants customs and tradition. Dispute settlers in the indigenous courts do not depend on the monies realized from cases for their up-keep. Monies realized from fines and other items charged are shared between the dispute settlers. In contrast to this, lawyers and judges in the modern courts are professionals who depend on courts and cases for their income. In the indigenous justice, dispute settlement is regarded the traditional responsibility of those involved to reconcile society and thereby ensure the needed social order.

The traditional court possess certain admirable virtues which gave it added advantage over the modern court. These include:

1) Justice process in the indigenous court is cheaper than that of modern court.
2) Indigenous court is not far from the residents of disputants.
3) It allows disputants and their relatives participate fully during dispute settlement.
4) Dispensation of justice is faster in the indigenous court.

There is a wide spread belief that the police and layers can take bribe and deny the truth. Most people in the rural communities would prefer going to their opponents for an in-house settlement to bringing in the police. Lawyers on the other hand are perceived as professional lairs who cannot be trusted. They are friends of the rich and have little regard for the poor who cannot afford their professional charges. Many rural people sell-off their property to procure a lawyers services during case periods. Lawyers are also accused of deliberately prolonging cases in order to make more money from them. In the indigenous system, people count on trust of elders, titled men and chiefs as custodians of truth. Dispute settlers in the indigenous court possess envious qualities in their localities. They are versed in the knowledge of their custom and tradition. They tell the truth and are believed to be impartial in dispute settlement. In difficult cases, they employ the services of diviners who can smell the truth. They use the oath to elicit the truth. Preference for indigenous court is induced by a prescribed similarity in beliefs and attitudes, a readiness to be helpful, openness in communication, trusting and friendly attitude, sensitivity to common interest and de-emphasis of opposed interests and orientation towards enhancing mutual power rather than power differences (Deutsch in Eke, P. 1997).
13. References


14. Appendices:

Table 1: Cost to Litigants of Settling land Dispute in Port Harcourt High Court

<table>
<thead>
<tr>
<th>Item</th>
<th>Mean Cost (₦)</th>
</tr>
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<tbody>
<tr>
<td>Filling</td>
<td>1,500</td>
</tr>
<tr>
<td>Consultation</td>
<td>10,000</td>
</tr>
<tr>
<td>Service of Process</td>
<td>3,000</td>
</tr>
<tr>
<td>Motion/Injunction</td>
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</tr>
<tr>
<td>Typing out of order</td>
<td>3,000</td>
</tr>
<tr>
<td>Service of Order</td>
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</tr>
<tr>
<td>Transport per day</td>
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</tr>
<tr>
<td>Legal Fee</td>
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<tr>
<td><strong>Total</strong></td>
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Source: Researcher’s Survey Data

Table 2: Cost to Litigants of Settling Land Dispute in an Indigenous Court

<table>
<thead>
<tr>
<th>Item</th>
<th>Mean Cost (₦)</th>
</tr>
</thead>
<tbody>
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<td>Filling</td>
<td>450</td>
</tr>
<tr>
<td>Hall Fee</td>
<td>250</td>
</tr>
<tr>
<td>Service of Process</td>
<td>1,000</td>
</tr>
<tr>
<td>1 tin of Palm wine, kola nut and alligator pepper per sitting</td>
<td>250</td>
</tr>
<tr>
<td>Inspection involving transportation, 1 goat, 1 bottle of schnapp, 1 crate of mineral, 1 carton of beer and food</td>
<td>5,380</td>
</tr>
<tr>
<td>Judgement Fee</td>
<td>500</td>
</tr>
<tr>
<td>Service of Judgement</td>
<td>300</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>8,130</strong></td>
</tr>
</tbody>
</table>

Source: Researcher’s Survey Data
Communication and social change in Africa

OTU Ekpenyong
Department of Sociology
University of Port Harcourt
Port Harcourt

1. Introduction

The 20th century has become the age of unparalleled communication enterprise bringing in its wake the wonders of television and other electronic and technological devices. It is the century of communication technology and it has witnessed greater revolutionary changes in politics, economics, society and technology than any other period in human history. Communication has had tremendous impact on society which impact has influenced the order of change with its attendant effects. It is perhaps the most instrumental source of change in our society today. It shapes society and it is in turn shaped by it. As water surrounds fish so does communication surround us and everyone of our activities.

In our discussion of social change in Africa within the context of the role of communication in the process, our model shall be based on the traditional-modern continuum usually viewed in traditional literature as polarities. Our standpoint is that the mental dichotomy often attributed to a traditional-modern model is a misplaced polarity since as Gusfield (1973:338-339) has eruditely argued, it is necessarily misleading from the point of view of the following fallacies:

i. Traditional culture is a consistent body of norms and values
ii. Traditional society is a homogeneous social structure
iii. Old traditions are displaced by new changes
iv. Traditional and Modern forms are always in conflict
v. Tradition and modernity are mutually exclusive systems and
vi. Modernizing processes weaken traditions.

