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ABSTRACTS

Developments in Qualitative Research: A Journey into the Construction of Meaning

Abdullahi, A.A., Saliman, T.S. and Abodunrin, J.M.
Department of Sociology, University of Ilorin, Nigeria
Institute of General Studies, Department of Liberal Studies
Kwara State Polytechnic, Ilorin, Nigeria
kwaraeleven@yahoo.com/salimantundes@yahoo.com
Cell: +23408182600999/+2348069696844

Over the years academic research in Nigeria has been polarized into quantitative and qualitative research paradigms with many researchers inclining towards quantitative research. This has consciously or unconsciously created a kind of contention among researchers in academic cycle. In fact, scientists have advanced justifications to support their stands on these paradigms. Unfortunately, such polarization seems to have distorted the growth of research in Nigeria as a result of nonchalance and over prioritization of one research method for another; thereby limiting the advancement of knowledge. However, in more developed world the need for the combination of these paradigms in research has been emphasized and re-emphasized. This became more pronounced in the beginning of the 21th century with a dissertation for a reconstruction of mixed-method approach where appropriate. This paper nevertheless, argues that unless philosophical rationale behind mixed methods of research is acknowledged, synchronized and adopted by researchers in the advancement of knowledge in Nigeria, attaining proficient and sustainable development of global research competency would be difficult.

Keywords: Qualitative and Quantitative research, Underdevelopment, Mixed methods, Polarization

Gender Differences, Trend and Pattern of Crimes among Recidivists in the Nigerian Prisons

ABRIFOR C.A. (*Ph.D*)*, Atere A.A. (*Ph.D*) ** and MUOGHALU C.O. (*Ph.D*) ***
Corresponding Author: chieduabrifor@yahoo.com or chieduabrifor@gmail.com
Phone Number: +23480-3707-5432
*Department of Sociology and Psychology, Olabisi Onabanjo University, Ago-Iwoye campus, Nigeria
**Department of Sociology and Criminology, Osun State University, Okuku Campus, Osun State, Nigeria
**** Department of Sociology, Obafemi Awolowo University, Ile- Ife, Nigeria.

The study examined gender perception and the prevalence of recidivism in Nigerian prisons; it ascertained the trend and pattern of crimes by recidivists. This was with a view to establishing the gender differences, their patterns of crime, relationships and behavioural predispositions. Primary and secondary data were generated; the primary data were collected in five purposively selected State Prison Commands. Quantitative and qualitative data were collected. Quantitative data were collected through questionnaire, while the qualitative data, through in-depth interviews. Fifteen in-depth interviews were conducted with key informants. A sample of 567 inmates was selected using proportional sampling technique. The quantitative data collected were analysed using descriptive and inferential statistics, while the qualitative data were analysed using content analysis and categorization of responses using ZY Index Table. The results showed persistent rise in the prevalence of recidivism from 35% in 2007 to 44% in 2008 and 52.4% in 2010. The trend and pattern of recidivism showed that male recidivists constituted 88.5% while females, 11.5% and the prevalence was high among young offenders and within the age groups of 26-35 years (54.0%), 36 -45years (22.2%) and 16 -25 years (21.2%). The trend and patterns of crimes were mostly theft and other minor stealing (20.3%), armed robbery (11.3%) and burglary (9.0%). Female recidivists were convicted for anger related offences such as murder (10.1%) and attempted murder cases (6.2%). The study concluded that there was a constant increase in the prevalence of recidivism and that most crimes¸ patterns of relationships and behavioural predispositions were offender specific.

Key Words: Recidivism, gender difference, gender perception, crime pattern, prisons, behavioural predispositions

Humanitarian Crises and Insecurity in Mano-River Region of West Africa

Adedoyin Adedayo
dayodoyin@gmail.com/dayodoyin@keromail.com
Phone numbers:-+2348033609835/+2348055063398
School of General Studies, Michael Okpara University of Agriculture, Umudike
Abia State, Nigeria

The recent 1989 to 2003 incessant and protracted civil war in Liberia has prone the entire Mano-River region of West Africa into series of humanitarian crises and insecurity. Virtually all the countries in this Region have witnessed different elements of socio-political crises that have metamorphosed into series of humanitarian problems. The reoccurrence of political crises in the Region have brought about the untold suffering conditions of vulnerable groups in crisis situation, particularly the women, who are participating in dual capacities as victims and actors to fend for their families. They live an hopelessness life in their crises situation as refugees and internally displaced persons without having a premonition of what the future would bring for them, and depend solely on humanitarian assistance for their survival. This among other factors has constituted recent insecurity situation into this Region. In other words, this paper is set-out to discuss the issues of humanitarian crises and insecurity in the Mano-River Region. The secondary method of data collection would be used. Suggestions for proper humanitarian crises and insecurity management would be proffered.

Key Words:- humanitarian crises, insecurity, political crisis, Mano-River Region, West Africa

The Dilemma of Equity and Social Exclusion in Heath Care Delivery Services in Nigeria

Adegboyega Kamorudeen
Department of Sociology
Ahmadu Bello University, Zaria
ade_kamor@yahoo.com/adegboyegaayo@gmail.com

Heath is a state of complete physical, mental and social wellbeing, and not merely the absence of disease or infirmity is fundamental human rights and that the attainment of the highest possible level of health is a most important world – wide social goal. The provision of quality, accessible and affordable healthcare therefore remains an important issue globally. There is no denying the fact that Nigeria's healthcare index is very poor, and that the people are suffering. The healthcare policies and programmes in the country are implemented in a way that those at the lower socio-economic strata of society suffer exclusion. Consequent is that the healthcare delivery system in Nigeria is largely hinged on individual's ability to pay rather than on needs. This paper argues that Nigeria's national health care delivery indices can only be improved if services are available, accessible and affordable.

Key words: health, equity, human rights, healthcare policies and exclusion

Public Institutions and the Menace of Corruption in Nigeria: An Appraisal of the Health Sector

Abiodun, J. Oluwabamide, Ph.D
Department of Sociology
Ahmadu Bello University
Zaria, Kaduna State, Nigeria
E-mail: abioduntoluwa@yahoo.com

Corruption is no doubt a major bane to development in Nigeria and other Third World Countries. It has indeed, eaten deep into the social fabric of the country. Corruption has become insurmountable in Nigeria despite efforts being made to tackle it. Recently, the activities of various anti-corruption agencies have created some impact which are enough to discourage corruption among public office holders yet many of them still engage in corrupt practices. This is a worrisome situation. This paper therefore, examines the menace of corruption in public institutions in Nigeria with specific reference to the health sector. It is recommended that punishment which is stiffer than the existing one, such as death sentence, should be meted out to public officials who engage in corruption.

Leadership and Corruption

Adeola Gabriel Lanre (Phd) & Akinlotan Raymond
Department of Political Science and International Relations/Department of Sociology
College of Business and Social Sciences
Crawford University, Faith City, Igbesa, Ogun State
wajuadeola@yaho.com
0803 375 05 45

The leadership issue is a recurrent decimal in national discourse of many nations because of its role in determining the course of history. In this part of the world, the leadership which took power from colonial administration is fraught with fundamental contradictions that have inhibited the progress of the people. The reason may not be farfetched: among them is the praetorian state of the nation which has given rise to a predatory political class which controls the state apparatus for political power, self aggrandizement and survival. Their style is more dictated by Machiavellian ethos which has turned the political space into a battle ground in which money dictates who controls the government of the day with all sorts of deviant characters at the helm of affairs. This predatory class is also characterized by lack of neither ideology nor any transformative agenda to impact positively on the life of the people. This paper views critically the poverty and failure of leadership in performing its roles arising from deviant and cankerous behaviors called corruption which is the fulcrum of the crisis facing the nation and proper governance and the need to confront it. In addressing this monster, we shall employ novel methodological framework based on ethical, societal values, in fact, a sociological exploration and recommendations into a paradigm shift from corrupt leaders to one of visionary, committed and transformational one.

A New Wave of Rape: Decline in Cultural Values? A Way Forward

Adoko, Owoicho Emmanuel
Kwararafa University, Wukari, Taraba State-Nigeria
Owoichoadoko@yahoo.com

Nigeria has in the recent past witnessed an increase in incidences of rape. The issue is outrageous and disturbing. However, the question is, does everybody see this prevailing phenomenon as a matter of mutual concern, amounting to threat on national values and integrity? One would think that the issue is a manifestation of a decline in the values of the cultures of the various peoples and nations that make the Nigerian state. None the less, would just decline in cultural values account for this ugly trend in cases of rape which is making it look as if we are retrogressing to the archaic era of barbarism? In the main, the work examines the extent of rape in Nigeria presently; its causes and effects of on the affected individuals and the nation at large, and also measures to reduce the ill to the barest minimum. To this end, the work reviews some scholarly works by some other authors on the subject and news reports on the issue by the media; furthermore, a Focus Group Discussion was held with a set of students. The paper finds among other issues the following as causes of the menace: degradation in moral rectitude, weakness of law enforcement, etc. On the part of its effects, the following have been gathered: health problems with their attendant toll on wealth, psycho-social burdens on victims, etc. Finally it advocates for a total return to observance of moral rectitude by all Nigerians to save the Nigerian economy and the image of the nation.

Key words: rape, cultural values, western values, moral rectitude

Leadership and Corruption

Agah, E. Benjamin
Department of Political Science
Delta State University, Abraka

Discussion on Leadership and Corruption have been a burning issue on Nigeria for a very long period now. The situation has been further accentuated by the damaging effect of leadership failure and corruption in almost all facets of the Nigerian society. Using secondary technique of data collection, the paper takes a cursory analysis of leadership and corruption situation in the country against the imperativeness of developing a societal value for addressing the problems of leadership and corruption for sustainable value and development in the country.

Nigerian Women in Political Leadership Position and Corruption

Ajede, Salmat Atinuke
Sociological Studies Department
Tai Solarin University of Education, Ijagun, Ijebu-Ode, Ogun State

Making Nigeria free of corruption remained integral to the achievement of sustainable development for the country. This is because the outcome and consequences of corruption such as slowed economic development, misallocation of government resources, inequalities, poverty, embezzlement and recently, disasters have been major drawbacks to Nigeria's development drives. Government and political leaders must therefore sustain momentum towards a corruption free Nigeria. However, achieving the above feat, has been almost impossible as most of the country's political leaders as been major perpetrators of the evil acts of corruption.
More shocking is the recent high level involvement of women in corrupt practices, a domain that was hitherto associated with the male gender. Cases of women in top bureaucratic and top political position involving in one form of corrupt practices or the other have become rampant. Against this background the study attempt to discover if there exist a link between the increasing representation of women in governmental positions and their propensity to be corrupt as against the earlier assumptions that the promotion of women in public life can serve as an effective anti- corruption strategy(World Bank, 2001,2004). Within the Nigerian context, women been more trustworthy and less prone to corruption still need to be further interrogated in view of recent happenings.
Documentary sources of data and reports generated from cases handled by the Economic and Financial Crimes Commission, EFCC, were utilized for the study. Results show that the concept that women possesses greater integrity remained questionable in Nigeria because women's opportunities to engage in corruption were so limited in the past.

Word Count :- 259
Keywords :- women, political leader, corruption, development, opportunities

Changing Values and Old Age Security among the Older Persons in Rural Areas of Ekiti State, Nigeria

Ajiboye, Olanrewaju Emmanuel(Ph.D)
Department of Sociology, Lagos State University, Ojo, Lagos.
Phone: 2348034093309; E-mail: oeajiboye@ yahoo.com; olanrewaju.ajiboye@lasu.edu.ng

Traditionally, old age is a period when most people looked up to in Ekiti. The veneration of old age in the traditional rural Ekiti goes beyond wisdom. It bestowed reverence because it is believed that old age has connectivity with the ancestors. Older people are seen as the custodians of customs and traditions, considered often critical to the survival of the society. In view of the above, families of the older persons pursue the values and virtues that ensured their needed social and economic security. Unfortunately, these traditions are dying in the contemporary rural Ekiti. The aura of neglect, attendant hopelessness and deprivation of the older population is now the order of the day.
This study critically examines changes in the virtues and values that emphasize adequate old age security (both physically and financially) and its consequences on overall well-being of older persons in rural Ekiti. Various literature and theoretical models on the subject matter were reviewed. Triangulation method was used for data collection. A multi-stage sampling procedure was adopted to select 500 respondents. Logistic regression technique was used to test the hypotheses. In spite of social change which has swept all over and across African societies the study found that the culture of the people is still an important determinant of overall quality and wellbeing of older persons in Rural Ekiti, Nigeria. The study therefore concludes that the jettisoning of our cultural value has detrimental consequences on social and economic security of older persons in the study area.

Key Words: old age, values, virtues, rural Ekiti, older persons, social and economic security, wellbeing

Primitive Accumulation, Corruption, and the Alabi of Plea Bargain: The Case of Igbinedion and Olabode George

Ajuzie Godson Chidiebere
Department of Political Science and Public Administration
University of Benin, Benin City
PHONE: 08077457003, 07033246417
Email:ajuzie.gold@hotmail.co.uk

This paper tends to see corruption and primitive as a fundamental factor that has affected the developmental state of the country. This is followed by the whole issue of plea bargain is now been used as an alibi to free some top political office holders, ex- Governors even when they are found quilty,all in the name of plea bargain.
*This research work tends to ponder a little on some salient issue on the "**why**," **who**, **how**" and* ***When*** *an individual can be given a plea bargain? What kind of crime or offence that require such a pardon etc*
The paper will focus on two key prominent individual, lucky Igbinedion and Olabode George.
In conclusion, It will be asserted that the issue of plea bargain is not good for the Nigeria state and for the Nigeria state to move from one level to another punishment of offender especially public office holders should not be compromise for any reason and also the section of the constitution that talk about plea bargain should be reviewed.

Keywords*: primitive accumulation, corruption, plea bargain*

Marital Stress among Christian Couples in Lagos: Implications for Family Security

Akinnawo E. Olutope Ph.D, Akpunne B.C. Ph.D, Alo Folake S.
Department of Behavioural Studies
Redeemer's University, Mowe, Ogun State
topewutoji@yahoo.com, praisebede@yahoo.com

Family plays a major role in determining the life situations. A healthy family is a healthy society. Family provides physical, social, and emotional supports, physical and security needs for her members. Any circumstance that negatively affects the provision of these basic needs becomes a security threat to the healthy existence of the family. Sustained stress can have damaging effects on every aspect of the family life and consequently on her security. This study examined the prevalence and determinants of marital stress among Christian couples in Lagos. Sex-difference and correlations between age, duration of marriage and marital stress were also examined. A sample of 285 married (M = 139, F = 146) Christian in Lagos responded to a Marital Stress Inventory. Simple percentage, Pearson correlation analysis and t–test for independent groups were employed in the study. Findings reveal a significant negative correlation between age and marital stress though no significant correlation was observed between duration of marriage and marital stress level. There was no significant sex-difference in the marital stress levels though the determinants of marital stress differ for both sexes. The most frequently severely experienced marital stress among the females were insufficient attention from spouse, spouse having children outside the matrimonial home and spouse consuming too much alcohol. Spouse too hot tempered, couple not spending enough time together and spouse easily resort to fighting were the most frequently severely experienced marital stress among the males. Findings are discussed in line with the existing literature, the implications for marital security are pointed out and appropriate recommendations for preventive and intervention programmes are put forward.

Determinants of Organizational Commitment among Employees of Redeemer's University: Security Implications

Akinnawo, E.O., Asamu, F.F., Adedoyin, T.H. and Taiwo, E.
Department of Behavioural Studies,
Redeemer's University,
Mowe, Ogun State.
topewutoji@yahoo.com
temadel@yahoo.com

Employee's organizational commitment has implications for quality service delivery, security and sustainable development. This study examines the organizational commitment level and the influence of some demographic variables on the commitment level of employees of Redeemer's University (RUN). One hundred and fifty (150) employees of RUN responded to Organizational Commitment Questionnaire. Data set was analyzed using appropriate statistical techniques. Findings reveal that, majority (54.68%) of the staff manifested low level of organizational commitment. The senior staff manifested significantly higher level of organizational commitment than their junior counterparts. Age was found to be positively correlated with organizational commitment, while a significant inverse correlation was observed between job tenure and organizational commitment level. The academic and non academic staff were not significantly different in level of organizational commitment. There was no significant sex-difference in the level of organizational commitment of the university employees. Findings were discussed in line with previous studies and the current socio-economic realities, the implications of findings were highlighted and appropriate recommendations were put forward.

Treatment Chain Corruption amongst Students in University of Ibadan Health Service

Akokuwebe M.E.; Oladoyinbo O.L. and Okunola R.A.