While there may be indicators to suggest affirmative positions in relation to these fallacies, it is however doubtful whether an unassailable argument can be sustained in this regard. Thus the above positions or assumptions remain as fallacies and are not true.

However, the above fallacies have been considered as useful points to examine on the issue of communication and social change in Africa.

But before we get into a full discussion, it is important that the two key terms ‘communication’, and ‘social change’ be given some conceptual focus within the context of our discussion.

Ugboajah (1985:156) writing about the role of the Voice of Kenya (VOK) noted that it is an agent of social change,

to put its listeners on the path of positive change by providing them, through public service broadcasting, with information, education and entertainment. The aim is to establish the thesis that the level of communication activity is significantly related to the level of the people’s identification with their home community and the national community; and the level of social change attained in the community.

He concludes that the media are an information source ‘to gratify the needs of reality exploration’. Thus it is always possible to make some assumptions about the impact, influence or effects of the media in bringing about social change, even though it is possible too to point to a number of other factors which may in combination induce or bring about social change. The pervasive influence of television for example makes such assumptions inevitable.

Thus, communication is used here to cover all manner of significations from verbal to nonverbal which convey a meaning to both the encoder (signifier) and the decoder (interpretant). The conception also covers various communication contexts and forms from interpersonal, group, cross-cultural to mass communication. The concept of social change which has its origins in social science research refers to any perceptible modification in human attitude, or behaviour arising from a new communication and other
experiences. Such a change may also be imperceptible where its total effects may occur over time. It is determined by society.

2. The changing communication technology

In the last nine decades of this century, communication technology has advanced so quickly that it has caught many of us in the Third World almost napping. Sometimes many of these innovations pass us by because of two main factors, the one economic and the other cultural. The economic reasons for being behind in a world that changes almost by the day lies in the fact that technology is a product of financial investment. Many African countries are so overburdened by the debt crisis that they cannot make any serious investments in science and technology which contribute the changes around us. This cultural reality is seen in the fact that technology is the product of intellectual and scientific development aided by internal structure. Most African countries are not direct contributors to the traffic of research knowledge which makes the new technology possible. In many African universities and research centres there are no supportive government or private sector funds to support research into new forms. In Nigeria, inadequate funding has led to long-drawn strike actions by university teachers 1990, 1992, 1993, 1994/95, 1996 and there seems to be no end in sight. Experience elsewhere shows that development is a product of both financial and intellectual investment.

But in spite of these shortcomings, the influence of new technology is with us. In many African capitals cable television, microwave technology, domestic satellites aid instant communication among the elite. Pay-TV, teletext, videotext, videodiscs, stereo-TV, Faxes, Compact discs and desktop publishing are gradually becoming familiar vocabulary in the burgeoning city communication wonderland. These new forms impose some social and economic constraints on the continent.

First, they pose challenges to the view that traditional culture is a consistent body of norms and values. From what we know of a living culture, it is dynamic. Its dynamism ensures that it is not impervious to environmental changes. Thus such environmental changes affect the culture to the extent that it is either: reinforced, a new awareness may be created or sometimes modifications are made to existing norms. It is therefore clear that when a new ‘culture’ emerges, it affects the old to the extent that both of them do not retain their original states. But it is not true that new communication technologies replaced the old ones. They may replaced some of their functions, or created new functions or supplement the old ones, but cannot replace them.

For instance, when printing was introduced to Nigeria in 1846, and subsequently, books were published by the Presbyterian Mission in Calabar in that year, it did not replace the traditional forms of communication that had existed before then. The newspaper which Rev. Townsend introduced in Abeokuta in 1859 did not replace the book. This illustrates the fact that a new medium does not replace an older one. But it is true that a new medium may lead to the deployment of the old one for other more specific uses. It is also a well known fact that television, videotext and teletext have not replaced newspapers and magazines. But rather they have pointed to other possible values of the newspapers as a medium of mass communication. Such new technology challenges the capabilities of older forms and leads to the improvement of old technology and extension of the uses to which the older form could be put.

These changes bring about some definite cultural changes too. The new technologies bring about changes in our attitude in relation to the new facility and also what we do in society, and how we relate to one another in the long run. For example, television has the tendency to cut down social visits or reduce other socialization processes in the short run by seeking to engage our attention more closely than provide us with opportunities for long-drawn discourse. However, television may create new modes of relationships by providing issues for discourse or making interpersonal discussions more staccato, and by being disruptive of relationships, it may bring about a denial of relationship.

As we have already noted, Africa is now exposed to a variety of new technological developments which have tended to set up new patterns of relationship between nations, group or persons. The pace of human biological adjustment, to these new devices has been rather slow considering the fact that most of these instruments are not directly products of our culture. It is even now that we are beginning to make adjustments to the simple telephone which is still a mystery box to large sections of the continent’s population. While it might seem such an elementary interpersonal communication device, the telephone in Nigeria functions like a capricious god. Yet it is still a powerful machine which could make the difference in life, time and money where one may not have to undertake a long grueling road journey at a prohibitive cost in order to find out the outcome of a business negotiation.
Yet the prospect of Africa harvesting the full benefit from the new technologies does not look bright for now considering the fact that the cost of acquisition of these device from the richer industrialized countries, is usually prohibitive. In such a vicious circle, Africa remains generally handicapped in the general traffic of information and ideas around the world. And since the possession of communication technology means power, Africa generally remains powerless in the world of modern communication where circumstances, attitudes, emotions and beliefs seem to have conspired to keep us where we are. Even the acquisition of these technologies does not bring about a new attitude, emotion, belief nor change our circumstances automatically. Such changes can only be meaningful if they go through the normal processes and cycle of human development attitudinal or mental, environmental or cultural, and are processual and gradual rather than epileptic and disruptive.

But for now the task before us is to closely monitor the direction of change. We have had the opportunities to study the uses to which these media are put by the developed economies and we can fairly predict some aspects of the direction of change and monitor their effects on our cultural life. But it is worrying that those who seem to direct change in various African nations do not have any hesitation in trying to replicate the shortcomings of these media in their countries of origin. Perhaps the factor of hardware fascination is the problem here. Thus we must begin to channel the newly acquired technology to perform certain functions for the society. In this direction communication technology should be harnessed to address the socio-cultural, political, economic and institutional problems of all nations and these should be the directions of change. Thus the question now is, how do we harness cable-TV, microwave technology, the satellite systems, teletext, videotext, facsimile machines, and the burgeoning computer technology to the advantage of all our societies? Or what are the prospects of these in the Africa of tomorrow?

3. The future of communication technology in Africa

As we have already noted, new technologies do not replace old ones, but new forms of communication will continue to influence, affect and impact on the lives of the people of this continent in the years to come while at the same time co-existing with old forms which will remain the traditional modes for most communication activities. Africa has one of the greatest potential for growth and development given its large human and natural resources. The future of communication in Africa depends largely on a number of factors both human and technical. The human factors are reflected in the changing circumstances of individual nations the evolving attitude that goes with such changed circumstances, the belief system and the emotional manifestations of these. The changing circumstances could result in the establishment of more democratic institutions, higher literacy levels, better and stronger economies and to wit a stronger voice at the international level. These are all issues of development which would naturally dictate the technological direction of each state. An elevation from the level of economic dependency to that of self-reliance would tend to bring about a liberalization of social and political institutions added to the impact of literacy.

Such changes naturally lead to the development of new attitudes towards society. Human rights issues often move to the centre of national discourse or debate. People then begin to look at the media rather as tools which can be used for the attainment of specific societal goals. The concern then will shift from a perception of the media as a torch directing us to that of the media being used to gratify certain needs. Thus the media would then be seen as tools which can be used to bring about social change and a gradual escape from the dependency syndrome which has afflicted most of Africa for centuries now.

As part of the new use to which the media are put, the belief system of the people is altered to accommodate new ideological directions Africa can begin to have greater confidence in itself through a planned self-assertion to the level of achieving the true meaning of non-alignment in a world that may gradually move away from a US-USSR type ideological confrontation at the superficial level to a deeper confrontation between the rich and poor of each country.

Finally, on the side of human factor, the intervention of emotional elements in the direction communication in Africa touches on the issues of cultural independence and sensitivities. For too long Africa has complained of the obsession of Western media with what has been rights characterized as disaster reporting.

This form of ‘negative’ reporting is objectionable to Africa and the so-called Third World but is received with almost a relish by the receivers in the originating countries. Cherry (1978:8) notes matter-of-factly that:
But the news which forms such a major part of the background against which Western society lives is to a great extent news of other people’s disasters, in which we who are reading these reporting are not directly involved in any immediate and personal way.

It is so because such negativisms help to reinforce stereotypical images of the people so presented. Africa’s new emotions should serve as building blocks for the greater communication enterprise of the future which should eschew ‘bad’ news as a focal point of communication.

In order for this to succeed Africa must as a matter of urgency put in place the machinery to make her relevant in the centuries ahead. This will take the form of employing appropriate strategies and policies for the communication of the future.

First, Africa should acquire relevant and appropriate technology to augment its existing communication facilities. Such acquisition should be backed by a clearly defined policy on maintenance and replacement parts leading eventually to local manufacture of some components which should be readily available to all users of similar technology. African leaders should never be in a hurry to purchase new facilities if they have not fully mastered the technology of an earlier one.

Second, Africa should be in a position to understand fully the uses of communication technology in the modern world. As Cherry (1978:V) has pointed out:

...Much of the technology of communication is firmly related to war, whilst all of its values are, in some way or other, human values which affect us as individual people personally and collectively as nations.