Non-compliance to malaria drug prescription can be seen as a form of corruption in the treatment chain and a major barrier to the effective delivery of healthcare. In the area of malaria scourge, this can be held responsible for lack lustre performance of preventive battle programmes (in this instance against malaria). The corrupt activities of non-compliance no doubt have its own health hazard which should be of concern for medical sociological studies. The issues here are: What is the nature of this chain corruption especially for malaria treatment? Is there any discernable pattern in this chain corruption? What are the consequences of this non-compliance amongst the youths? This paper, examines the knowledge and attitude of patients to non-compliance of malaria drug. The main objective of this study is to identify the factors which influence patient non-compliance to malaria treatment protocols and to determine the relationship between non-compliance and social demographic factors of the patient. Guided by Social Action theory, the study adopted survey design and data collection was mainly quantitative. Samples were drawn through systematic sampling technique and data collection involved questionnaires administered to patients. A pre-tested guide was used as instruments of data collection, while data were analyzed using univariate and bivariate techniques. The study envisages a low level of awareness of the nexus between chain corruption and persistence of malaria amongst students. This no doubt will have serious health implication on disease management especially in the area of healthcare and social costs amongst patients in Nigeria.

Key words: chain corruption, health hazard, malaria, treatment chain
Word count: 248

Corruption in the Health Sector and Implications for Service Delivery in Oyo State Public Hospitals

Akokuwebe, M.E. and Okafor, E.E.

Corruption in the health sector is a concern in all countries especially in developing countries like Nigeria where public resources are already scarce. It has severe consequences for access, quality, equity, impact on population's level of health and effectiveness. The deplorable condition of the health sector in the country, in spite of government spending on the sector, raises serious concerns about the management agency of the health sector, that are in charge of the adequacy of funding, purchase and distribution of drugs for public hospitals. This paper therefore examines how corruption has impeded the service delivery in relation to diversion of drugs and how it has affected the increase of mortality (47%). The main objective of this study is to investigate the health management agencies that are in charge of purchase and distribution of drugs and how such drugs are properly distributed to patients. Guided by functionalist theory, the design was mainly qualitative and samples were drawn through systematic sampling technique. Data collection involved in-depth interviews with health managements. Also, key informant interviews were conducted with health professionals. A pre-tested guide was used as instruments of data collection and data were content analysed. The study envisages how and why the health sector is susceptible to corruption, the risks, challenges and its implication for service delivery in health sector. This no doubt has serious health implications especially in the area of distribution of drugs/ interventions amongst indigent population and its implications for service delivery in public hospitals in Nigeria.

Keywords: corruption, drugs, health sector, mortality, service delivery

Gender-Based Corruption in Health Service Delivery in Nigeria

Aluko, Yetunde. A. (PhD)
Social & Governance Policy Research Department
Nigerian Institute of Social & Economic Research (NISER)
Ojoo- Ibadan, NIGERIA
Email: yetkoo@yahoo.com

It is increasingly recognised that gender acts as a lens to magnify the impacts of corruption, particularly when it comes to service delivery in developing countries such as Nigeria. This paper therefore, supports the hypothesis that corruption and non-delivery services in key sectors such as health have gender-specific poverty consequences. This study uses qualitative micro-level information about the structures of corruption and its impact on poor people, and the way this impact is gender differentiated. Respondents expressed their perceptions of the occurrence of corrupt practices in public administration, and their wider impact on society. Findings revealed that the impact of corruption is felt disproportionately by women and the poor, who are most dependent on public services, and have no alternative even when facing corrupt practices in a life threatening situation, such as complicated birth delivery. Pregnant women denied access to doctors tended to deliver at home, which increased the likelihood of complications and maternal and child mortality. Medical supplies meant for public hospitals are sold to private clinics who charge more for drugs and supplies. The study concludes that there is need to strengthen sectoral oversight mechanisms and transparency; also to increase women's voice in service delivery.

Key words: gender, corruption, Nigeria, health sector, service delivery
Word count: 198

Male reproductive health challenges, family violence and coping strategies among young married couples in southwestern Nigeria

AMOO, Emmanuel Olagunju
Demography and Social Statistics
School of Social Sciences, College of Development Studies,
Covenant University, Canaanland, Ota Ogun State, Nigeria
E-mail: emman_amoo2007@yahoo.com / emma.amoo@covenantuniversity.edu.ng
Mobile: +234 8035520849

The impact of male reproductive health challenges, violence within the conjugal relationship and their management have not been conspicuous in the literature till date. This study examined the incidence of male sexual diseases, the influence of fertility desire and coping strategies among young married couples in Nigeria. The data for the study was extracted from a 2010 survey of 435 couples with husbands that have sexual diseases in the southwest Nigeria. In addition, four focus group discussions were held among the wives and segregated by age (15-24 and 25-34 years). The data from these approaches were analyzed using a combination of univariate, logistic regression and systematic-content-analysis techniques complimentarily. The study shows that male respondents in ages 25-34 years are 15.3 times more likely to experience sexual diseases than those in age group 15-34 at p-value of 0.000. Where the husbands experience erectile dysfunction, prostate cancer or gonorrhea, the couples are 0.064, 0.898 and 0.583 times (respectively) less likely to enjoy marital satisfaction. The study concludes that marriage counselors, social workers and other health officials need to focus on erectile dysfunction, gonorrhea and low sperm count as major determinants of sustainable marital harmony. It recommends public awareness on male sexual diseases and establishment of robust specialized reproductive healthcare services to cater for health needs of men who are experiencing sexual problems.

Key Words*: male reproductive health, young, conjugal relationship, coping strategy*

Insecurity in Nigeria: A Critical Appraisal of the Role of Dissident Groups

Amusan, Tolulope A.
Department of Sociology, Covenant University, Ota, Nigeria
Tel: 08029154341
E-mail: tolu.amusan@covenantuniversity.edu.ng/toluamusan2003@yahoo.com

The incessant bombings and wanton wastage of human lives and properties by the sectarian group popularly known as "Boko Haram" has become a major thorn in the flesh of the nation. Nigeria which has hitherto been a relatively peaceful nation is now a country whose citizens are living in great uncertainty and fear. The activities of this obnoxious group are widely assumed to have religious undertone. Religion is known to be one of the most influential social institutions within the social structure that can foster unity and cohesion in society (Haralambos and Holborn, 2008). However, it is ironical that rather than being a unifying force, it has become a suspect instrument of division and war in most parts of the world today. This paper seeks to examine the effect of dissident groups on the question of insecurity in Nigeria and the role religion plays in engendering instability in the nation. The paper relies mainly on secondary sources of data through the review of relevant literature. The paper will conclude with practical suggestions that can inform effective policy formulation that can positively enhance peaceful co-existence among religious groups in Nigeria.

Key words: insecurity, religion, Nigeria, Boko-haram

Corruption at the Grassroots: An Evaluation of the Role of Traditional Rulers in the Corruption Nexus

Andrew O. ObiajuluKey wors
Nnamdi Azikiwe University Awka
E-mail address: andyobiajulu@yahoo.com

The paper examines the role of traditional rulers in fighting corruption in two communities of Anambra state. Two variables interrogated are conferment of traditional titles and deprivation of rights of community members because of favours expected or received by the traditional rulers.
Using data quantitatively and qualitatively derived from community leaders, beneficiaries of chieftaincy titles, victims of communal conflicts{150 males and 100 females] and Marxian theory of social conflict ,it is argued that traditional rulers in their quest to modernize their communities daily lose sight of cherished traditional values which respects humane living among the Igbo people.
It is expected that the inability of the traditional rulers to preserve the resilient cultural values of their societies, has exposed the leadership of the communities to external manipulation from favour seekers within and outside their communities. This development opens the communities to corruption already tearing Nigeria's` social values to smithereens.
It is recommended that the prevailing culture of traditional rulers conferring title to s undeserving people be revisited by the state government with appropriate sanctions. People with unclear means of livelihood may not be given such recognitions. Again traditional rulers implicated in aiding and abetting corruption may be derecognized by the state. Finally government functionaries, implicated for aiding corruption in communities of the state should be prosecuted.

Key words: corruption, grassroots, traditional rulers

An Evaluation of the Nature and Extent of Crime Committed and Prison Sentences of Convicted Inmates

UYA, Mary Erdoo
Department of Sociology
Benue State University, Makurdi
E-mail: uyamary@yahoo.com
Phone: 07030875276

This study, "An Evaluation of the Nature and Extent of Crime Committed and Prison Sentences of Convicted Inmates" was conducted at Makurdi Medium Security Prison. The information for the study was obtained from questionnaire and interview method of data collection. The collected data were presented and analyzed in percentages and frequency counts. The study revealed that the prison as a correctional medium in Nigeria had failed in its responsibility. It has not been able to achieve the aim for its establishment due to numerous problems such as; disparity in the treatment of offenders from the time of arrest, to the period of imprisonment. The problem is compounded as those who commit serious crimes such as violent crimes or economic crimes such as white collar crimes are made to serve shorter prison sentences, while those who commit lesser crimes are made to serve longer prison sentences in Nigeria. From the study, it is evident that poverty is the major cause of criminal offences by the youths in Nigeria. Again, the problem of unemployment has also added to the problem of criminal behaviours. It was also revealed that most of the offenders were those who have certificates from higher institutions of learning and are not yet employed. The paper therefore, is of the opinion that, it is not possible to simultaneously punish offenders through deprivation and inhuman conditions in prisons and also seek reformation and rehabilitation through therapy and vocational/educational training. The paper therefore concludes with the following recommendations such as establishment of community-based correctional programs, provision of employment of skilled convicts in former organizations, also stop-houses should be established to serve as a link between ex-convicts and their community.

Are We Safe? 'Medical ncompetence/Negligence' and Mis-Prescription of Drugs in Nigeria

Olorunlana Adetayo and Olayinka Akanle
Department of Sociology
University of Ibadan
adetayolana@gmail.com/yakanle@yahoo.com
+234-8056458045/+234-8028492216

Social sciences have not given adequate attention to the professional paradox that exists between individual and systems factors, the production of medical incompetence and medical negligence has result to drugs mis-prescription globally. Following WHO delineation on health, it is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity. Human body is not absolutely immune against diseases and this necessitates the work of health professionals on the safety of human life. Safety of life or protection of human health is the core duty of the medical professions which are known as the science of patient safety. Literature reveals that medical professionals often trusted with human life do trial and error in medication, making human health to be under alarm. Taken a closer view of the occurrence of medical incompetence or/and medical negligence in Nigeria, this often leads to mis-prescription of drugs that causes medical complication, a possible product of simple characterizations of human error, carelessness or incompetence. Global data on the issue show that one out of every six patients suffers from wrong prescription of drugs. When those trusted to give humans health security become vulnerable and liable to life threatening errors, mis-prescriptions and negligence this becomes problematic and Sociology should be concerned. It is against this background that this paper proceeds to critically engage the problematic and fashion a way forward.

Word count: 229

Leadership, Corruption and Human Underdevelopment in Nigeria

Augustine Okhobo DOKPESI (Ph.D)
Senior Lecturer, Department of Sociology & Anthropology
Faculty of Social Sciences, University of Benin, Benin-City, Nigeria
dooang@yahoo.com; Augustine.dokpesi@uniben.edu
GSM: 08055057667; 08066692062

*Leadership is not about authority, but the ability to motivate followers in attaining collective goals. This paper argues that leadership stands out, among the critical ingredients, as the mobilization link to development. With a population of 140 million, over 100 tertiary institutions producing over 200,000 graduates yearly; enviable positions as the 8th largest oil-producer and the 6th largest deposit of natural gas in the world, Nigeria has both the human and natural potentials for greatness. It however argues that the problem of development in Nigeria is a failure of leadership which has not been able to harness such rich potentials and judiciously utilize available resources for development. The buccaneer approach to governance in Nigeria weakens leadership moral strength to protect the common-wealth; hence paving the way for corruption in every facet of the social structure. The Obasanjo's civilian regime, for instance, spent #1.9 trillion on the moribund power sector; #450 billion on roads within four years; and #140 billion on refineries. Even with its anti-graft stance, #23 billion was lost in 10 ministries in 2001 to financial frauds. Within the last four decades the Nigerian elites were said to have mismanaged the sum of $400 billion – an amount six times the funds used in rebuilding Europe after World War11 under the Marshal Plan. Consequently, the quality of lives of the masses has plummeted with 70% experiencing poverty, while average life-span slips to 43 years, among others. The paper therefore recommends the **Rawlings' Option** that would engender a new national psychic.*

The Public Sector and Corruption in Nigeria

Nnatu, Stella O.
Department of Sociology/Anthropology
Nnamdi Azikiwe University, Awka

To the average Nigerian, a number of problems presently confront the nation. However, two issues that have come to assume the most disturbing dimensions are insecurity and corruption. At least, the Boko Haram phenomenon, going by daily reports of their nefarious activities nationwide are sufficient to quake a sound mind. Recently, feelers from probe panels and enquiries have discovered several unpleasant incidents of huge amount of money stolen, diverted or swindled. What can be drawn from the above analysis is that the line between honesty and corruption is thin. This paper examines the issue of corruption in Nigerian public life including its institutions. In doing this, the causes, dimensions/intensity and mechanisms for solving the malaise are highlighted. The paper proffers series of recommendations that can assist in making Nigeria a corrupt-free nation. It concludes on an optimistic note that even if corruption is endemic in Nigeria, the challenge of eradicating the phenomenon can be achieved.

Women and National Security

Bentina Alawari Mathias (Ph.D)
Department of Sociology/Anthropology
Faculty of Social Sciences
Nnamdi Azikiwe University, Awka
Email:bentinad1@yahoo.com;mathiasbentina@gmail.com
Phone: 08059022311, 08063458934

The biological basis for women's insecurity is their relative physical weakness and their major role as the gender responsible for the survival of the human species. These make them incapable of self-defense in the face of the stronger sex. This paper examined the role of women in national security. It utilized secondary data from books, journals and write up by international organizations to buttress the fact that women have always played significant role in national security despite hindrances by culture and religion. Finally, the paper tries to outline the unique roles of women in national security and the challenges faced by women when performing these roles.

Key words: women, security, biological restrictions, insecurity, inequality

Menace and Emergence of Kidnapping in South-Western Nigeria

Bolawale Odunaike, Adedeji Oyenuga S. and Muhammed Faisol Olaitan
Department of Sociology, Lagos State University, Ojo
bolawaleodunaike@yahoo.com, adedeji.oyenuga@lasu.edu.ng, talk2damyy2k@yahoo.com

Kidnapping is a very serious crime which has not been given contemporary scholarship compared to armed robbery, burglary and other forms of crime. This crime thrives in the Southern parts of Nigeria with the South-south geo-political zone experiencing the highest rate. Kidnappers in this region target foreigners and oil workers who are buoyant enough to pay huge ransom. In recent times, there is an emerging trend of kidnapping in the South-western part of the country with particular reference to Sagamu, Ogun State, which has become a subject for worry among residents, security personnel, religious and traditional leaders. The study employed qualitative research method using in-depth interview to gather information as regards the subject matter. However, five victims were chosen using snowball sampling techniques, two traditional rulers and eight respondents using stratified sampling techniques, while three religious leaders and two security personnel using purposive sampling techniques as respondents for the study. The study found out that kidnap cases are common among the residents of GRA and members of staff of WAPCO Cement Company irrespective of race, tribe or colour. Basically, the crime of kidnapping in this area is being committed for economic reasons.

Gender and Family Size Preference and Use of Contraceptive among Eastern Ethnic Women in Nigeria

C.K. Imo[1] and Prof. U. C. Isiugo-Abanihe[2]
[1]Department of Sociology, Faculty of Social and Management Sciences, Adekunle Ajasin University, Akoko-Akungba, Ondo State, Nigeria
[2]Department of Sociology, Faculty of the Social Sciences, University of Ibadan, Oyo State, Nigeria
E-mail address: imochuksco@yahoo.com

One of the objectives of Nigeria's National Policy on Population is to reduce the high level of fertility in the country (NPC, 2004). The guiding principle in achieving this objective is to emphasise the voluntary acceptance of family planning methods, in accordance with fundamental human rights, that all couples and individuals should decide freely and responsibly on the timing, number, and spacing of their children for a manageable family size. Couples use family planning as a means to control family size. The paper examines the correlate between gender and family size preference and fertility among Eastern ethnic women. The study utilized fertility data history from 2008 Nigeria Demographic Health Survey and information elicited from 500 women of the reproductive age of 15-49 years through a quantitative method adopted in Umuahia, Abia State of Southeast Nigeria. Quantitative and qualitative methods of data collection were adopted in the study. The results contended that 13.7% and 15.9% of eastern men and women respectively used the common contraceptive method (brand of condoms). Also, over one-third of the rural women interviewed preferred family size of 5-7 children compared to 22.7% of their urban counterparts. The use of contraceptive methods is predominant among childbearing respondents mainly to stop childbearing and prevent pregnancy. Government should enact policies as well as introduce more media programs to facilitate people's ability to make informed choices of any method to check the rate at which the population grows which invariably reduces corruption by restoring our societal values.

Keywords: gender, family, preference, contraceptive
Word count: 246

Predictors of Ethical Propensity among University Undergraduates in Imo State

Chinyere Augusta Nwajiuba
Department of Education Foundations
(Sociology of Education)
Imo State University, Owerri
e-mail – canwajiuba@yahoo.com

The purpose of the paper is to examine predictors of students' propensity to engage in unethical behaviour using a 5 – item unethical behaviour measure with five factors which include cheating in exams, telling lies, 'sorting', not attending lectures and plegiarism. A sample size of 256 undergraduate students randomly selected from faculties of Humanities and Sciences participated in the study. Findings suggest that Gender, Age and Area of study predicts students' ethical propensity. Male had higher propensity to engage in unethical behaviour than female students. Arts students have less propensity to engage in ethical behaviour than science students. The older the students, the higher propensity to engage in ethical behaviour. Efforts should be made to inculcate appropriate moral values, sense of duties and obligations especially on male, younger and Arts students. This will enable them face ethical dilemmas which constantly confront them.