Understanding this point would enable us to develop appropriate technology to in this era when the risks of a global war seems to be receding while the desire for democracy has only brought pressure on despots who are currently making one desperate effort after another to survive. Do we need communication technology for war or for peace? Africa’s interest for now should be to be able to redress the numerous historical wrongs at the international level and move away from its position of dependency. Such an understanding would help us communicate well in the modern world.

Related to this understanding is the fact that African nations need to be to communication across all boundaries: political, cultural, social and economic. We should be able to identify appropriate media for various communication needs and harness them accordingly to serve our purposes. This calls for a greater concern with international diplomacy.

In addition, Africa’s future communication strategy must eschew the road taken by present and past communication policy makers and implementers who have tended to pursue policies which reflect a mindless imitation of western culture and a complete neglect of traditional communication systems. The strategy for the future should employ modern technology to improve on the functionality of the traditional media technology. This naturally requires the adoption of a media technology, and also naturally requires the adoption of a media-mix strategy or the employment of multi-media for a more effective communication. It is quite clear from the level of success of present practices that a combination of modern and traditional media will go a long way in enabling us to communicate better and faster. We cannot hope to ignore long established ancient customs and practices and hope to succeed.

Furthermore, a communication policy which is people-oriented should be aimed at exchanging meaning with the people rather than communicating from the top to the people below. For this to be possible, accessible and relevant media should be used. Thus where, for example, television may serve the purpose, magazines would be inaccessible, irrelevant and inappropriate. Here too a distinction should be made between personal communication media and group or mass communication media. Funds should be appropriately allocated and invested in media technology with the greatest benefit to the greatest number of people. Thus when the Nigerian Information Minster –Walter Ofonagoro observed that the Nigerian media have given the Nigerian Government a bad image abroad he was implying that they write fictitious stories. But the question to ask is: Is there any other image to present about the present government.

Having thus placed its priorities in clear perspectives, Africa should then establish media and ideological multi-accenctuality as opposed to uni-accenctuality in which signs appear to have one, given, unalterable and supraclass meaning: an outcome of closed system as it existed in the former Soviet Union, US, South Africa and China for many decades in the present century and in most of Africa for a greater part of her history before colonialism and imperialism set in. the need for other viewpoints (multi-accentuality) should however, be carefully handled because of the dangers of cultural imperialism through media
imperialism. Volosinov’s (1973) criticism of uni-accentuality should not be seen within the context of protectionism which has wider implication for politics, culture, commerce and trade in the world. Thus while uni-accentuality may limit on vision an options for a greater society, protectionism in other sphere may help break the cycle of dependency often attributed to most of Africa. Even so, opponents of protectionism insist that it inhibits the spirit of free enterprise and does not translate to development in real terms. In real terms too, this is in the position of capitalism divested of its socialistic draperies and humanism.

Even America knows how much it reaped form protectionism in its early years. If the Boston Tea Party was not an example of a war fought in support of protectionism what else is?

However, uni-accentuality should not be confused with a form of mindless insularity which was a product of the Cold War of the 1960’s-1980s. Africa must move forward with the times but tread carefully.

4. Conclusion

At the close of the twenty-first century, Africa’s communication needs demand that we install apparatuses that will enable it communicate with all its citizens, make possible the expansion of the frontiers of knowledge, and the provision of cheap and accessible media technology and messages to all segments of the society. The twenty second century in particular will witness greater revolution in the communication industry, and Africa should be in a position not too far behind but should not seek to catch up with the most developed countries too soon until it has provided the necessary infrastructures and superstructures to make such a prospect realizable.

However, the question that will be asked now and in the future is: Will African culture survive the communication blitz of the twenty first century? The answer to this question is unequivocally ‘Yes’ because of the culture could face the challenges from other cultures and the dynamic aspects will absorb aspects which can easily cohabit with the new and form something new. We have equally answered this question in chapter four where we have proposed a trado-modern communication model.

The reverse will be the case if Africa is not selective in its choice of use of technology for communication purpose. And at this point too, Africa’s ambition should be to match the potentialities of the more developed world at the appropriate time. Inevitably, we cannot be without any future ambition even though some might think that the future is far away. John Bittner (1989:282) has stated that in the face of new technologies perhaps the real difference in media will be with ‘content’ rather than the technology of a particular medium. This might well be.

Thus, the numerous changes that communication and its technology bring to the African society give the lie to the view that modernizing processes weaken traditions because the society will become stronger, richer and better able to respond to new events. Because traditional African society is not a homogeneous social structure as it is sometimes perceived of by scholars, different segments form age grades, to leadership structures are bound to be affected in various ways.

That traditional and modern forms come in contact does not mean that they are always necessarily in conflict. The truth is that they complement each other and strengthen each other in order for society to move ahead. This, of course means tradition and modernity are not mutually exclusive. Rather they work together to provide some new experience which helps to strengthen the communication system.

But it must be pointed out that is not all changes that are positive and desirable. Some changes are products of dysfunctions but in the end the negative aspects of the social change are addressed and the become sources of new knowledge and progress. Changes whether for good or bad are inevitable when the old and new meet. Both cannot retain their original states after the contact they have to readjust to their new experiences. That real problem is how to manage the direction of the social change in order to ensure that society moves along a chosen course

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Case studies of family expressed emotion for persons living with schizophrenia in delta state of Nigeria

Christian Ewhrudjakpor
B.Sc, M.Sc, Ph.D
Senior Lecturer
Department of Sociology and Psychology
Faculty of The Social Sciences
P.O.Box 1, Abraka Delta State – Nigeria
Email: acadchris@yahoo.com
Phone: +234-8035784715

Abstract
This study is aimed at assessing family expressed emotions as predictor of health status of family members living with schizophrenia. And also to identify some characteristics for high or low emotions of family members towards a ‘sick’ member. They were thirty-one families with members suffering from schizophrenia as diagnosed by psychiatrists (using DSM-IV-TR) in government owned hospitals. They were judgmentally sampled with the assistance of social workers. The instrument to gather data was a validated modified Camberwell Family Interview (CFI) schedule reflecting three major areas: Hostility, Critical comments, Over-involvement of expressed emotions of family members. The procedure was using trained research assistants who hail from the area to conduct these interactive sessions in their lingua franca. The data generated was subjected to a qualitative analysis which shows that out of 31 families’ studied, 25 of them or 80.65% had high expressed emotions while six families or 19.35% had low expressed emotions. However, only five ‘sick’ members did not experience relapse since first treatment and discharge. 7 ‘sick’ members were vagrant of the 25 high expressed emotion families. The study revealed that expressed emotions significantly determine number of relapses of the member living with schizophrenia; that gender of ‘sick’ member does determine level of expressed emotion from family members. The study also revealed that, poverty of families or shame for families from low and high socio-economic background respectively are motives for emotions expressed. A model of family therapy was proffered.

Keywords: Nigeria; Camberwell Family Interview; Expressed Emotions Family care; Predictor; Relapse: Schizophrenia.

1. Introduction
Families are a huge determinant or significant predictor of the course of illnesses that stigmatize, particularly schizophrenia (Brewin et al. 1991, 100: 547). This is because Families of people living with schizophrenia suffer a great deal from social prejudices and discriminations (Oshisada 2006, 13). One of the main facilitators to relapse in schizophrenia is family or care givers expressed emotion. Expressed emotion is the critical, hostile, and emotionally over-involved attitude that relatives have toward a family member with a form of Schizophrenia. The expressed emotion can be high or low, which may be adjudged by a taped interview such as the Camberwell Family Interview. The three main attitudes relating to expressed emotion in the Camberwell Family Interview Schedule are known as hostile, critical, and emotional over-involvement. These attitudes of the relatives determine the course of the illness after treatment and discharge. The relatives influence the outcome of the disorder through negative comments and nonverbal actions. This negative attitudinal posture from loved ones does not help the family member to improve the state of their health (Vaughn & Leff 1976 15: 158). The family’s criticism makes the relative feel like everything is their fault and they cannot make things right so they feel helpless, and consequently breakdown mentally (Hooley & Richers 1995, 6: 138, Butzlaff & Hooley 1998, 55:238, Wendel et al. 2000, 109: 794, Orhagen & Elia 2007, 84 (5): 469). They have nowhere to turn to for help because the family’s negativity; therefore, they relapse back into the same thing the family is being critical about (Lopez et al, 2004 113:435). This brings to fore the inability of families to effect protective custody of their mentally disturbed member (Rossler, Salize, Riecher-Rossler, 1996), Weisman et al. 1998, 107: 356, Bullock, et al 2002, 16:306, Matthew & Jan, 2007, 59:1222). This study is aimed at assessing family expressed emotions as predictor of wellbeing of member(s) living with schizophrenia. They are sometimes
characterized by a variety of symptoms including but not limited to: loss of contact with reality. They include one of five forms: residual, catatonic, disorganized and undifferentiated. Although the family is recognized as an important resource in the case of the mentally ill in Nigeria; as many developing countries, not many studies have been done on the topic in Nigeria. It is against this background, that this study was conducted.

Certain as-yet unidentified characteristics of some family members may place them at greater risk for developing critical emotions when they are exposed to the disturbed behaviour of the relative with schizophrenia or stigma from the community because of the mentally ill member in the house. Expressed emotion reflects an interaction of trait-like factors, cultural and socio-economic conditions of family members. This study is set out to find scientific interpretation of family expressed emotions as predictor or determinant of the course of illness of members living with schizophrenia in Delta State of Nigeria. And also, to identify some characteristics of family members that place them at greater risk for developing high emotions towards behaviourally disturbed member of the household.