Environmental Degradation and its Implications for Security in Nigeria

Chukwuedozie, Onyekachi N. and Faniomi Tomike I.
Department of Sociology, Covenant University, Ota, Ogun State
onyx_elle11@yahoo.com, tomike2030@yahoo.com
08036882028, 08064976562

Globally, deterioration of the natural environment, including the atmosphere, bodies of water, soil and forests has adverse effects for development and security. Environmental problems have contributed to shortages of food, clean water, materials for shelter.
This study, therefore, seeks to examine how depletion and degradation of our natural habitat have affected our security; measures that have been taken and results obtained so far.
Population Report (2000) shows that unclean water and poor sanitation contributed to over 12 million people each year, mainly in developing countries; while air pollution kills about 3 million more, heavy metals and other contaminants also cause widespread health problems. Some researchers believe that the earth's carrying capacity has been exceeded in the sense that the world can support only 2 billion people if the entire world consumed at the same rate that the western world consumed.
In Nigeria, following incessant rains between April and May 2012, hundreds of people have been displaced while properties worth billions of naira were destroyed. The worst affected are communities in Sokoto, Kebbi and Jigawa States in northern Nigeria where the Goronyo dam in Sokoto State overflowed its banks. In Lagos and Ogun States also, following release of water from the Oyan dam by the Ogun-Oshun River Basin Development, there were floods. Nigeria's environment is faced with many challenges including population pressure, erosion, flood, inappropriate agricultural practices, oil pollution, gas flaring, urban decay, squatter settlements, industrial pollution, municipal waste generation, climatic change and ozone depletion.

Social Values and Internet Networking: Problem and Prospects

Comfort Oyinlola Oyafunke-Omoniyi
Sociology Department
Olabisi Onabanjo University, Ago-Iwoye, Nigeria
+234-8038473806
oyafort@yahoo.co.uk

In recent times, the moral and social values among Nigerian's youths have gone through a lot of changes. These unpatterned changes have effect on a whole lot of things beginning with the Family and ending with the Society.
Nigerian youths today are too fashion and money conscious. Most of societal values are now being regarded as backward and old fashioned. Protecting the good name of the family or community is no longer important. People get involved in anything, no matter how bad to get fame and make money.
Nigeria has come under a lot of influences which is affecting morals, social values with the proliferation of entertainment television, home video, and particularly unbridled access to internet use. Even, use of mobile phones especially blackberry where youth watch and pose all set of pornographic materials for anyone's access has significant effects.
The root of this problem is a multidimensional one. This paper attempted to identify and discuss these problems. It also proffered solutions to it through collective actions which are discussed in details in the paper.

Deregulation and Utilization of Global System for Mobile Telecommunication (GSM) Services among Subscribers in Ibadan, Nigeria

Damilola John Micah
Department of Sociology, Faculty of the Social Sciences, University of Ibadan, Ibadan

The deregulation of telecommunications sector witnessed significant growth in the last ten years. Despite the benefits associated with utilization of GSM in Nigeria, problems of poor quality of services and utilization of GSM for under cover activities continued to fraught the system. The study examined access and utilization of mobile telephone services.
The Neo-liberal and Rational Choice theory, guided this study. The study is descriptive and combined qualitative and quantitative designs. The sample size is 1638. The sample was selected through triangulation of sampling techniques. The study utilized questionnaire, In-depth Interviews and Key Informant Interviews (KIIs) as instruments to collect data.
Hence, 57% of the respondents perceived deregulation as beneficial; 34% described access high and 68% rated the level of utilization high. GSM was utilized for varieties of services; the cost of tariff was a major challenge. Similarly, 44% perceived GSM as source of income; 42% saw the technology as source of social vices and threat to safety environment e.g. GSM mast. Infrastructure instabilities were major problem to GSM providers. Consequently, 78% frequently experienced network disruption. Though 68% commended the role of NCC, the agency was fraught with inefficiencies. The level of income and access to GSM are significant (P 0.008).
Deregulation increased access and utilization of telecommunication, nevertheless the role of NCC and CPC was central to protect the interest of consumers. Rather than perceiving consumers as passive in a deregulated economy, they were active to negotiate their satisfaction. Deregulation cannot thrive in the economy devoid of physical infrastructure.

Key Words: deregulation, neoliberalism, rational choice, Global System for Mobile Communication (GSM), subscribers
Word count: 250

The Use of Information and Communication Technologies (ICTs) in Combating Nigeria's Security Challenges

David O. Imhonopi, Ugochukwu M. Urim & Friday A. Igbadumhe
C/O Department of Communication and General Studies, Federal University of Agriculture Abeokuta, Ogun State.

Information and communication technologies have continued to redefine and reorder social relations within modern societies and have successfully played major roles in the transformation of education, entertainment, governance, banking, medicine, agriculture, communication and suchlike. Nigeria, recently, has become enmeshed in various security challenges menacing its development, unity and prosperity. Existing security measures put in place to address insecurity in the country have proved incapable or inadequate to stem the ostensible collapse of security in the country. It is certain that the war against criminals and all shades of criminality in the country cannot be won relying on instruments, approaches and measures that are at best archaic. And as Nigeria's security situation seems to suffer more setbacks than comebacks, this study aims to investigate the role information and communication technologies can play in combating Nigeria's security challenges in order to safeguard the lives and properties of citizens and guarantee development, unity, confidence and prosperity for all Nigerians.

Key words: information and communication technologies, security, insecurity, citizens, criminals
Word Count: 179

The Spectre of Terrorism and Nigeria's Industrial Development: A Multi-Stakeholder Imperative

David Imhonopi
Department of Communication and General Studies
Federal University of Agriculture Abeokuta, Ogun State

Since 2009, Nigeria has gradually slipped into a terrorist enclave where terror acts have become the regular signature of the country's social memoirs. Aside the complex permutations of socio-economic and political upheavals already facing the polity, the sudden emergence of a supercilious army of terror extremists has not only exposed the polity's unpreparedness for such an intimidating challenge, but has also brought a spectral bite to industrial development. Efforts to achieve development in industry in the country, a strong criterion for economic development and the improvement of the country's Human Development Indices may continue to suffer setbacks in the face of a blistering climate of terror and bombings. The effect of terrorist activities such as suicide bombings, kidnapping, destruction of lives, public infrastructure, private and entrepreneurial investments, the climate of fear, panic and confusion and a heated and ungovernable polity has continued to make Nigeria an unsuitable bride for foreign investments. This not only poses a threat to the budding democracy in place, it also may endanger efforts to achieve industrial development in the country. To face this challenge headlong, a multi-stakeholder imperative has become inevitable. This research work will investigate the role of government, private sector, civil society, faith and the international community in fighting the terror monster and providing the leeway for industrial development in the country, without which the standard of living, employment opportunities and other human development indices may maintain their downward trend outright.

Key words: Terrorism, industrial development, multi-stakeholder, government, faith
Word Count: 249

The Impact of Traditional Birth Attendants on Maternal and Child Health In Ikole Local Government Area Of Ekiti State

Dr. B.E. Owumi and Mr. Owoseni Joseph Sina
Department of Sociology, Faculty of Social Sciences, University of Ibadan, Nigeria

Women and children die everyday from the scourge of maternal and infant mortality due to the poor primary health care system in most rural communities and as such, this study intends to explore the impact of Traditional Birth Attendants on maternal and child health in a typical rural Yoruba community. It seeks to determine the type of services rendered, the socio-cultural factors influencing utilization of Traditional Birth Attendant facilities, the health facilities patronized and the influence of their services on the health status of women and children. A survey of 250 women aged 15 – 50 years is undertaken while 25 TBAs were interviewed in five selected communities in Ikole Local Government Area of Ekiti State for the study. The qualitative data is analyzed through manual content analysis to identify the impact of TBAs on maternal and child health while the questionnaire schedule is processed using SPSS. The outcome of the study indicates that some women resort to TBAs assistance because they have no alternative source while others believe in the efficacy of the TBAs especially for spiritual reasons. Generally, the TBAs are more accessible due to proximity and more patronized due to the cost of service but lack the necessary equipment for effective services delivery.

Gender and Insecurity in an Underdeveloped Economy: An Appraisal of the Socio – Cultural and Economic Impediments to Girl Child Education in Nigeria.

Dr. C.I. Anah
Directorate of General Studies
Federal University of Technology
Owerri, Imo State, Nigeria

The ideals of the Millennium Development Goals (MDGs) enunciated by the United Nations Organization (UNO) to bring development to all peoples of the World are indeed noble. In realization of the crucial role played by women within the household and the society writ large, the MDGs advocate equal opportunities for both girls and boys in education. This ideal is however in intense competition with socio – cultural belief systems and economic situations within which widespread illiteracy combine most effectively with abject poverty to place the girl child in undue competition with her male counterpart for scarce resources required for education in an underdeveloped economy. This study examines the specificity of this competition in Nigeria, highlighting the intricate relationship between socio – cultural practices and widespread poverty on the one hand, and the challenges or prospects of the struggle to overcome societal impediments to gender mainstreaming and sustain development.

Infertility as a Security Threat against Women in Nigeria

Dr. Innocent A. NWOSU
Sociology and Anthropology Department,
Ebonyi State University, Abakaliki

All human beings need to be protected from physical, emotional, medical and economic dangers irrespective of gender. Even though Nigerian women contribute immensely to family and national development, their lives are always under severe threat especially in the face of infertility. Therefore, this paper derives its strength from functionalism and social action theories. The former addresses basic functions of women in procreation while the later establishes motivation for people's actions against infertile women. From this point, research has shown that men contribute 40.9% to infertility pool, yet many Nigerians still believe that infertility is women's problem. Infertile women are stigmatized, sent out of their homes and even forced to commit suicide. Worst still, their husbands do have sexual intercourse with other women unprotected in order to get children. This poses great danger to infertile women. Their husbands sometimes contact STDs (such as HIV/AIDS) and transmit such to the already frustrated women. Similarly, a childless widow is usually ostracized and forced to endure extreme poverty, ill-health and violence. A childless widow is also economically handicapped because she inherits none of the husband's property except his debts. Infertility, therefore, is a security threat to the lives of women in Nigeria leading to death through diseases and psychological trauma. As a result, efforts should be made to address infertility through prevention and early treatment. The public should also be reoriented towards a change of attitude towards infertile women.

Word Count: 234
Key Words: Infertility, women in Nigeria, security threat

Cyberspace and the Social Organization of Crime in Ibadan, Nigeria

Dr. Olumuyiwa Omobowale and Adegoke Peter Damilola

Cyberspace is a virtual medium where information is transmitted in real time without the limitation of speed as present physical material space. Cyberspace connotes a virtual realm represented by the interconnectivity of computer networks covering a large spectrum of digital media. This study is concerned with the social organization of these cyber criminals and to examine areas uncharted by researchers as Nigeria is a new comer to the information age.

The places of study are in Ibadan area of Oyo State, Nigeria. The study area shall focus in Agbowo, Akobo, challenge and Ibadan Polytechnic Road. Qualitative Research method was used and 63 respondents were selected in all for qualitative interviews. The study utilizes both primary and secondary data. Qualitative instruments were used in the collection of primary data and this was by key informant interview (KII), in-depth interview (IDI) and focus group discussion (FGD). The essence of using this instrument is to enable the researcher to gain more understanding of the criminals' social organization and other aspects of their networking.

From the available data and from the analysis carried out, the findings stated show that some new entrants are recruited into the trade by trusted and known persons whose role primarily is to introduce the interested entrants the operations of the trade and the techniques and skills needed for success of the acts.

Word Count: 236

Keywords: Cyber Crime, Cyber Space, ICT, Electronic Crime, Internet.

Rational choice theory and choice of delivery healthcare seeking behaviour among women in Owode (part of Benin), Republic of Benin

Dr. B.E. OWUMI and RAJI Sakiru O.
Department of Sociology,
University of Ibadan
Nigeria

Modern maternity care comprises antenatal care, vaccinations, professional assistance at delivery, advice on diet and hygiene, and care after delivery. Large proportion of maternal and neonatal death occur during and after delivery due to the place of and types of assistance during delivery, birth complications and laxity in immediate post natal check-up. The purpose of this paper is to use rational choice theory to explain the choice of maternal health seeking behavior (utilization of services) of resident women in Owode Border. It intend to examine the available alternative maternal health services, most preferred alternative based on utility function, constraining factors that influence choices and the role of the environment. The major instrument used in this study was structured questionnaire. Other complementary methods are; key informant and in-depth interviews were used. A total of one hundred copies of questionnaire were administered in the study area. This study found limited numbers of maternity clinics (private and public), but greater number of home services and traditional services centers available as alternative sources. The most preferred alternative as revealed by the study is the western health services, but due to poor utility value especially during birth complications, traditional services at the neighboring countries are utilized and maternal seeking behavior is poor. The study also found some constraining factors such as; cost of treatment, distance, cultural beliefs and the decision making power of men in the community. Women are thus forced to return back to the interior of their home countries to utilize their traditional services which increases the risk of death due to the duration of transport and other complications.

Key words: social cultural, maternal health and mortality, choice and health utility

Illness and Health care Belief among the people of Emure in Ogun State, Nigeria

Dr. B.E. OWUMI and RAJI Sakiru O.
Department of Sociology,
University of Ibadan
Nigeria

The study was carried out in Emure in Ogun State, Nigeria. It focuses on the people's belief towards illness and health care practices. Systematic random sampling method and key informant interview method were used to collect data for the study. They described multi-causes for a single illness. They generally belief that illness, most of the time, is being caused by people who has the supernatural power like the witches. Their mode of treatment majorly involves traditional health care system such as multiple sacrifices to appease the gods and those people with such power. Their belief in multi-causational theory regarding occurrence of physical and body discomfort, past experience, faith and other socio-cultural direct them that as and when, which system should be used.

Keywords: supernatural power; physical and mental illness; ogbanje; deities; witch

Traditional Values, Beliefs and Reliance on Indigenous Resources for Crime Control in Modern Southwest Nigeria

Dr. OWUMI, Bernard and Dr. AJAYI, Johnson Olusegun
Department of Sociology, University of Ibadan, Ibadan, Nigeria
Department of Sociology, Ekiti State University, Ado-Ekiti, Nigeria
bowumi@yahoo.com/delight_top@yahoo.com

Traditionally, people from the southwest Nigeria believe and place high premium on the use of indigenous resources for warfare like some other groups in Nigeria. The sustenance of the belief in these values have largely been promoted by the inadequacy of modern policing system and the rising crime rate in our society. It is against this background this paper attempts to examine the prevailing values, belief and practices among the people of the southwest and its utility in the maintenance of local security personnel. This paper also seeks to investigate the potency and efficacy of these indigenous resources in providing security within the community and the invincibility of community guard. Qualitative methodology was used to draw relevant information from the study population while the data were analyzed by ethnographic summaries and content analysis. The choice of these methods was in consonance with the functional and cultural theories on which the study hinged. The result shows indigenous resources are efficacious in certain respects if they are used with caution and due observance of certain fundamental laws.

Keywords: Indigenous resources, self-defense, crime control, charms, initiation, return to culture

Interpreting Corruption: Politics and Popular Attitudes in Nigeria

A. Irene Pogoson and Maduabuchi Ogidi
Department of Political Science, University of Ibadan
Political Science in the School of General studies
Alvan Ikoku Federal College of Education, Owerri

This paper provides valuable insights into corruption and political factors surrounding it. The paper's relevance is well demonstrated in the context of frequently reports cases of corruption in Nigeria. Who is taling about corruption, and what are they talking about? What counts as corruption in Nigeria and what causes it? How can we measure it? What types are present? Is politics-in particular, democracy-instrinsically corrupt? How do ideas about politics help us understand the pattern of corruption? Is all politics somehow corrupt? How can the results of anti-corruption campaigns be evaluated? What are the implications of differing interpretations of corrupt for the implementation of politics against corruption? This paper attempts to answer these questions. The paper also analyzes the politics of efforts to combat corruption and the resulting policy recommendations.

The Effect of Prejudice and Ethnicity on Personality and its challenge to National Security

Man is a biological entity, a social being, and no matter where one comes from whichever community, state, region, tribe, or religion, one remains a biosocial being, reacting to issues the same way and having similar problems. However, ethnicity and prejudice are psychosocial problems that negatively affect inter-group relations in Nigeria. In this article we investigate the effect of ethnicity and prejudice on individual personalities and how this in turn poses a challenge to national integration, stability and security. The researcher adopted the survey design in which interviews, questionnaires and observation provided the primary data, and documents were the major source of secondary data. Thematic analytical method was used in analysis of qualitative data. Findings show that at the heart of the prejudiced person is underlying insecurity which, among other things, results in ambivalence towards parent bodies, moralism, dichotomization, externalization of conflict, and authoritarianism. These phenomena are a threat to national integration, stability and security. In conclusion, ethnicity and prejudice pose a serious challenge to national security. We therefore recommend ethnic and prejudice reduction measures ranging from legislation through the use of mass media to recategorization.

The Nigerian State and Institutional Determinants: A Comparative of Political, Economic, Historical, Cultural and External (Globalization) Perspective

Hakeem Olatunji **TIJANI**
Research Fellow
Nigerian Institute of Social and Economic Research (NISER)
P.M.B. 5, UI Post Office Oyo Road Ojoo Ibadan
E-mail: tunjitijani2000@yahoo.com
Mobile +234 812 828 4444

Nigeria is swiftly becoming a failed state; a failed state is a state that has failed in two distinct responsibilities: the provision of security for its citizens and the affordability of the economic development opportunities for the citizens. Dishearteningly, Nigerian state has been found wanting in these responsibilities with ample evidence of insecurity in the country, violent political cum religious killing especially in the North, dwindling economy as manifested in high incidence of poverty and corruption by government officials. Weak institutions have been implicated in the weakening of the Nigerian state. This is because institutions have become the instrument of manipulation by the elites against the poor. Institutions are often creatures of the rich and powerful with consequent breeding of institutional challenges, which include economic – creation of social group that restrict factors of production to the elite class. The political challenges include the creation of "extractive" institutions that deny the poor innovative and creative rights, democratic processes that deny poor people a political voice and creation of exploitative patron-client relations. In order to respond to these challenges, a strategy such as institutional reform becomes imperative. Without institutional reform, programmes and policies that are geared towards providing security and alleviating poverty can be stymied. But institutional reform is a function of historical, political, economic, cultural and external (globalization) factors. They determine the strength of the institutions. This paper therefore attempts to look at the institutional determinants with a view to addressing the challenges they pose to the Nigerian state.

Key words: Nigerian state, institutions, politics, economy, culture, history, globalization

'Drink responsibly' and die irresponsibly: The menace of inadequate Government Policies to check the changing social values of Alcohol consumption in Nigeria

DUMBILI, Emeka W.
Department of Sociology and Communications, School of Social Sciences
Brunel University
Kingston Lane, Uxbridge, Middlesex, UB8 3PH
London, United Kingdom
Email: emeka.dumbili@brunel.ac.uk
Mobile: +447448244520

Alcohol consumption is a common practice in both rural and urban societies in Nigeria. An estimate of about two billion people worldwide consumes alcohol with one-third of these consumers likely to suffer alcohol-related disorder. In 2000, alcohol-related ailments, accidents, violence and suicide led to 1.8 million deaths worldwide while in 2002, it was estimated to have caused 2.3 million premature deaths. In sub-Sahara Africa, Nigeria is one of the most affected by alcohol-related deaths and morbidities due in part, to lack of strong government policies to curb the menace of unrestricted marketing and promotions that have normalised alcohol misuse and encouraged the emergent gender-norms and social values of alcohol consumption among youths. Annually, Nigeria loses many lives through cult clashes in many higher institutions and road traffic accidents, and one of the causal factors is alcohol misuse. In light of the above, the paper theoretically examined the changing societal values of alcohol consumption in Nigeria with its attendant consequences such as social insecurity, reveals the huge problems posed by alcohol misuse due to unrestricted advertising, marketing and promotion and argues that there is no intensive policy such as warning message in Nigeria to avert the dangers of misuse and correct the new social values. It concludes that as a matter of urgency, anti-alcohol misuse campaign that will deter the rising misconceptions and misuse should commence with effective information dissemination through the design of posters and warning labels that have source, intensity and appear on all alcohol beverages and sales points.

Key Words: Alcohol-related disorder, Nigeria, gender-norms, alcohol misuse, marketing, government policy, warning labels, social insecurity, societal values

Corruption and Industrial Development: What Lessons from the failed Industrial snd Technological Projects in Nigeria?

Emeka E. Okafor
University of Ibadan,
Ibadan, Nigeria
eemfor@yahoo.com
08023566654

The paper examines corruption and its implications for industrial and technological development in Nigeria. It posits that industrial and technological development is imperative in the industrialization process of any country. The paper specifically examines the role of corruption in the failure of two state owned Industrial and technological Projects (Steel and Automobile Projects) that would have launched the country into an industrial and technological nation to reckon with. The paper identified the components of corruption such as poor planning, political instability, poor technological infrastructure, poor small and medium enterprise support and over politicization as the major causes of the two failed industrial and technological projects in Nigeria. Locating corruption in Nigeria within the theoretical framework of neo-colonial political economy which emphasizes the profligacy of the State officials and the unbridled accumulation of material wealth by the officers meant to manage and oversee the affairs of public institutions, the paper argues the lessons from the failed projects are paradoxical considering the abundant human and material resources evident in the country. The paper concludes that corruption is a social malaise that will continue to make industrial and technological development elude the country unless concerted efforts are made by the state and all other stakeholders to fight the menace.

Keywords: Corruption, development, industry, technology, projects

The Nigerian State and Institutional Determinants: A Comparative of Political, Economic, Historical, Cultural and External (Globalization) Perspective

Hakeem Olatunji **TIJANI**
Research Fellow
Nigerian Institute of Social and Economic Research (NISER)
P.M.B. 5, UI Post Office Oyo Road Ojoo Ibadan
E-mail: tunjitijani2000@yahoo.com
Mobile +234 812 828 4444

Nigeria is swiftly becoming a failed state; a failed state is a state that has failed in two distinct responsibilities: the provision of security for its citizens and the affordability of the economic development opportunities for the citizens. Dishearteningly, Nigerian state has been found wanting in these responsibilities with ample evidence of insecurity in the country, violent political cum religious killing especially in the North, dwindling economy as manifested in high incidence of poverty and corruption by government officials. Weak institutions have been implicated in the weakening of the Nigerian state. This is because institutions have become the instrument of manipulation by the elites against the poor. Institutions are often creatures of the rich and powerful with consequent breeding of institutional challenges, which include economic – creation of social group that restrict factors of production to the elite class. The political challenges include the creation of "extractive" institutions that deny the poor innovative and creative rights, democratic processes that deny poor people a political voice and creation of exploitative patron-client relations. In order to respond to these challenges, a strategy such as institutional reform becomes imperative. Without institutional reform, programmes and policies that are geared towards providing security and alleviating poverty can be stymied. But institutional reform is a function of historical, political, economic, cultural and external (globalization) factors. They determine the strength of the institutions. This paper therefore attempts to look at the institutional determinants with a view to addressing the challenges they pose to the Nigerian state.

Key words: Nigerian state, institutions, politics, economy, culture, history, globalization

Space of Power and Power of Space: Islam and Struggles for Cemetery Space in Colonial Ibadan*

Ifeanyi Onwuzuruigbo
Department of Sociology
Faculty of the Social Sciences
University of Ibadan
Ibadan, Nigeria
E-mail address: maziify@yahoo.co.uk

Spatial struggles can shed light on socio-political processes in the evolution of African cities. Pressures on urban amenities apart, there are hassles over space orchestrated by the drift of large population of Africans to the cities. As a result, conflicts over space exist among the living as well as the 'dead', given the shrinking interment spaces in most cemeteries of urban Africa. This paper identifies the more recent controversy over burial space between Hausa Muslims and the government - in the 1980s - as a continuation of an earlier struggle in the colonial era. Cemeteries are not just spaces for burying the dead; for Hausa Muslims in colonial Ibadan the struggle for cemetery space presented a mode of agitation against colonialism. The struggle also sought to reassert Muslim Hausa identity and autonomy which lost their potency under the weight of profound social changes activated by nationalist aspirations in colonial Nigeria.

Economics of Corruption and Energy Resources Management for Sustainable National Development: Issues and Options

I.A. Onoyere, Ph. D.
Department of Economics,
Delta State University, Abraka.
E-Mail: Ionoyere@Yahoo.Com
Tel: 08038394410

Corruption is a social problem and its magnitude has varied among different societies and in different historical epochs. It is a word used to cover a wide range of morally offensive or criminal acts (Umo, 2007). Corruption has been recognized globally as formidable impediment to sustainable economic development. The fundamental proposition of this paper is to analyse the complexities of corruption and generate a more comprehensive operational policy proposals in the energy sector for its solution. The key objective in Nigeria, is to establish energy development paths that are economically efficient and environmentally sustainable. The study reveals that since mid-1980s, the energy industry has moved from one crisis to another as a result of the endemic corruption with little or no hope for its solution. The study intend to identify the manifestations of corruption in the energy sector, pattern and root causes of this dynamic disease, develop an analytical model and the policy options for dealing with this problem if the dictates of substitutability and sustainability are fully applied. The study identifies the major factors that are responsible for corruption and energy crisis in this sector to include, the failure of government to provide a comprehensive and integrated policy framework, extant uninterprising, greedy, corrupt and worsening trend of smuggling of petroleum products and consumption-oriented ruling class that have been responsible for policy making. The paper adopted the neo-classical utility maximizing framework in the analysis of corruption in the energy industry in Nigeria. According to (Transparency International, 2004), Corruption is distortionary and detrimental to economic development globally. The study recommends a co-ordinated national energy policy as well as the immediate diversification away from the over dependent on oil by embarking on a systematic development of other available domestic natural resources. To combat corruption in Nigeria, there is the need to develop a clear sense of national purpose and integrity. People who are found guilty of corruption should be publicly put to shame by publishing their names, addresses and offences in national dailies and internet.

Key: Corruption, energy resources, sustainability, Capitalism

Influence of Nigeria's Changing Value System on Crime in Abia State, Nigeria

Iheanyi .E. Nwosu (Ph.D)
Department of Rural Sociology and Extension
Michael Okpara University of Agriculture, Umudike
E – Mail: Nwosu.Iheanyi@yahoo.com

Over the years, Nigeria has witnessed an increase in erosion of her once cherished values which constituted an integral part of the social structure of the society. The study examines this changing pattern in Nigeria's value system and seeks to explore the causes of the change from a multi-dimensional perspective. It also seeks to analyze the attendant effects of the changing value system on crime in the area of study. The study will involve a multi-stage random sampling procedure. Data for the study would be collected using a structured questionnaire. Similarly, the data collected would be analyzed using frequency, percentage, mean and regression statistics.

Corruption in Nigeria and the Developmental Paradox: A Sociological Discourse

Iheanyi E. Nwosu (Ph.D)
Department of Rural Sociology and Extension
Michael Okpara University of Agriculture, Umudike
E–mail: nwosu.iheanyi@yahoo.com

The paper examines the issue of corruption in Nigeria generally with emphasis on the Nigerian leadership. It analyses Nigeria's abundant human and material resources and laments that despite these vast resources, Nigeria has not attained a reasonably sustainable level of development, due to corruption in the nation especially among its leadership. The paper makes recommendations on the way forward. Information and relevant data for the study would be elicited mainly from secondary sources such as books, journals, newspapers, magazines and the internet.

From Labour Strike to Militancy and Terrorism; A Philosophical Perspective on Communication Failure between Leadership and Followership in Nigerian State

Ijaola, Samson Oluwatope
Department of Philosophy and Religious Studies, Samuel Adegboyega University
P.M.B 001, Ogwa, Edo State, Nigeria
Tel No: 2347080891932
Email- topeijaola@yahoo.com

There is a growing concern on the increasing rate of insecurity in Nigeria. While several experiences of labour strike often paralyse the economy; indiscriminate bombing and kidnapping both by militants and terrorist groups have listed the country as a base for terrorists and scares away foreign investors and tourists. However, it is arguable that, the trio of labour strike, militancy and terrorism are the modes in which voices of the frustrated, impoverished, dissatisfied and angry Nigerians were been aired.
Unfortunately, it appears that there is a strong link in the sequential development of these modes of expression to Government's insensitivity to: the perceived plight of the citizenry; the state of in equality and poverty in the nation. However, while labour strike is often labour issues oriented, although a times masses inclined, it is limited to take care of other forms of concerns such as environmental degradation in the Niger Delta, and liberation from oppression and poverty in order areas of the country. Hence, militancy emerged- an extreme non labour sectional approach to force Government attention; and later terrorism, a fanatical political means of getting the attention of the leadership over injustice.
Nevertheless, these modes of communication could be best prevented where management of anger and aggression is a priority to the leadership. Citizenry having to seek leadership attention through anarchy simply implies that there is a lacuna in the communication network between leaders and followers. This is evident in often late application of dialogue as a means of either peaceful resolution or coexistence as the case may be.
While it is imperative for the government to discourage these modes of communication by the use of force in some circumstances; yet, effective communication strategy and dialogue management can help to douse present level aggression in the order to avoid the next level of communication that often naturally follow the third mode- terrorism. This paper therefore employs qualitative approach to drive home its argument.

***Key words**: labour-strike, militancy, terrorism, communication, Leadership.*

Urbanisation, Violence and Crime: The Odds against the Female Gender

IKUOMOLA, Adediran Daniel (*Ph.D)*
Department of Sociology
Adekunle Ajasin University Akungba-Akoko,
Ondo State

The upsurge in the number of women involvement in violence and crime cannot be explained outside the developmental challenges facing the urban population. It is in this regard that this paper examines urban developmental problems using Sampson and Laub's (1993) age-graded theory of informal social control as a platform in explaining the barriers against the Female Gender in the analysis of Violence and Crime. The review shows that to a reasonable extent modern developmental indices, such as schooling, housing, employment among others are male dominated, while traditional beliefs and gender roles have negatively impacted on women in the criminal justice system stereotypically in the dispensation of punishment and justice. The paper concluded that the transformations of societies into urban settlements have not yielded the much talked about improvement in the livelihood of women rather increasing the number of women in deviant, violent and criminal survival strategies.

Value Differences and Conflict Resolution in Nigeria

Ilemobola Peter Olanrewaju
Department of Political Science and International Relations,
Covenant University, Ota, Ogun State, Nigeria.
+234-08034620080, +234-08185410911
peter.ojo@covenantuniversity.edu.ng

Despite the fact that Nigeria, like many other African states, is an accidental aggregate of peoples and tribes brought together within a single political framework by the colonial process, the seemingly endless conflict within the complex structural make-up of the country has necessitated this paper. Due to this heterogeneity, peace has continued to degenerate and it has consistently dashed blows at the shaky unity of the country. This heterogeneity has with it numerous fraternal interest groups which have individually esteemed their values above others and have persisted in the struggle for hegemony. Security of lives and properties have exacerbated due to complex fraternal interests and values in its ethnic, religious and political structure. Thus, this paper seeks to examine the value systems of the various fraternal interest groups that make-up the Nigerian state, the differences emanating from the jealous protection of such values, and the effects of the actions and/or inactions of the Federal Government in resolving these conflicts. Data from secondary sources were collected and then content analysis served as the technique adopted to compare and analyse the texts. The findings of this research reveal the divisive characteristics of values which have manifested in ethnic conflicts, religious crisis, political malpractices and criminalities, and most recently, terrorism. It is therefore concluded that value differences have been detrimental to the peace and unity of the Nigerian state. This study recommends, among others, that genuine resolution efforts will thoroughly consider and engage these value differences.

Keywords: value, value differences, fraternal interest groups, conflict

Malevolence of Nigerian Movies on Youths in our Contemporary Society

Imo, C.K.
Department of Sociology, Faculty of Social and Management Sciences,
Adekunle Ajasin University, Akoko-Akungba, Ondo State, Nigeria
E-mail address = imochuksco@yahoo.com

The media is evidently seen as one of the agents of socialization, in the study of the society. As a medium of communication, the home videos are influential media and have the capacity of sending a wrong message or impression to the viewing audience especially young people in their vulnerable stages of growth. This study seeks to look at the extent of malevolence of Nigerian movies by looking at the nature and content of these movies and why it is still being patronized by audience members despite its malevolent nature. The study utilized information from 200 respondents in Enugu North Local Government Area in Enugu State using accidental method and existing literature. The findings showed that over one-third of the respondents watch Nigerian movies at least thrice and the majority of them subscribed to the fact that these movies have great influence on the behaviour of audience members and can become problematic to the society. Therefore, without disputing the fact that Nigerian movies are relatively benevolent, the major cause of the malevolent nature of these movies are the negative themes portrayed in most of them, which has even set an agenda for its audience members, especially the young ones. Effort should be geared towards revisiting the policies on film censor, as well as put more effort at checking the nature and contents of the movies before they are released into the market for circulation in order to maintain the societal values and reduce to rate of corruption in Nigeria.

Keywords: malevolence, movies, youths, society
Word count: 249

Unity in Diversity and National Security: The Nigerian Situation

Iruonagbe, Tunde Charles Ph.D and Faniomi, Ibironke Tomike M.Sc
Department of Sociology,
Covenant University, Ota,
Ogun State
Email: tunde.iruonagbe@covenantuniversity.edu.ng / tomike2030@yahoo.com
Tel: 08033011400/08064976562

This paper takes an exploratory look at the issues of ethnicity in Nigeria from a historical perspective. It tries to show the interplay between ethnic rivalry and the challenges of National Security which have in the current dispensation become very compelling with rampant cases of bombings, terrorist attacks, murder, mayhem and all sorts of vices in some parts of the country. The paper believes in the principle of "Unity in Diversity", for in it lies our strength as a people, including the protection of our nascent democracy. In addition, it believes that such debilitating issues concerning culture and religious differences, including political affiliations should not hinder the relative peace and stability which we have hitherto enjoyed in Nigeria, regarded as the most populous black Nation in the world. The paper further tries to proffer solutions towards enhancing our unity in spite of our diversity including how issues of insecurity can be addressed in Nigeria.