2. Method
2.1 Study area
The Federal Republic of Nigeria is the 10th largest country in the world with population of 140,000,542 people. Nigeria has 36 states with Delta state as one of the newest. Delta state where the study was carried out, was created on August 27, 1991, out of the defunct Bendel state. The 2006 census figure for Delta state is 4,098,391 representing 29.27% of the 140,003,542 people for the Federal Republic of Nigeria (The Tide News, 10:1-2 (2007). With a total area of 16,475 square Kilometres, the state is bounded on the North by Edo State, on the North-West by Ondo, East by Anambra and Rivers state and on the South by Bayelsa, it has the Atlantic ocean as its Western boundary. The state has 25 Local Government areas with Asaba as the administrative headquarter. The major language groups and ethnic nationalities in the state are the Urhobo, Ibo, (Ukwuani), Ijaw, Isoko, and Itsekiri. They have identical customs, beliefs and culture. The state has vast oil and gas deposits, the highest oil producing state in the oil-rich Niger Delta region, contributing 30% to oil revenue in Nigeria (Worgu 2000). Despite these perceived huge oil wealth, 70 million Nigerians earn below US$1 per day. The human Development Report 2000 ranked Nigeria among the 20 poorest countries in the world. The poverty that pervades the country, is replicated in Delta state. The state has 44 hospitals 7 of which have psychiatric facilities and services. There is no specialist psychiatric facility as is the case in the neighboring Edo state with Uselu Psychiatric hospital Benin city and the Psychiatric unit of the University of Benin teaching hospital. These psychiatric facilities are also used for intensive in-patient care by people suffering Schizophrenia from Delta state.

2.2 Instrument
This research was conducted using a modified version of the Camberwell Family Interview (CFI) revised to suit the Nigeria peoples way of life. The instrument was then validated with a known group method of construct validation, which yielded a validity score ($r = 13.22; df = 14, p<.05; r = 0.86; df =8, p< .05$), known group of families with members suffering Schizophrenia.

The modified CFI was made up of two sessions (‘A’ and ‘B’). Session ‘A’ was discussion about socio-demographics of head of family. This relates to; family type and size, socio-economic status and educational status. While session ‘B’ contains interview, interactive and the observation items under the three sub-headings reflecting behaviour and emotions about family members living with Schizophrenia. These sub-headings includes: (a) Critical comments about family members (b) Hostility and (c) Emotional over involvement. This modified CFI section ‘B’ contains 20 items weighted 2 marks each. Therefore, high expressed emotion is when the relative make 20 or more critical comments or negative nonverbal reactions during the interview. Low expressed emotion is considered to be less than 20 critical comments or more than 20 positive remarks or non verbal positive reactions. This interview is a way to watch verbal and nonverbal answers to make an accurate assessment. High expressed emotion involves more criticism, hostility and emotional over-involvement than low expressed emotion. It is assumed that family members high in expressed emotion cause relapse in the Schizophrenia sufferer. Therefore, the stress from negative criticism and pity becomes a burden on the family member with Schizophrenia and the only way to cope is relapse.

2.3 Sampling technique/sample
The author used judgmental sampling technique to select families with persons living with Schizophrenia. This is due to the objective of this study, smallness of the study population, and knowledge of the author of Schizophrenia sufferers. Permission was sought from the Chief Medical Directors of the seven government
hospitals involved to get medical case files of clinically diagnosed persons by Psychiatrist/ Physicians (using DSM-IV-TR) suffering Schizophrenia. Then the names and addresses of these persons were collected with the assistance of social workers, the families were met and two dates arranged for interactive sessions with the family. This procedure generated a sample of 47 cases of people suffering Schizophrenia living with their families. But only 31 agreed to participate in the Family Interactive sessions. The other 16 families refused participation due to bereavement of a family member during the period or shame (despite all efforts) to prove anonymity of the study.

2.4 Procedure

The type of study design used was the family Interaction method through CFI sessions which enables the researcher to identify the behaviour and emotionality towards members living with Schizophrenia. In order to measure this expressed emotion, the family is interviewed to carefully watch their expressions and comments while answering questions. The author as the principal investigator and six other research assistants trained on the handling and coding of the CFI, conducted this study in locations determined by the case files across the state. There are two outcomes of the opinion of the relative(s): high expressed emotion or low expressed emotion. This is determined by the amount of critical comments made by the relative.. The interview and interactive sessions helps to find out if the house that the patient will live in after rehabilitation might contribute to the relapse. The second phase, is the follow up period, that is when the sick member is discharged, another CFI is conducted again with the treated member present.

Each CFI session was conducted by the author and trained research assistants who hail from the community and can interpret English Language in the dialect or lingua franca of the people. The research assistants were given financial assistance. A single CFI took between one hour and one hour and thirty minutes. The author used a micro cassette recorder while assistants were taking notes during the CFI sessions with family members. The whole exercise to generate information from 31 households lasted for fourteen months, between February 2007 and March of 2008.