Key words: culture, democracy, ethnicity, ethnic rivalry, national security, politics, religion, unity in diversity

Corruption in Nigeria: A Social Exchange Approach

Israel Dantata Sule
Department of Sociology
Ahmadu Bello University, Zaria
Email: israelsule@yahoo.com

One fundamental malaise which various governmental regimes in Nigeria have grappled with is corruption. In fact, the ubiquity of the phenomenon in the country is not in doubt, neither are its attendant negative consequences. Corruption has become the bane of good governance and democratic principles and practice, the propagation and perpetuation of sound ethical values and the observance of due process both in formal and informal organizations, official and unofficial quarters, in business ventures and in everyday life. Current ratings of Nations on the corruption table shows that Nigeria is among the most corrupt nations in the world. The continued failure of successive regimes to reduce the phenomenon to its barest minimum despite various efforts made, depicts that there is a fundamental lacuna that exist (both in theoretical approach and in practice) in the understanding of the mechanics and the social dynamics of the phenomenon, hence the solutions proffered and actions embarked upon to solve the problem so far are either feeble or have out rightly failed. There are several challenges that confront one who wants to interrogate corruption. One of such challenges is to discover the theoretical endeavour and hence remedy that is most suitable to explain the phenomenon. Thus, the paper argues that corruption in its entirety should be interrogated through the prism of Richard Emerson's Power-dependence genre of ***Social Exchange Theoretical Approach****. First, this theory has the capacity to account for the ubiquitous nature of the phenomenon and second, to locate it within the context of relationships, dependency and the proximity of actors to power in everyday life. The paper further posits en passant that corruption cannot be understood outside these variables in any geo-political and ideological clime. The paper concludes on the note that this theoretical approach is not only relevant but should be adopted to rethink and restructure the strategies to deal with the problem of corruption in Nigeria.*

Corruption and Governance in a Plural but fractured Society: The Case of Nigeria

Justin Ikechukwu Onuoha
Dept of Sociology
Abia State University

Corruption has come to be identified as phenomena that have variously affected most societies of the world. The nature and forms of corrupt practices vary from culture to culture depending on the beliefs and moral orientation of the particular culture or society.
This paper examines the impact of value-erosion governance and corruption in Nigeria as a result of the plural and mal-integrated nature of the Nigerian nation-state. Though some scholars limit corruption to official breaches, this paper tries to look beyond official actions or beaches to explore other forms of corruption. It further tries to find out the role of value erosion and ethnic pluralism on the continuing growth of the phenomenon of corruption in a fractured society like Nigeria. It further argues that apart from mal-integration resulting from the colonial experience of the nation-state, that corruption is also an outcrop of the integration of Africa into the world capitalist system without proper capitalist development thereby resulting to "dependent capitalism" and the emergence of the comprador class that live in affluence. It also argues that the norm of corruption can only be contained with change in our value orientations and government institutions charged with graft war rising up to the occasion. This can only happen however, if the graft fighters are men of integrity and without their fingers in the cooky-jar.

Key words: corruption, governance, plural, fractioned society, value erosion and mal-integrated

Corruption and Development in Nigeria: An Assessment of Chronic Poverty

Karimu Aliyu (Phd) and Muhammad Tasiu Dansabo
Department of Sociology
Nasarawa State University, Keffi / Usmanu Danfodiyo University, Sokoto
Email: tasiud@yahoo.com
+234 8065415904

There is no doubt that Nigeria is engulfed in a web of chronic poverty, which affects its performance in the development arena (dansabo, 2011). The country has all it takes to develop but unfortunately it could not due to the complex nature of the country's social problems. The country is endowed with vast agricultural and natural resources, and has a relatively important industrial sector (48% of the gdp in 2001), compared to other West African or sub-saharan countries (less than 30%). The recent human development index has placed Nigeria among the 20 poorest countries in the world. It is estimated that up to 70% of Nigerians are living below poverty line. Nigeria has been branded by the international community as the second most corrupt nation in the world. For three consecutive years, 2000, 2001 and 2002, it has maintained that unenviable position. The rating came up as a consequence of several failed attempts by the obasanjo's administration to wipe out corruption and poverty or reduce them to a tolerable level in the polity. It is absolutely frustrating when one realizes the immense potentials in Nigeria. Twelve years is enough time for any administration to sort out the fundamental problem of the country (poverty). All the recent poverty alleviation and development programs and initiatives are geared toward realizing the number one (1) millennium development goal (mdgs), which is to eradicate extreme poverty and hunger by the year 2015. More than half way to the year 2015 deadline to the target of mdgs, these policies and programs are judged to be unsatisfactory and inadequate in meeting the mdgs. This therefore, necessitates the need for an elaborate study to critically assess the interplay between corruption, development and chronic poverty in Nigeria.

Key Words: corruption, development, chronic poverty, Nigeria, Millennium Development Goals Mdgs

Corruption and Women in Government: An Examination of some past Political Office Holders in Nigeria

Adebimpe A. Adenugba
Department of Sociology
University of Ibadan
Email: bimpeadenugba@gmail.com

Corruption is a universal epidemic which is eating deep into the fabric of the society. It is a global phenomenon that cuts across all the facets of the society: political, economic, social, educational, health and so on. While corruption seems to be more entrenched in the less developed world, developed economies cannot be exempted from this vice. This paper looks at the issue of corruption from the gender perspective with focus on women in public offices using Nigeria as a case study. The paper sets out by conceptualizing corruption, laying particular emphasizes on political corruption as its major thrust. The paper presents contrasting views of writers on the issue of women and corruption. While some writers assert that if women have more representations in parliament and public offices there is tendency to have low level of corruption, others disagreed with the view that gender played a predominant role in corruption and claimed that it was differences in attitude rather than differences in gender. The paper argues that though some women who have held public offices in Nigerian have been alleged to be corrupt but some have equally distinguished themselves in their callings. The paper concludes that females like their male counterparts are susceptible to corruption but the frequency is higher in males than in females. The paper recommends that women should be given more opportunities considering the fact that a lot of them have excelled in their political offices compared to those who have been alleged to have derailed.

Word count: 249
Keywords: corruption, gender, government, political, Nigeria

Challenges of ICT Application in Nigerian Banking Organizations: A Study of New and Old Generation Banks'

ANIGBOGU Kingsley C.
Department of Sociology/Anthropology
Nnamdi Azikiwe University, Awka
jkseven2003@yahoo.com

Banking organizations have historically stood out as essential services providers. As a means of coping with the demands the information-intensive nature of the banking system, modern banks increasingly employ information and communication technology (ICT) for many banking operations. In Nigeria the looming cashlite society, has further intensified the drive by banks to equip themselves with high-tech ICT. Conversely, because of the realism that Nigeria is still globally categorized as a developing nation, this study focuses on challenges of ICT application in the Nigerian Banking System. Data were collected through a survey, conducted among employees and customers of randomly selected, new and old generation banks' in south-eastern Nigeria. Analysis reveals that security and fraud issues associated with e-banking, ranked highest among challenges confronting ICT application in banks. Specifically, 28.8% of bankers view security and fraud as a major problem. There is also no significant difference ($X^2 = 6.572$, df=10,p = 0.765) between the study organizations, with regards to views on ICT based challenges in the banking system. Since this state of affairs would greatly hinder the success of the proposed cashlite Nigerian society, the study recommended that banks and other stakeholders in the sector must work in synergy to prevent security breaches in e-banking operations.

Key words: banking organizations, cashlite society, e-banking, ICT, Nigeria

Redressing Security and Crime in Nigeria through Traditional Yoruba Social Values and Cultural Practices

Mrs. Jegede, Lucy Iyabo
Department of Sociology
Ekiti State University
PMB 5363,
Ado-Ekiti, Nigeria
iyabest01@yahoo.com
+2340839140118

Security to live and properties in Nigeria at the moment is frustratingly appalling. The situation is so tense that citizens sleep with their eyes open praying for day break as each day passes by. No one is sure of the next victim of bomb blast or criminal attack by hoodlums. The future of the nation looks bleak because of these disturbing problems. The pre-colonial traditional societies were peaceful despite the different Kingdoms that existed irrespective of their cultural and social values and crime control mechanisms were effective, this could be attributed to the strong adherence to social and cultural values in place. Within the Yoruba indigenous communities, hard work which was highly esteemed was inculcated through socialization process and societal norms and values were communicated through indigenous music, myth, folklores and taboos. The parental practices of grooming children to embrace hard work as the key to success are gradually waning if not dead already. No doubt Nigerian governments have made some effort to redress crime and security problems within the society, but are the measures really effective? Hence this paper attempts to provide an appraisal of the Yoruba indigenous traditional social and cultural values as antidote to security and criminal problems in Nigeria.

Keywords: security, crime, bomb blast, indigenous communities, social values

Nigerian Women in Political Leadership Position and Corruption

Ajede, Salmat Atinuke
Sociological Studies Department
Tai Solarin University Of Education
Ijagun, Ijebu-Ode, Ogun State

Making Nigeria free of corruption remained integral to the achievement of sustainable development for the country. This is because the outcome and consequences of corruption such as slowed economic development, misallocation of government resources, inequalities, poverty, embezzlement and recently, disasters have been major drawbacks to Nigeria's development drives. Government and political leaders must therefore sustain momentum towards a corruption free Nigeria. However, achieving the above feat, has been almost impossible as most of the country's political leaders as been major perpetrators of the evil acts of corruption.

More shocking is the recent high level involvement of women in corrupt practices, a domain that was hitherto associated with the male gender. Cases of women in top bureaucratic and top political position involving in one form of corrupt practices or the other have become rampant. Against this background the study attempt to discover if there exist a link between the increasing representation of women in governmental positions and their propensity to be corrupt as against the earlier assumptions that the promotion of women in public life can serve as an effective anti- corruption strategy(World Bank, 2001,2004). Within the Nigerian context, women been more trustworthy and less prone to corruption still need to be further interrogated in view of recent happenings.

Documentary sources of data and reports generated from cases handled by the Economic and Financial Crimes Commission, EFCC, were utilized for the study. Results show that the concept that women possesses greater integrity remained questionable in Nigeria because women's opportunities to engage in corruption were so limited in the past.

Word Count:- 259
Keywords:- Women, Political leader, Corruption, Development, Opportunities

Mother's Marital Status and Criminality Outcome in Children

Ntoimo, L.F.C.; Odusina, E.K. and Ikuomola, Daniel A.
Joseph Ayo Babalola University, Ikeji-Arakeji, Osun State/
Ondo State University

The increasing rate of crime in Nigeria has been associated with loss of core social values such as hardwork, integrity and transparency. In the traditional African setting, mothers are expected to be vanguards of standard socio-religious values as well as agents of transmission of such values to children. The status of mothers is therefore very vital in understanding susceptibility to criminal behaviour in children. Some past studies conducted in other countries link single-mother family to children's inclination to crime and delinquency This study, therefore, examines the link between mother's marital status and criminality outcome in children in a Nigerian setting; considering that most single mothers in Nigeria are exposed to a wide range of social support networks that bridge any gaps in the socialisation of children by lone mothers. Primary data were obtained from 496 male inmates of Medium Security Prison, Ile-Ife, and Nigerian Prison, Ilesa, Osun State, Nigeria. The inmates comprise 148 convicted persons and 248 awaiting trial. Structured questionnaire was used to investigate the relationship of mother's marital status and criminality outcome in children. This study contributes to knowledge of practical interventions at the family-level to curb the rate of crime in Nigeria.

Word count: 195
Keywords: mother's marital status, crime, children, single mother, behaviour outcome

Insecurity Mantra: The Paradox of Nigerian Growth and Development

Kingsley U. Omoyibo (Ph.D.)
Department of Sociology and Anthropology
Faculty of Social Sciences; University of Benin
Benin City, Edo State, Nigeria.
E-mail:ufuomaomoyibo@hotmail.com
Tel: +234-803-3542467

The title of the paper is concise, unambiguous but very broad. This is because the issue of insecurity permeates all aspects of human endeavor and serves as a fundamental panacea to any society's growth and development. More so, it is tied to every society's social, political, economic and cultural growth. Consequently, the paper addresses the fundamental issue of the "management of insecurity" and its impact on national growth and development by taking a paradoxical perspective of the Nigerian context within the globalized world. Thus, in all entirety, the issue of security is now becoming a policy mantra to every existing nation.

Nigeria's Cobweb of Corruption and Path to Underdevelopment

Nurudeen Alliyu Ph.D
Sociology Department
Olabisi Onabanjo University
Ago Iwoye, Nigeria
octomay07@yahoo.com
+2348035550187

Corruption in Nigeria has grown slowly from the time of independence and it has surely taken over Nigerians public and private spaces in the last five decades with compelling evidences to show first among the legislative, the executives and recently the judicial arms of government as well as the unexpected quarters in the private sectors such as the Stock Exchange. The paper highlights several factors and institutions in Nigerian society that has helped to sustain and entrenched corrupt practices by government officials and high profile private sector participants. The institution identified here are regarded as eaters of corruption proceeds around which a cobweb of corruption has been weaved by the corrupt public/private individuals to create a network under the control of the grandfather-spider of corruption (The Federal Government); the father-spiders (the state government) and the children- spider (the local governments spread across the Nigerian society). The paper draws strength from my active participation in the political process in the last five years and concludes that the over centralisation and the control of means of survival by the grandfather spider has weakened almost all major institutions in the Nigerian society; created a Master-Servant, Lordship and Serfs relationship, which if not re-structured will continue to sustain corruption in Nigeria and perpetuate further the development of under development of the Nigeria scale and society.

Problems and Implications of Irregular Immigrants and Porous Border Routes on Nigeria National Security

Nwangwu, Chukwunwike N.
Department of Sociology/Anthropology
Nnamdi Azikiwe Uniuversity,Awka

Nigeria is a central destination for many immigrants in the West African region thus serves as host for so many citizens of African countries. Majority of these immigrants are irregular because they lack legal status or have overstayed their permission in their host country. Some of these irregular immigrants are involved in a lot of criminal activities like armed robbery, religious disharmony, prostitution and terrorists operations which compromise our national security. The trend has been sustained because of the porous and notorious border routes with Niger, Chad, Cameroun and Benin Republic. Cross-border criminal activities like illicit trafficking of dangerous weapons, influx of militant groups obviously undermine good governance and threat our national security. In this paper, the problems of irregular immigrants and porous border activities and its implications on Nigeria national security are critically examined. The paper recognizes that although the Nigeria government is making efforts to secure our border by installing border plazas and high-tech immigration management equipment, it needs to do more by employing a holistic approach to the problem. The paper thus recommended, among other things that strategic stakeholders such as community leaders, traditional rulers, youth leaders, community policing of the communities along border routes should be mobilized and engaged to monitor their borders so as to close ranks on these irregular immigrants that are threatening our national security.

Health Sector Reform Agenda in an Insecure Nigerian State: Issues, Problems and Prospects

Nwankwo, Ignatus Uche Ph.D. & Okafor. Nneka Ihuoma
Department of Sociology/ Anthropology,
Faculty of Social Sciences
Namdi Azikiwe University, Awka

The Nigerian state is confronted with several health challenges such as high morbidity rates arising from prevalence of communicable diseases; improper disposal of solid wastes and other forms of environmental pollutions, inadequately distributed and poorly equipped health institutions, high child and material mortality figures; and generally poor quality but unaffordable services etc. In response to these challenges, government has instituted health sector reform as a key strategy to ameliorate the problems. In view of an equally worrisome security challenges in the country such as Boko Haram insurgence, kidnapping, politically and economically motivated assassinations, and inter- community conflicts etc fears are expressed as to whether the health reform agenda will remain on course and undrailed from its objectives. This review paper therefore, examines the link between health and insecurity with reference to how Nigeria's pursuit of health reform agenda is affected by rising state of insecurity of lives and properties in the country. The paper x-rayed issues and problems related to insecurity particularly its impact on the health sector. We concluded on a note of hope that prospects of achieving health reform goals are high if dialogue is embraced by dissenting groups. Economic empowerment through employment and public enlightenment are other strategies earmarked in the work.

Insecurity and Right to Health of Nigerians: A Critical Appraisal

Nwankwo, Ignatius Uche, Ph.D.
Department of Sociology/ Anthropology
Nmamdi Azikiwe University, Awka
Email: iunwankwo@yahoo.com
Phone: 08037117349

The worsening state of insecurity of lives and property in Nigeria is a major source of concern to a both Nigerians and the international community. The effects of insecurity on socio-economic activities and psychic or overall functioning of Nigerians is tremendous. This review paper critically examines how insecurity affects right to health of Nigerians defined in terms of access to acceptable and affordable health service at fully equipped, staffed, and functional public primary health institutions sited close to their doorsteps. Anchored on the structural strain and social anomie theories, the paper argues that insecurity negatively undermine pursuit of right to health of Nigerians. It recommended the use of dialogue to check rising threats to lives and property across Nigeria. Institution of economic empowerment, employment and social reorientation programmes by the government was also canvassed to calm aggrieved and unemployed youths. The paper concludes that it is only in an atmosphere of peace and security that right to health of Nigerians will be successfully prosecuted and realized.

Analysis of Corruption and Corrupt Practices in Nigeria

NWOGU Godwin Ayodeji
Department Of Adult Education
University Of Ibadan, Ibadan
E-Mail: Ayodejinwogu@Yahoo.Com
Phone: +234-8035483585

This paper examines the analysis of corruption and corrupt practices in Nigeria. The paper is divided into five sub areas. The first aspect attempted a comprehensive meaning of corruption as a concept. The second aspect discusses classification of corruption with a view of determining the forms of corruption in Nigeria, while the third aspect critically takes a panoramic overview of possible causes of corrupt practices in Nigeria. However, the fourth and fifth aspects discuss the costs of corrupt practices and Nigerian leaders with strategies adopted to curb corrupt practices from 1966 till date respectively. The paper concludes with a general recommendation that to have a better Nigeria, corruption can only be eliminated if and when the civil society (population) decides that it will no longer tolerate corruption.

Keywords: analysis, corruption, corrupt practices

Cryptography: A Network Security Tool

NWOGU Uchechukwu
Dept. of Computer Science
Federal Polytechnic, Nekede
P.M.B 1036, Owerri,
Imo State
E-Mail: uchenwogu@gmail.com
Phone: +2348039358788

Security and confidentiality are very important for electronic communication and e-business. As we tend towards a more and more computer-centric world, the concept of data security has become an issue of paramount importance. So many network security threats abound now, such as eavesdropping, server impostor, host impostor, man-in-the-middle attack, denial-of-service attack and so on. Network security measures are needed to protect data from its transmission to reception. Cryptography plays a vital role in network security as it allows two parties to exchange information over a secured channel; and even when intercepted by an impostor, the data become unintelligible to the impostor. This paper sets out to carefully identify some network security threats available and also to review and analyze the various cryptographic techniques available to curb the menace of these threats. This work is a library research based on secondary sources of data and qualitative analysis. Finally, the paper will make recommendations based on the analysis of the techniques involved in cryptography.

Keywords: *cryptography, network, security*

Rural-Urban Migration and National Development in Nigeria

Obasi, O. Oko Ph.D.
(Chief Lecturer/Associate Professor)
Department of Social Sciences
Federal Polytechnic, Nekede, Owerri
Imo State, Nigeria.
E-mail: drobasio@yahoo.co.uk.
Phone: +2348037107144

This paper sets out to analyse the implications of rural-urban migration on the development of Nigeria. It begins with an overview of the concept of migration, highlighting, among other features, such types as intercontinental, international and intranational migrations. It discusses the economic, social, political and geographical causes of migration. The paper traces migration in contemporary Nigerian society to the colonial pattern of development which gave rise to a dual economy characterized by developed urban towns and undeveloped rural enclave. Highlighting some positive and negative effects of rural-urban migration on both the rural and urban communities and, by extension, on the nation's development, the paper argues that rural-urban migration is not all "evil" as it is being portrayed by many writers. The paper states that rural-urban migration is an inevitable feature of national population and development dynamics and that, like the two faces of a coin, none of the two communities can do without the other. It therefore recommends, among other measures, the conceptualization and integration of this form of migration into national development planning processes, with rural areas receiving as much attention as the urban towns in the allocation of development resources ranging from social and political to economic ones.

***Key words**: rural-urban, migration, national, development*

Socio-Cultural Root of Corruption in Nigeria: A Sociological Analysis

OBASI Otuu Oko Ph.D
Dept. of Social Sciences
Federal Polytechnic, Nekede
P.M.B 1036, Owerri
Imo State
E-Mail: drobasio@yahoo.co.uk
Phone: +2348037107144

Corruption has been widely acknowledged as the bane of the Nigerian society. In its pervasiveness, it transcends age, professional, ethnic, religious organizational sex and geographical boundaries and has eaten deep into the fabrics of every sector of our national life. It is the major cause of failure in our national affairs ranging from leadership through politics to business and sports. This paper sets out to analyze the socio-cultural root of corruption in Nigeria. It examines the problem from various theoretical perspectives and in the context of socio-politico-economic dynamics of the country, highlighting its various forms, the socio-cultural factors that engender and sustain it and its consequences on the nation. This work is a library research based on secondary data and qualitative analytical techniques. The major thesis of the work is that corruption is a "social fact" and the product of a dysfunctional social structure. On this premise, the work recommends, among other measures, a re-engineering of some aspects of our socio-cultural system.

***Keywords:** Socio-Cultural, corruption, sociological, analysis*

Between Unemployment and Deviant Behaviour: Re-emphasizing the Theory of Anomie in Preventing National Insecurity

ODULAJA Ayorinde Lateef
Department of Sociological Studies
Tai Solarin University of Education
Ijagun, Ijebu-Ode
Ogun State

The most pertinent desire of the government at all levels in Nigeria today is security of lives and property, especially in the face of challenges posed by Boko Haram insurgence. This paper examines the relationship between unemployment and deviant behavior, re-emphasizing the perspective of anomie as the theoretical basis to explain response of Nigerians to the existing socio-economic and political conditions. The issue of increase in insecurity today as a product of deviant behavior is discussed as a reflection of disjunction between the socially approved means and socially approved goals of our society. Moreover many young Nigerians have resorted to a situation of a man in cul-de-sac, thereby pushing them into criminal behaviour detrimental to the much desired national security. Creation of employment from the grassroots is key to preventing deviant act, and this is a responsibility of all. However, the government has a major role to play; this major role is the pivotal pillar on which other means hinge for a reconnection between the means and success goals of our society.

Keywords: unemployment, deviant behaviour, boko haram insurgence, anomie, national security

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Odulaja Ayorinde Lateef
Department of Sociological Studies
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Keywords: Unemployment, deviant behaviour, boko haram insurgence, anomie, national security

Leadership and Corruption in Nigeria

Oduwole T. Adebowale
Lecturer, Department of Sociology
Faculty of Liberal Arts, Houdegbe North American University
Cotonou, Republic of Benin (PhD Student)
Lagos State University Ojo, Lagos State Nigeria
and
Dr. Fadeyi O. Adebayo
Associate Professor of Sociology
Department of Sociology
Lagos State University
Ojo, Lagos State, Nigeria

Leadership and corruption are the two phenomena that have crippled Nigeria's growth and sustainable development. Infact: failures in other domains and institutions are traceable to poor leadership and corruption. It is rather unfortunate that leadership selection process in Nigeria takes imposition pattern, directly or indirectly. Mediocres are either selected or imposed on the masses; the product of such selections turns, out to be a burden to the nation as such imposed leaders are usually not prepared for such leadership positions.
The paper examines corruption and leadership as two disparate phenomena sociologically. Essentially therefore, this paper describes the causes of corruption, poverty and their impact in Nigeria. Worrisome is the fact that leadership selection in Nigeria is made along ethnic and primordial sentiments. Corruption, mutual suspicion amongst the ethnic groups, monetization of the electoral process, rigging and various forms of election violence are some of the problems which impinge on the emergence of quality leadership in the country, the paper argued. The paper concludes that the imperative of societal values for addressing issues in Nigeria is long awaited. The strongest recommend ion of the paper is the need to seriously reinvigorate our social institutions to be functional and re-orientate positive societal values with; a view to charting new ways of redressing these cankerworms. In the absence of these, the nation will continue to lack quality and visionary leadership and corruption will remain unabated.

Keywords: leadership, corruption, social institutions and societal values

Key words: operational environment, training, challenges, prevention, crime
Word count: 184

Corruption, Insecurity and Nation Building: A Sociological Evaluation

Oguchialu U. Opara
Directorate of General Studies
Federal University of Technology, Owerri
chibaby172003@yahoo.com

The condition –sine-qua-non for any country to progress, develop and advance positively so as to be able to measure up or keep pace with the inherent changes of the post modern world is the existence of security and morality. Where corruption and insecurity exist, then backwardness and under development will characterized that body or country. Any country that enjoys security and a high degree of moral rectitude must develop and make meaningful impact in the contemporary world. The Nigerian nation is currently experiencing serious problems of local terrorism and unpatriotism, in addition the pervasive predicament of corruption. Hence, this paper explores inter alia, to x-ray the problems of corruption and insecurity as the bane of nation building in the 21st century. Which way Nigeria?

Key words: Corruption, Insecurity, Nation building, Morality.

Theoretical Dimensions of Social Values and Stable Society, Insurgency and Counter-Insurgency

Oduwole T. Adebowale
Lecturer, Department of Sociology
Faculty of Liberal Arts, Houdegbe North American University
Cotonou, Republic of Benin. He is also a PhD Student
Lagos State University, Ojo, Lagos State, Nigeria
and
Dr. Fadeyi O. Adebayo
Associate Professor of Sociology
Department of Sociology
Lagos State University, Ojo, Lagos State, Nigeria

The task of this study is to examine how negative social values, political and socioeconomic variables influence insurgency and counter-insurgency. The paper is anchored on three sociological paradigms/perspectives to explaining dimensions of social values and stable society. Conflict paradigm describes the inequalities that exist in all societies around the globe. Every society is plagued by inequality based on social differences (social, economic, political and coercive power) among the dominant group and all of the other groups in society. Functionalist paradigm argues that the social structure is responsible for all the stability and instability, attempting to maintain social equilibrium among all of the components of society. On the other hand, symbolic interactionism describes society as small groups of individuals interacting based on the various ways that people interpret their cultural symbols such as spoken, written, and non-verbal language. Our behaviour with and among other people (our interaction) is the result of our shared understanding of cultural symbols. This paper logically and theoretically employed the three paradigms to explaining social values and what constitute stable society considering the multi-ethnic complexity nature of Nigeria. The paper affirmed that the systemic failure of people in power with so many options available advertantly or inadvertently choose repression as a method of rule. Insurgency is the resultant effect and counter-insurgency to retain their hegemony.

Insurgency is an internal threat that used subversion and violence to reach political ends. Conversely, counter-insurgents seek to defeat insurgents and address core grievances toy prevent insurgency's expansion or regeneration.

The paper addresses the dynamics of upsurge of insurgency, which is highly unprecedented, that has engulfed the country in recent time.

The paper vehemently asserted that understanding an insurgency's motivations, breadth of activity and support, and core grievances is essential to successful stable society. The strongest recommendation of the paper is the need to assiduously reinvigorate our social values and functional social institutions with a view to charting new positive social values in Nigerians and transform Nigeria to a stable society.

Keywords: *paradigms, social values, stable society, insurgency and counter-insurgency*

Religious Values, Religious Institutions and Security in Nigeria

Oduwole T. Adebowale
Lecturer, Department of Sociology
Faculty of Liberal Arts, Houdegbe North American University
Cotonou, Repbulic of Benin. He is also a PhD Student
Lagos State University Ojo, Lagos State Nigeria
and
Dr. Fadeyi O. Adebayo
Associate Professor of Sociology, Department of Sociology
Lagos State University, Ojo, Lagos State, Nigeria

Religion is a social diachronic of special interest that has orchestrated unbridled internecine conflicts and insecurity in Nigeria. The thrust of this paper was propelled by the ferocious and colossal eruptions of religious programmes occasioned by extreme display of religious fanaticism and intolerance. In addition, a sporadic unprecedented quantum of self-acclaimed "men of God", a catalyst for commercialization of religious institutions are fast eroding religious values and thereby endangering high propensity of insecurity in our society. Our search light was then focused on various related issues including, the historical development of religion in Nigeria, the various factors that have caused religious fanatism and violent conflicts in Nigeria and its implications. The implication of disenchanting religious values, desecrating religious institutions thereby under pinning insecurity and the need for solutions to these anomalies in Nigeria. The paper argues that the most crucial factors that have occasioned religious fanaticism and insecurity in Nigeria include religion itself, diverse interpretations of doctrines within the same religion, aggressive evangelism, poverty, a consequence of religious mediocres - "men of God" devouring their prey among others. The consequences of lack of religious values, retrogressing religious institutions are the reckless destruction of men and material. The issue of secularity in multi-ethnic and religions in Nigerian society was discussed.
To effectively address religious values, religious institutions and security in Nigeria, the study advocates poverty alleviation, secularism, adequate security apparatus (both manpower and technological mechanism) and institutionalization of all functionaries of the society.

Keywords: religious values, institutionalization, functionaries and security

Challenges Faced by Community Oriented Policing Trainees in Nigeria

Ogadimma Chukwubueze ARISUKWU
Department of Sociology University of Ibadan, Nigeria
E-mail: collinsabu2000@yahoo.com
and
Dr Rasheed Akanji OKUNOLA
Department of sociology university of ibadan, nigeria
E-mail: mayeloyecaliphate@yahoo.com

Community oriented policing training prepares the police trainees on how to partner with the public in crime prevention and control in Nigeria. The trainees after leaving the training grounds still find it difficult to integrate with their colleagues and members of the public in crime prevention and control in Nigeria. The crisis of theory and practice of community oriented policing in Nigeria emerges as the trainees are confronted with both organizational and environmental obstacles in the field. The training of community oriented policing officers need not be in isolation of the operational environment after training.
This study unveiled some of the challenges and difficulties experienced by community oriented policing trainees after the training in Nigeria. The study utilized both qualitative and quantitative methods of data collection and analysis. The gap theory of George J. Thompson was adopted to understand the effects of police interactions with the public after training in community oriented policing in Nigeria.
The study revealed some of the challenges faced by police trainees after community oriented policing training in Nigeria and recommended adequate posting and monitoring of the police after training.

Value System and the Challenges of Curbing Corruption in Nigeria

OGUNDANA Folakemi* and Peter S. OGUNDANA**
*Department of Sociology, Ekiti State University, Ado–Ekiti
**Department of Demography and Social Statistics, JABU, Ikeji-Arakeji
Tel: +234-8035792784/+234-33552619

Corruption is a global phenomenon but more endemic in the developing countries. Nigeria, for instance was ranked 2nd to Bangladesh in 2001; 142nd out of 163 nations and 134th of the 178 countries evaluated in 2007 and 2011 respectively (Transparency International Annual corruption index). The prevalence of corruption has not only dwarfed Nigeria in the committee of Nations but had constituted a major impediment of real and true National development. Recognising the negative effects of corruption in the society, therefore, governments since 1975, had continually made attempts to curb its menace among other acts of indiscipline. As laudable as these efforts are, corruption has been far from decline in the country. Indeed it has become institutionalized to an extent that it is almost unavoidable in Nigeria. If the battle against corruption is to be won successfully, however, the root cause(s) must be tackled. Chief among these is value system, which constitutes the theme of this paper. It thus examines the Nigerian traditional value system, its distortion and the consequences for corruption and its control in Nigeria.

Indeed the Problem with Nigeria is how to spend Money: Evaluating Macro Level Corruption in the Oil Industry

Okinono, Otega
Department of Sociology and Psychology
Delta State University, Abraka, Delta State, Nigeria
E-Mail:tegsluv@yahoo.co.uk

Decades ago, General Yakubu Gowon was credited with statement that Nigeria has so much money that the problem was how to spend it. While many saw that statement as significantly reckless, it should be noted that a critical analysis has revealed some level of vindication of the Retired General. This work therefore is a critical evaluation of the macro level corruption in the oil sector which holds the key to national development and the future of Nigeria. Available facts have shown monumental fraud albeit corruption in a sector that has generated so much common wealth that would have repositioned Nigeria on the fast lane of development but for corruption, mismanagement and irrational ordering of priorities. Nigeria is therefore faced with the problem of how to spend her wealth even till now. The study employed a historicist approach and a content analysis of data that were gathered from secondary sources and arranged in a logical form to firm up the social science research posture of the work. Useful recommendations were offered to lift the nation out of this man made development quagmire.

Gender and Food Insecurity in Urban Household in Lagos State: Analysis of Coping Mechanism Adopted

OLABISI S. Yusuff
Lagos State University
E-Mail:soyusuf@yahoo.co.uk
Tel: 2347030386279

Food security is broadly defined as access by all people at all times to enough food for an active and healthy life. Food insecurity exists whenever the availability of nutritionally adequate and safe foods or the ability to acquire acceptable food in socially acceptable ways is limited or uncertain. Food insecurity is an issue that is growing in the same proportion to efforts being put in place to combat. The focus of this paper is to examine the issue of food insecurity in terms of accessibility to food, availability of food and the use of food among gender. Access to quality food was not the problem but rather affordability, and this limited most people to consuming lower quality food items. This established the existence of food insecurity in the area and necessitated the engagement of coping strategies by the people. To achieve the aim of this study, qualitative and quantitative methods of data collection will be employed. The qualitative data will be analysed through ethnographic summaries and content analysis, while quantitative will be analysed using descriptive and inferential statistics. It is hope that the data generated will be useful in proffering solution to food insecurity among gender

Key words: food insecurity, gender, household coping strategies, urban, Nigeria

The Psycho-Social Cost of Insecurity to the Health and Wellbeing in Nigeria

OLAGBEMI Akinola Andrew (M.Sc, LL.B)
Department of Sociology,
Lagos State University, Ojo
olagbemiandrew@yahoo.com
234-8033224795

The present security challenges in Nigeria in recent times is no doubt talking its toil on the health and general wellbeing on different categories of residents in the country. This presentation though exploratory and discursive in orientation, it is not contemporary and topical issues to be addressed. Specifically, the focus of the paper is aimed at highlighting and discussing how corruption and degree of insecurity is causing undue health challenges on the wellbeing of the citizen. The paper starts with the identification of some of the probable causes and dimensions of insecurity between (1999 to date) covering the present democratic periodisation in Nigeria. The second aspect will apply two theoretical positions in explaining the central issues in the paper. The third section will identify and discuss indepth how the current spate of insecurity tend to aggravate the tempo of some minor and life threatening diseases which in turn affects the health status of the people. The final section will be concerned with various solutionist and dimensions on how to curtail the spate of insecurity in the country before concluding the presentation.