2.5 Method of data analysis

The data was qualitative. All the tapes recorded from the Interviews and interactive sessions (31 of them) from 31 families’ conducted before and after discharge of patients were transcribed and compared with notes taken. There are two outcomes of the opinion of the relative: twenty-five families have high expressed emotions and six families have low expressed emotions after the first interview with head of households and family members (see table 1). This is determined by the amount of critical comments made by the relatives. High Expressed emotions are when the relative makes 20 or more critical comments or nonverbal negative reactions during the interview. Low expressed emotion considered to be less than 20 critical comments or 20 positive comments. Those who have high expressed emotions tend to be more negative than the ones who are low. The measure of expressed emotions here was indexed on a comparison of the low and high EE families using number of relapse cases. Generally there is not much room for quantification (Vaughn & Leff 1976, 15: 157-165; Orhagen & Elia 2007, 84 (5): 469). At the end of the follow-up period, (Table 2) shows the course of patients’ schizophrenia in relation to family expressed emotions.

2.6 Findings

i. Family member’s high or low expressed emotions significantly increase or decreases relapses in the family member living with Schizophrenia.

ii. The gender of the person suffering from Schizophrenia determines the level of expressed emotions from family members

iii. The level (high or low) of expressed emotions is determined by the socio-demographical characteristics of the family, particularly head of the household.

3. Discussion

This study aimed at assessing expressed emotions of family members as a predictor of sick member well being and course of the diseases of Schizophrenia. It was assumed that care shall be reflected in expressed emotions by family members during interviews and interactive sessions. And that, high expressed emotions will lead to poor well being in terms of relapses suffered by the sick member, while low expressed emotions will determine elimination of the sickness or reduction of relapses of Schizophrenia episodes. (Hooley 1985,520, Hooley & Richters 1995, 6: 138, Orhagen & Elia 2007, 84 (5) : 469).
The first finding as shown in Table two revealed clearly that families with high expressed emotions 25 or (80.65%) out of the sampled 31 families constituted cases of relapses, all 25 or 80.65% have had relapse after the first treatment. 13 or 41.93% had relapse more than once. And, 07 (22.58%) are in fact vagrant, that is they are out of family or government control, they now roam the streets this finding corroborated earlier studies of (Weisman et al. 1998, 107: 355, Wendel et al, 2000, 109: 794, Matthew & Jan 2007, 59: 1220). The problem with families about expressed emotions, is that, the only way they feel that the person will change their behaviour is through criticism which actually causes the relapse (Wendel, et al. 2000, 109:793). A person’s attitude toward a person, especially when they are very critical, takes a long time to change their way of thinking. High expressed emotion is more likely to cause a relapse than low expressed emotion because of the aggressive verbal criticisms they made (Weisman et al. 1998: 107: 357).

On the other hand, families with low expressed emotion were six or 19.35% out of the 31 families sampled. Five of them or 16.13% have never had relapse since after first treatment and discharge. Only one or 3.23% had relapse. These families feel that the family member does not have control over the sickness and sympathize with them. This is because there is also more information about the sickness in which some family members have more knowledge of the illness than others, which makes them more understanding and less critical. These are some reasons for expressed emotion to be low instead of high. The family is more educated and accepting of the illness than those of high expressed emotion. This study confirmed findings of other studies (Brewin et al. 1991, 100:551, Weisman et al. 1998: 37) that sick members from families with high education usually have little or no relapse cases after treatment.

The second finding of this study show that the gender of the sick member does determine family emotions. Put it differently it was observed that sex of the person suffering from Schizophrenia determines the level of expressed emotions from family members that is female sick member attracts low emotions from family members. According to participants, sick female members are more labeled and socially stigmatized. This affects their suitability for marriage and making a successful family. In Africa, particularly in Nigeria women who are not married are seen as irresponsible. This determines mood of family members which sometimes inadvertently reflect in their speech. A widow head of household puts it this way:

> This problem (Schizophrenia) is wicked, see my daughter she is no longer sick but because people know her here (in the community) no man wants to come talk about marriage because they think that, if they marry her, the madness will come again, so that is our worry..... broke down into tears.

The impression portrayed by this family is that the patient can never be fully ‘cured’. This reason of gender determining high emotions towards the sick member, particularly males’ cuts across all socio-economic class and educational status in this study. We observed that during the interactive sessions, female sick members were generally hushed not to talk by family members by making all sorts of non verbal cues like eye contacts. This supports the hypothesis that females are generally pitied and radiates low emotions than male sufferers of Schizophrenia. This is an emerging trend and more studies need be conducted in order to confirm its truism.

Furthermore this study revealed that the level of expressed emotions whether high or low can also be determined by socio-demographic characteristics of the family members, particularly head of the household. During the interaction sessions, it was observed that male heads of households and infact male members of the family show little or no emotions to the three basic issues raised. They tend to interact with sick members to the extent of we (research team) not noticing the ‘sick’ member, except when they talk, their speeches are still inconsistent or slurred. In fact, a participant in one the nine sessions conducted with male heads puts it thus:

> My friends, I have seen life, both in higher school and business, life is designed by God. So our son (sufferer of Schizophrenia) is not different from us , it is just some brain wave and it has stopped ‘abi’ (is it not true? )

Other family members chorused yes o!