Keywords: psycho-socio, health, wellbeing, insecurity, Nigeria

Zangbeto Rituals: A Community Security among Ogu of Badagry

OLARINMOYE Adeyinka W.
Lagos state university
Department of Sociology
E-Mail address :arotoge@yahoo.com
Tel:- 08083440526

This study focuses on Zangbeto rituals as a community security among Ogu of Badagry. The aim is to find out whether Zangbeto rituals as a social security are still relevant today s was in the past. This study becomes imperative because of influx of western values through education, globalization, and social networking. To achieve the aim of this study, a qualitative method of data collection would be adopted. Focus group Discussions, in depth interview , key –informant interview and observation will be utilized . Information collected will be subjected to content and ethnographic analyses. It is hoped that the data collected will be relevant in policies making.

Keywords: community security, Zangbeto, rituals, Ogu Badagry

Youth Restiveness, National Security and Entrepreneurial Orientations in Nigeria

AKANLE Olayinka and OLADOSU Olukunle Babafemi
Department of Sociology
Faculty of the Social Sciences
University of Ibadan, Nigeria
E-mail: yakanle@yahoo.com, yk.akanle@mail.ui.edu.ng.
Telephone No: +234-8028492216

Conflict and security concerns are integral part of every subsisting human society. This is regardless of the size and level of development. When conflict and insecurity become so endemic and definitive of any society to the extent that peace becomes increasingly difficult and synonymous with national identity, there is a problem and the society may be heading towards anarchy and disintegration. This is certainly the case in Nigeria. Conflict, insecurity and restiveness have become so endemic in Nigeria to the extent that Nigeria is commonly known at home and internationally as a crises and insecurity ridden nation. To demonstrate this, the federal government of Nigeria has earmarked at least one-third of its national budget for the year 2012 for security and conflict management. If the real dynamics and trajectories of the Nigerian conflict and insecurity are not understood however, the budget provision and other resources will be useless ultimately. Unfortunately, most of the drivers and armies of the conflicts and insecurity are youths. It is against this background that this article explored the subject of youth restiveness, national insecurity and the entrepreneurial options in the country. The article was empirical based on data collected through questionnaires, IDIs and FGDs. Important findings were made and useful conclusions reached in this article.

Word Count: 210
Key Words: youth restiveness, national security, entrepreneurial orientations, Ijora Badia, Lagos, Nigeria

Ethnography of Corruption in Nigeria: Between Traditional and Modern Praxis

AKANLE Olayinka
Department of Sociology,
Faculty of the Social Sciences,
University of Ibadan, Nigeria.
E-mail: E-mail: yakanle@yahoo.com
Telephone No: +234-8028492216

Corruption is a formidable impediment to good governance, equity and development. Corruption impedes rational and objective policy formulation and effective implementation. It makes government unaccountable, disorients the populace, breeds political apathy and makes the people politically atavistic and fatalistic even in democracy. Corruption becomes perceived as impossible to eradicate once it is strongly ingrained in the national institutional frameworks and people's psyche over the years as is the case in Nigeria. Over time, people and government implicitly perceive corruption as a normal way of doing business and consequently, resign to fate particularly in modern times. This becomes more dangerous with the ascendancy of concepts like 'the national cake' and 'this is Nigeria anything is possible' among others in contemporary Nigeria. These concepts allude to institutionalization of corruption in the country today. This has made good governance and development difficult even after over a decade of return to democracy and successful transition from civil rule to civil rule. Thus, the country is poorly perceived and negatively rated internationally on corruption and good governance indices with dangerous implications for development and international relations as attempts at fighting corruption in the country have not achieved much. What have been the corruption domains in Nigeria over the years. Linking corruption regimes in Nigeria in modern times and traditional systems, what could be seen and learnt from the trajectories of the traditional and modern era? This paper will, therefore, pragmatically give sustainable pathways to understanding corruption development, existences and tackling in Nigeria within ethnography frameworks. Traditional and modern values, ethos, norms and cultural practices will be qualitatively engaged in manners that would better illuminate the corruption trajectories in Nigeria. This will be with a view to showing lessons that could be learnt, policy and practice lacunae and recommendations.

Key Words: ethnography, corruption, tradition, modernity, Nigeria

Social Values and Prostitution in Awka South Local Government Area in Anambra State, Nigeria

OLI, Nneka Perpetua
Department of Sociology and Anthropology
Nnamdi Azikiwe University, Awka, Anambra State
np.oli@unizik.edu.ng or nnekaoli@yahoo.com

In every society, there are certain cultural values and value systems that guide every aspect of human behaviour. In Nigeria, our value system is in the process of decaying. This may be attributed to alien values of colonialism, imperialism and neo-colonialism. Prostitution which is regarded as a crime against morality, societal standard of right conduct and decency may be traced to western influence and decline in social values. This paper investigated the impact of declining social values on prostitution among females in Awka South L.G.A. in Anambra State. The study adopted strain theory as its theoretical framework. The target population for the study comprises people who are eighteen(18) years and above. Multi-stage sampling technique was adopted in selecting two hundred (200) respondents for the study. Quantitative and qualitative methods of data collection were used in this study. In view of this, questionnaire and in-depth interviews were the instruments of data collection used in the study. Findings of the study indicate that decline in social values, poverty and unemployment are the major factors that influence prostitution. Therefore, the study recommends that all agents of socialization should ensure that our social values are maintained by inculcating these values in our youth. Also, efforts should be made to alleviate poverty and unemployment in our society.

Keywords: social values, prostitution, crime, colonialism, imperialism, neo-colonialism

Human, Economic Resources and Corruption

Ololo Kennedy Okechukwu
Department of Sociology
Faculty of Management and Social Sciences
IBB University Lapai, Niger State
kenololo@yahoo.com
(08036439596)

Nigeria is a developing country where human and economic resources are in abundance. These resources on daily basis need to be tapped and developed to its fullness for optimal transformation of the country. However these resources endowment are still not utilized and developed as expected by present and past leadership in Nigeria because of the prevalent of corruption in all spheres of the social- fabric of the country especially among the political and elite class. This ugly monster called corruption has eaten deep into the fabrics of our social life and is being manifested on daily basis in Nigerian society, hence, its effect to rapid development of the country, as well it reckoning among the committee of developed nations.

Against this background, this paper recommend that human and economic resources could not be effectively utilized except the issue of corruption is tackled holistically through appropriate legislations against corruption and corrupt practices, punishment of corrupt officials no matter how highly placed, dismantling of character of impunity in Nigeria as well as proper channeling and harnessing of abundant human and economic resources for true transformation of the country. This will help in actualizing the vision 202020 and transformation agenda of the present administration.

Unequal Access to Tertiary Education: Implication for National Security

Oludeyi Olukunle Saheed
Sociological Studies Department,
Tai Solarin University of Education, Ogun State, Nigeria
+234(0)8055609725, +234(0)8033318143
Email: oludeyi@yahoo.com, oludeyi@gmail.com

This paper examines the growing rate of unequal access to tertiary education among Nigerian youths and its implication for national security. Although bias has existed during the colonial era, recent events reveal high waves of access-inequality and prejudice. Following the trend of violence, terrorism and insecurity in Nigeria today, this paper contends that youth education, reorientation and empowerment organized through unbiased processes are fundamental requisites for socio-economic, political and national security. The paper argues further that the number of youths who enjoy unrestricted access to tertiary education is unequal to the number of those who find it as privilege rather than rights. A significant number of Nigerian youths are illiterate and resultantly gullible to anti-social cajoles courtesy of rapacious and nefarious political leaders who use them as tools for disrupting the nation's political and democratic stability. This is done through rigging, thuggery, and religious violence which are detrimental to national peace and security. The paper therefore, concludes that there is urgent need for government, educational policy makers and stakeholders to repackage educational priorities in such a way to removing all biases preventing youths, especially the poor, from enjoying educational opportunities. This will help, a great deal, in curbing youth's involvement in activities that are inimical to national security.

Key words: education, youth, inequality, crime, security

Globalization, Cybercrime and the Future of Nigerian Youth

Olufayo OLU-OLU and JEGEDE Lucy
Department of Sociology,
Ekiti State University, Ado-Ekiti
E-Mail: threeolus@yahoo.com
Phone: +2348030796617

Globalization has inflicted a lot of criminal activities on the Nigerian society such that the introduction of internet technology into the system has made the youths imbibe its wrong use. Rather than imbibing technological knowledge for development purposes, the youths are after money making strategies at all cost not minding its negative impact on the society as a whole. The culture of hard work has become an alternative forgone as the youth get acculturated into money making ventures through the internet – tagged "money without sweat".

With the increase in cybercrimes, the future seems bleak with the abuse of the advantages that could be accrued from such technological innovation. People are defrauded leading to the death of many and the demeaning status of the country at international arena. Where then lies the future of the nation. This in the main thrust of this paper. The paper examines the behavioural consequences of cybercrime on the future of Nigerian youth.

This paper relies extensively on primary data employing the questionnaire and interview technique as major research instrument. A total of 791 respondents were randomly selected for the research. They cut across the three senatorial districts in Ekiti State. This was however complemented with secondary data and the results were analyzed using both the simple percentage distribution and the chi-square (X^2) methods. Findings revealed that the youth are daily being indoctrinated into cybercrime activities and are unbending in their resolve to make it (get rich) quickly through easy money making ventures, the hardstand of the government against it notwithstanding, blaming the society at large for their unfortunate omen.

The paper concludes that effort should be mounted to curtail its spread through the creation of employment opportunities for the youth usually referred to as the future leaders of the country.

Influence of Multinational Oil Corporations Programmes on Peace Building and Security Sustenance in Niger Delta

Olufemi Onweazu OKOJI
Lead City University, Toll Gate
Department of Educational Management
Faculty of Education
femiokoji2008@yahoomail.com

The Niger Delta Nigeria consists of nine states that cut across three geo – political zones of Nigeria. The region also accounts for over 80% of Nigeria's Gross Domestic Product. Despite all these assets and abundant resources, the poverty level in the region is so high that about 70% of the communities lack access to clean water, passable roads, electricity supply, educational opportunities and other social amenities. To a considerable extent, the geographical location and the resources of the Niger Delta region compelled the people of the region to a traditional occupation of fishing and farming. With the heavy presence of the oil exploration activities of the multinational oil corporations, this livelihood of the people has been severely destroyed.
The people of the Niger Delta are of the view that with the enormous wealth associated with their oil endowments, there is no justification for remaining at the present low level of development. Hence, the increasing demands by the people for a fair treatment towards the actualisation of their dream of accelerated and sustainable development. These demands have taken several forms of agitations from non-violent to violent mass actions which have resulted in the disruptions of the operations of the multinational oil corporations.
An hypotheses raised for the study will be tested at 0.05 level of significance, this will examine the extent to which multinational oil corporations have maintained peaceful co-existence with the host communities through their various community development programmes.
Key Words: actualisation, community development, resources, oil exploration and resources
Word Count: 239

Religious Values and Corruption in Nigeria- A Dislocated Symbiotic Relationship

OMOLAWAL, Samuel Ayodeji
Department of Sociology,
Faculty of the Social Sciences,
University of Ibadan, Ibadan
E-mail: Omolawal01@yahoo.com

Religion permeates the life of every human being as well as every society throughout the world, and every religion has norms, values and acceptable standards contained in its doctrine. By inculcating in adherents these norms and values, religion is expected to promote social control and acceptable standards in the society, thereby reducing vices such as corruption. Thus religion and corruption are seen as having a symbiotic relationship. Focusing on the Christian religion, this paper argues that the prevalence of corruption in the Nigerian society today is an indication that religion is failing and is losing its potency to correct the vices in the society. It argues further that religion has been bastardized and commercialized to the extent that it is losing its appeal as a promoter of right values and spiritual standing as a result of factors such as quest for prosperity/materialism by adherents and religious leaders, quest for power, victory over enemies; selfish interests, sycophancy and the like, all at the expense of the virtues and moral standards emphasized in the Bible. The paper concludes that not only has religion as an anti-virus failed in its function to cure a virus such as corruption, it has in itself become a citadel of corruption and the paper recommends that governments at all levels, religious leaders, adherents and the entire masses have a big role to play if the fight against corruption in Nigeria is to be successful.

Key words: religion, corruption, Christianity, spiritual values, society

University Of Benin Undergraduates' (Students) Knowledge about Cause of HIV/AIDS, Risk Factors, Symptoms and Prevention

Omorogbe C. Edoghogho and Dr. (Mrs.) Edosomwan E.
Department of Sociology,
Faculty of Social Sciences
University 0f Ibadan, Ibadan.
Omorogbechristie@yahoo.com

The Study examines the University of Benin Undergraduates' (students) knowledge about the cause of HIV/AIDS, Risk factors, Symptoms and Prevention. Data were collected through structured questionnaire. The survey involved 500 respondents from different faculties selected through a multi-stage sampling technique. The study revealed that across all groups and both sexes, more than 5o% of the respondents have good knowledge of the cause of HIV/AIDS, risk factors, and possible symptoms. Poor knowledge of prevention of HIV/AIDS was demonstrated as revealed in the study. Less than 50% of the respondents knew of both the preventive effects of condom and abstinence as the most important behavioral pattern for preventing HIV infection transmission. Worrisome is the fact that accurate knowledge has significantly increased the likelihood of getting infected. The study clearly indicates the need to bridge the gap between knowledge and behavior through vigorous sensitization and enlightenment activities. The paper recommends among other factors immediate institutional distribution of flyers, film shows as well as seminars and workshops for the entire students to enhance knowledge, attitude and curtail sexual practices with respect to HIV/AIDS.

Keywords: HIV/AIDS knowledge, symptoms, risk factors, prevention, undergraduate students, Benin

Minorities–Majorities Agitations and Struggles in Nigeria: Its Consequences on Crime and Criminalities

Omotosho Ebenezer Adegoke
Department of Sociology
Faculty of Social Sciences
University of Ibadan, Ibadan, Oyo State
E-mail: omoeben2004@yahoo.com
Phone: +2348067428248

The frequent monumental resurgence of minorities-majorities agitations and struggles in Nigeria have become a fundamental reoccurring decimal and dominant issue, that has characterized the contemporary intellectual discourse of various scholars; social critics and politicians on the ethnic minority agitation and struggles. These agitations and struggles are majorly centered on the continued dissatisfaction by the ethnic and religious minorities with the distribution of power and resources in the nation. Anchored on conflict theoretical propositions, this paper therefore, posits that minority-majorities agitations and struggles have consistently and continuously contributed to the astronomical and significant rise in the various forms of crime and criminality in Nigeria. It further maintains that, these trends have manifested several latent consequences on security, good governance, political institution, economic activities and growth, human rights, societal and cultural advancement and general co-operate existence within Nigeria. The paper concludes on the note that unless the present administration imperatively addresses the bane of minorities' agitations and struggles and their developmental needs through proactive policies that adopts and adapts equitable and just system of distribution of nation resources and power. The retrogression of Nigerian state into, an Hobbesian state of nature, where life was ***poor, nasty, brutish,*** *and* ***short*** *is inevitable.*

Key Words: minorities, majorities, agitations and struggles, consequences, crime and criminalities

Community Health Security: Disparity in Domestic Debris Management in Residential Areas of Cities Ibadan South Western Nigeria in Perspective

Onyima Blessing Nonye
Nnamdi Azikiwe University Awka, Nigeria

Differential management of domestic debris has implications on health security in cities. Within the last four decades, Ibadan retained the identity which attaches its space with dirtiness. This is a multi-sited and comparative ethnography that employed qualitative anthropological methods as data collection tools, using rational choice model as explanatory framework to unravel covert factors responsible for the protracted dirty identity and poor health management in the city. Respondents were inter-subjectively sampled and interviewed from households in three selected sites based on their unique socio-economic characteristics. Manifest and latent health risks due to differential debris management were unraveled. Dirtiness of Ibadan city is very controversial and engenders counter discourses between natives and non-natives. Ogunpa water channel constructed after the famous devastating flood (omi-iyale) in the 1980s remains attractive for disposal. Ethnographic data reflects disparity in private and public wastes management effort across high, middle and low income residential areas in terms of affordability, accessibility and availability. Study recommends balanced wasted management policy and execution across board in cities. This study carried out in 2010 predicts repeated devastating flood, if recommendations were not implemented, however less than a year later; a more devastating flood occurred on 26th August 2011 destroying lives, properties and rendering residents homeless. Study concludes that dirt is not synonymous to Ibadan identity rather persistent poor wastes management due to poor urban policy and lack of proper public environmental health education, resulting to unwholesome health problems in Ibadan city thereby making attainment of community health security a mirage.