Comments from members show that the CFI revealed that family members’ emotions expressed during these interactive sessions significantly determines Schizophrenia episodes among members living with the illness. Some of these ‘sick’ members were able to say why they relapsed, they all blamed family members for their hostility and critical comments. A male ‘patient’ puts it this way.
No condition is permanent. My daddy thinks I am useless, but at least now, I can work (carpentry) and take care of myself, all these talk about madman, drives me crazy! the “wahaha” (trouble) given me because of this my earlier problem (Schizophrenia) in this house, is too much, when I think about it, I am ... am... am stressed up ...... the other time (2nd relapse) the doctor warned you (pointing to his mother) that you are my problem, anyway ‘oga’ (researcher) find good work (employment) for me, when I have my own money, this people (family members) will not insult me. ... hissed!

This goes to show that economic factors can also facilitate high emotions expressed by family members. And if not properly managed lead sufferers of schizophrenia vagrant confirming the argument of (Oshisada 2006:13) about the upsurge of mental patients roaming the streets of Nigeria towns. It also corroborated earlier studies on economic conditions such as poverty and the course of schizophrenia (Lopez et al. 2004, 113:429, Matthew, & Jan. 2007, 59: 1223).

Many of the studies that have taken place in relation to expressed emotions have demonstrated that a high level of expressed emotion from family members relates positively with Schizophrenia relapse (Butzlaff & Holley 1998, 55:238). Majority of the studies conducted so far are from western countries, which neglects to take into account the variation in culture into the effect of expressed emotion on patients with Schizophrenia. This dearth of research on this topic in Nigeria is due to the longitudinal nature of the studies on family emotions about Schizophrenia. However this present study despite the cultural differences with countries in the west, and amongst the five ethnicities in Delta State the results confirmed the findings of earlier studies conducted. In the present study the findings were not in anyway determined or affected by the customs, beliefs and traditional practices of the peoples of the state.

4. Conclusion

Finally, the thirty-one cases studied were through the observational technique of using a modified Camberwell Family Interview Schedule. This is an interactive session with family members and their Schizophrenia member discharged while the researcher and assistants observe their emotions and general behaviour. It was observed that, families or households who make critical comments or display some form of hostility during these interactive sessions also have their ‘sick’ member relapse more often than those families who show warmth and positive remarks. Therefore it can be said that, some identified socio-demographics of families of people living with Schizophrenia determines family emotions, and consequently pose as significant predictors of course of illness of the Schizophrenia sufferer in the house.

Family therapy was suggested to these families. The basic idea here is that the family, not just the individual suffering from Schizophrenia, has to alter behaviour to solve the problem of relapse.

5. References


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Nigeria Census Figure (2006) The Tide News NR.21 (10 Jan) 1-2.


Table 1: Summary of Socio-Demographics of Head of Households (Families) after the First phase of Interviews (N = 31).

<table>
<thead>
<tr>
<th>Head of Household</th>
<th>Marital status</th>
<th>Family type</th>
<th>Family size(Average)</th>
<th>Socio-economic status</th>
<th>Educational status</th>
<th>Level of expressed emotion (EE)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male = 9</td>
<td>Married (9)</td>
<td>Monogamy (9)</td>
<td>Husband and wife, plus 3 children =5 members</td>
<td>High =7 medium = 00 Low =2</td>
<td>Tertiary Institution (6) No education (3)</td>
<td>Families with high EE = 5 Families with low EE = 4</td>
</tr>
<tr>
<td>mean Age = 46.25</td>
<td>Not married (00)</td>
<td>Polygamy (00)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Female = 22</td>
<td>Divorced (4)</td>
<td>Single = 4</td>
<td>Family relations Plus, 5 children = 7</td>
<td>Low = 4 High =2 Medium = 6 Low = 10</td>
<td>No education (4) Tertiary Institutions = 4 Primary education = 3 No education = 11</td>
<td>Families with high EE = 20 Families with low EE = 02</td>
</tr>
<tr>
<td>Mean age = 33.74</td>
<td>Widow (18)</td>
<td>Single = 18</td>
<td>Family relations Plus 3 Children = 5</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Source: Family Interview 2008.

Table 2: Level of Family Expressed Emotions and Frequency of Relapse among members living with schizophrenia (N = 31).

<table>
<thead>
<tr>
<th>Expressed Emotion (EE)</th>
<th>Frequency of Relapse</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>None</td>
</tr>
<tr>
<td>Families with High EE n = 25 (80.65%)</td>
<td>00 (0.00%)</td>
</tr>
<tr>
<td>Families with Low EE n = 06 (19.35%)</td>
<td>05 (16.13%)</td>
</tr>
</tbody>
</table>

Source: Fieldwork 2008