Key words: rationalizing, domestic debris, risks assessment, health inequality and health security

Political Leadership and Corruption in Nigeria: 1999–2012

OTA Ejitu Nnechi, Ph.D, BL and
OKOKO, Charles Okeke, M.A.
Department of History and International Relations
Abia State University, Uturu

Nigeria has an unenviable legacy of large scale-corruption, which has had deleterious consequences on probity and accountability in both the public service and the private sector. The authority of the state to handle this hydra-headed monster has been progressively weakened due to a variety of causes. Positive and responsive political leadership that would ordinarily be expected to set-up and sustain the mechanisms for accountability and transparency in Nigeria is lacking. Since the country's fourth experiment in democratic governance began in 1999, anti-corruption agencies such as the Independent Corrupt Practices Commission (ICPC) and the Economic and Financial Crimes Commission (EFCC), which were established to stem the rising incidences of corruption, have been mere toothless bulldogs. One reason for the lacklustre performance of these and similar agencies is the fact that political leadership in Nigeria is itself an epitome of corruption. Huge amounts of money have been misappropriated by political leaders and office holders. Though indicted most of the time, very few convictions have been recorded against these politicians who have continued to plunder the nation's treasury. Bad political leadership and the attendant sour image of Nigeria have continued to affect her international credibility. To reclaim her pride of place in the comity of nations, the Nigerian government has to seriously and systematically punish those who have plundered and mismanaged the citizen's commonwealth since 1999. in addition, the present culture of corruption should be replaced with a legacy of accountability and the venality of the political class put in check through a re-energization of the anti-corruption agencies.

Man, Technology and Corruption: A Conceptual Issue

Ovia, Ebikaboere (Dr.)
Covenant University, Ota, Ogun State Nigeria
E-Mail: Oviaebikaboere@Yahoo.Com
Tel.: 08038248180

Technology is a positive innovation utilising nature by man geared towards solving specific problems. These range from the air, water, land, vegetation and more. Man who is the most developed both rationally and in mobility is the architect behind this development. With technology and it's gradual but steady advancement, man has evolved the print media, broadcast facilities, the telephone, aircraft, ship, hatchery, tractors, fertilizers and more recently the internet. Corruption conversely is a negative invention whereby an error or impurity is introduced into an ideal situation. Such negativity is an exemplified in scam/spam mails, introduction of substandard health products, false alerts, manipulation of photographs for fraudulent purposes, and the like. The paper is an attempt at examining the advent of the above marriage and it's implication on man the inventor- especially as it concerns his sense of values.

Keywords: man, technology, corruption, nature, values

Online Virtual Friendliness, Offline Contact: Dangers of Social Networking Sites and Devices to Youth in Lagos State University

Oyenuga, A.S., Odunaike, B.A. and Olaitan, M.F.
Department of Sociology, Faculty of Social Sciences,
Lagos State University, Ojo, Lagos.
E-mail: adedeji.oyenuga@lasu.edu.ng

The global society relies totally on the internet. The absence of the internet could cripple the operation of any organisation. As important as the internet to the corporate world and all other economic spheres, so has it also become for the new wave of social relationship in the global world. Being the highest population in the virtual world at any point in time, the youth have come to find the internet as a solace for emotional breakdown, refuge, medium of cultural diffusion and a haven for making friends. Through the use of many internet-mediated and telephone technologies, the new wave of social relationship has even been enhanced the more. This study is embarked upon to identify the features of regular users of these technologies; examine the push and pull factors associated with making virtual friends and an examination of the benefits and the consequences associated with making friends via this medium.

The study adopts a qualitative method of data collection and samples were selected through the stratified and simple random sampling techniques. Sixteen (16) sessions of FGDs will be carried out within the 8 faculties present in the school and responses will be transcribed and analysed through the content analysis and ethnographic summaries.

It is therefore expected that the study will expose the frequency of youth on social networking sites, the features considered in friends made online, the occurrence of offline contact with friends met online and the benefits and the consequences associated with this offline contact

Key words: internet, social relationship, cultural diffusion, virtual friends; offline contacts

Population Destiny and Insecurity in Nigeria

Orji Ugonwa Rhoda
B.Sc, M.Sc (Sociology & Anthropology)
Paul University, Awka
(08063007342)

Rapid population growth in the face of constant non-renewable or dwindling resources implies sustaining on ever increasing number of people with finite number resources. The milieu breads poverty, overcrowding, environmental degradation, migration, prevalence of diseases et cetera .With time, the above situation escalates to high crime rates, excruciating poverty, ethnic/religious clashes, unemployment, poor standard of living, prevalence of disease, deforestation and scarcity of food and water. The later are some of the threats to national security. The proposed study is and exploration of the threatening effects of population density on national security in Nigeria. The data for the study will be provided by the figure of recent censuses in Nig and some other secondary data.

Religious Pluralism and the Unity of the Nigeria

Oyewole Omoniyi Olusanya
Department of Sociology, Adekunle Ajasin University, Akungba-Akoko
E-mail: oyewole.olusanya@yahoo.com. Mobile: +23408033861136
and
Amos Emiloju Arijesuyo (*Ph.D)*
Head, Guidance and Counselling Unit,
Federal University of Technology, Akure, Nigeria
E-mail: arijesuyoamos@yahoo.com. Mobile: +23408035856299

The emerging dynamics of religion as a critical reagent in the social-cultural life of has continued to attract the attention of world leaders and indeed scholars. Most African countries including Nigerian have witnessed religious activities laced with violent tendencies and carnage in recent times. More worrisome is the current trend and sophistication of religious-violent activities as currently been witnessed in the country in the activities of the Boko Haram sect. particularly in the northern part of the country. The disturbing phenomenon has led to several assertions on the emergence of this worrisome trend and what could be done to ensure peaceful co-existence and unity of the nation. The situation becomes apt especially with the unique multi-ethnic and multi-religious nature of the Nigeria state. This paper therefore attempts to review religion as a portent instrument of social, economic and political importance, with particular reference to the sustainability of continuous existence of Nigeria as a united country. It further reflects on the phenomenon of religion as an instrument of state affairs. The paper evaluates the contact of traditional corporate coexistence in the face of single religious underpinning with two dominant religions, and the role of the elites from pre-independence periods. The paper concludes by advancing among others, the need to address illiteracy and poverty

Key Words: Nigerian confederation, ethnic-religious conflict and religion

The Chaos of Values and the Metastasis of Corruption, Criminality and Insecurity in Modern Nigeria: An Inter-Generational Conversation

P. Okechukwu Eke
Department of Sociology
Ahmadu Bello University
Zaria, Kaduna State, Nigeria
E-mail: okeypeke@gmail.com
Phone: 07032364449

Throughout the ages and in all civilizations, whatever is present in the society is issued from the template of culture which has both material and non-material aspects. In the material domain of culture are to be found all the tangible objects including artifacts, technology, implements, and every other physical creation or acquisition of man ranging from cooking utensils, items of clothing, ritual objects, to architectural structures while the non-material realm holds the world of ideas, philosophy, beliefs, norms, values, ethics, morality, aesthetics and such-like non-physical social properties that exist in the consciousness and act as invisible but potent automatic prompts on human behaviour. Social values lie in this non-material sphere of culture and embodies the entire society's standards of what is right and wrong as well as the beliefs regarding what constitutes the important virtues and pursuits in life. Ordinarily, it is the value system shared by members of society that determines to a very large extent the general attitudinal and behavioural dispositions of the people and by implication, the nature of society itself. Thus a society possessing set of values that is clear and harmonious with strict expectations on moral uprightness, honesty, decency, legitimate livelihood and proper conducts in private and public contexts, for instance, is likely to be a society with high levels of social order, peace and security, and conversely, a society with conflicting and ambiguous values is more prone to problems of corruption, criminality and insecurity which threaten order as the basis of civilized social existence. Given that the continuity of changes is an ineluctable fact of social life, marked differences are discernable from the traditional pre-colonial society of Nieria and those of the colonial and post-colonial times. Under the variegated external and internal forces of change, the Nigerian society has witnessed severe and dangerous corrosion of the system of values especially as a result of the ultimate premium being presently placed on material success irrespective of however this is achieved. In contradistinction to the idyllic setting of the traditional Nigerian society before the British imperial intrusion and the attendant incursion of Western capitalism which ushered in the spirit of materialism and individualism and conferred the greatest importance on economic success with minimal consideration to the question of morality, the modern society is drenched in a crisis of values and contending with the metastatic spread of corruption, criminality and insecurity. Beyond empty nostalgia, there is a serious confusion in the sense of values of the younger generation since the same society that condemns corruption and crime also celebrates members who successfully amassed huge fortunes through foul and criminal means. The values that preserved and guided the society of the older generation such as truthfulness, communal living, the dignity of labour and the distinction between the 'wealthy' and the 'worthy' are still there but seemingly drowned by the seismic wave of the modern age which is typified by the deification of material accomplishments. In this paper, we will be considering anew the core values that kept the society of the old, their place in contemporary periods as well as the implications of the progressive deterioration of morality in the Nigerian society under the guise of 'modernizing' and as the effect of cultural imperialism.

Religion, Leadership and Societal Transformation: Musings over the Nature, Causes and Direction of Change in Contemporary Nigeria

P. Okechukwu Eke
Department of Sociology
Ahmadu Bello University
Zaria, Kaduna State, Nigeria
e-mail: okeypeke@gmail.com
Phone: 07032364449

*The phenomenon of religion is as old as man. Perhaps, no other force has been capable of exerting such imponderably overwhelming influence in the conduct of private lives and the organization of society as religion. In individual existence, there is a shadow of religious character at the background of nearly every thought and action, and behind all human civilizations are undeniable inspirations of religion. From antiquity, the sacred and secular have always proceeded in tandem just as the **State** and **Faith** have always been sympathetic to each other. The life of man is therefore pervasively ritualized, consciously and unconsciously. While ontological and metaphysical theses abound that seek to unravel the nature of ultimate reality, the mysteries of human existence and the deeper meanings of mortal experience, pioneers of the sociological and anthropological sciences such as Emile Durkheim, Karl Marx, Edward Taylor, Robert Marret, Brownislaw Malinowski, Evans-Pritchard, Agnes and James Frazer to mention just a few have equally invested enormous intellectual efforts cogitating the origin and social functions of the phenomenon of religion. However, attempts at pursuing the origin of religion which were largely in the tradition of speculative philosophy have been eclipsed by a sociology of religion more interested in the universal traits as well as the soothing, integrative, divisive and destructive roles of religion across the globe. In Nigeria, which is the main focus of the present enquiry, the multifarious entanglements of religion with practically every aspect of social life will be explored, particularly regarding its influence on the political mobilization and preferences of the masses, the implications of such choices as well as the nature, causes and direction of the religion-inspired changes in contemporary times. Specifically, this paper is poised to critically examine how religion as a social institution has continued to undergird the course of societal transformation in Nigeria for both good and bad at individual and group levels, at the end of which a social forecast will be offered that would attempt to interpret the repercussions of the present trend and equally make projections of the possible fate of the Nigerian society specially in connection with the quality of leadership and the state of the nation. A tentative proposition in this discourse is that religion in the society of Nigeria today rather than create a peacefully united, progressive, morally and spiritually healthy population given the crescendo of ritualistic and ceremonial activities in its enterprise has been more active in generating crisis, in providing subtle encouragement to all kinds of vices and corruption with the centrality of material success in popular religious sermons, in serving as a means of legitimation, acceptance and social endorsement of aspirants to public office irrespective of their often dubious background, and finally, in the furnishing of the levers for the upward socio-economic mobility of members.*

Perception of Political Corruption among Local Government Employees of Oyo State

ADENUGBA Adebimpe A. (PhD)
Dept. of Sociology
University of Ibadan
and
FOLORUNSHO Ojuge L.E.
Department of Sociology
University of Ibadan

The political structure is a chief determinant of the quality of leadership which shapes a nation's governance. Misuse of this governmental power has resulted in gross corruption which has grave effects on the political, economic and social environmental systems. This study was meant to capture the perception of political corruption among local government employees in Ibadan, Oyo State. This paper addressed some pertinent objectives such as: (1) to determine their level of understanding of political corruption, (2) to ascertain the extent to which political corruption affect Nigeria and Nigerians, (3) to investigate whether there are departments in the local government most vulnerable to political corruption, (4) to identify possible suggestion or policies that can reverse political corruption in Nigeria.

Emilie Durkheim's theory on Anomie and Edwin Sutherland Differential Association theories were utilized in this paper. The study population was permanent staff of three local governments out of the eleven local governments in Ibadan metropolis. The study was purely qualitative. Six focus group discussions and Six In-depth interviews were conducted in other to answer the research questions raised. Data generated was contently analyzed. All ethical issues were adhered to.

Findings from the study revealed that there is political corruption in Nigeria. The causes were identified as selfishness, poverty, greed, ethnicity, societal influence, self-centeredness, protecting ill-gotten goods, lack of fear of God, poor moral upbringing, loss of moral values, perpetual power hold, weak provisions in the constitution, impromptu leaders with no ideologies, financial demands in electoral procedures, corrupt leaders who go unpunished and so many others. This affects Nigeria development economically, socially and morally. It is recommend that Nigeria should chart a new path urgently if she does not want to impose a new type of colonialism on itself; A new drive like that of the Idiagbon regime is required for all existing policies to be implemented; and functional new designs to curb political corruption in the country. Our leaders must be accountable and lead by example.

Keywords: political corruption, government, leadership, perception, development
Word count: 351

Nationality, Citizenship and Corruption

ANICHE Alex and ANOZIE Hezekia
Department of Sociology/Anthropology
Faculty of Social Sciences
Enugu State University of Science
and Technology (Esut), Enugu

Our discussion centres on Nationality, Citizenship and Corruption. According to Eyo (1997) the word Nationality stems from the Latin verb "nasci" (to be born) and it originally means a group of people (born in the same place. A portion of mankind may be said to constitute a Nationality if they are united among themselves by common sympathies, which do not exist between them and any others which make them cooperate with each other people, desire to be under the same government by themselves exclusively. Thus, a Nigerian citizen is an individual who has full political and legal rights in a state. Ayida (1990) emphasized that citizenship can be defined as membership of a given state or a nation.

Nigeria is a multi-ethnic and multi-cultural society with citizens of different ethnic and cultural back grounds. Hence, current evidence in Nigeria shows that there is corruption everywhere. Corruption in Nigeria occurs in different degrees and forms among individuals and groups for reasons best known to them. However, most individuals and groups encourage corruption as a result of prevailing value system in Nigeria. Some individuals and groups who engage in corruption make use of ethnic and citizenship advantage positions. Thus, there is need for this work on Nationality, Citizenship and Corruption.

Keywords: nationality, citizenship and corruption

Workers and the Weakness of Collective Action in the Era of Flexible Employment: The Case of Nigeria's Financial Sector

Yousouph, Ridwan Olabisi
Department of Sociology
Faculty of Business and Social Sciences
University of Ilorin, Ilorin, Nigeria

Globalisation has led to increase in the production and dissemination of information, knowledge and technology. It has a resounding effect on collective bargaining, especially in the areas of employment flexibility that has been injected into our labour law reforms, many job has been downsized. Workloads are now more increased & insecurity of employment is not part of what any employer of labour will guarantee. Manager of Nigeria's banks now prefer casual-contract labour and non-unionisation of their workforce. They engaged in the weakening of the trade unions through the introduction of new Human Resources policies, total cancellation of the collective bargaining system, and without the collective bargaining, individual worker will perish under the yoke of capitalist exploitation. A major change that was initiated by globalization around the world of work and which impacted greatly on the structure of the working class is the substitution of bigger plants with leaner workplace and in the introduction of technological innovation in Automated teller machine. The main objective of the study is to understudy how workers have been faring under the current atmosphere and provide suggestion in improving their working condition. Twenty-five in-depth interviews will be conducted in Zenith, UBA and Intercontinental banks (Ilorin Branches).

Key words: unionisation, collective bargaining, labour, job security, globalisation
Word Count*:* 200

Social Values and the Yahooboys Sub-Culture in Nigeria: Towards A Paradigm for National Value Emergency

Philip Nnameziri Ndubueze
Department of Sociology and Anthropology
University of Nigeria, Nsukka, Enugu State
Email: philipndubueze@yahoo.com
Telephone: +2348030964383

Society predates and outlives its individual members. While individuals enter and exit society, society for the most part endures. Therefore, by default, society creates perimeters within which its members are expected to operate and employ sanction, albeit positive and negative to stimulate, reinforce and dissuade certain behaviours. Social values generally define what society considers appropriate, right, noble or worthy behaviour. They drive the goals individuals set for themselves and find expression in their daily choices. However, when societal values are anchored on wrong principles or are clearly inconsistent, members' goals become ill-focused and this may lead to poor choices. This paper attempts to clarify some conceptual issues on social values and traces the problem of online Advanced Fee Fraud otherwise called "yahoo-yahoo" among Nigerian youths to Nigeria values crisis and inconsistency. It sees this crisis as permeating every stratum of the Nigerian society: family, politics, economy, education and religion. It argues that since vice cannot produce virtue, a society that often celebrates wealth, regardless of its source will hardly produce youths who appreciate the essence of hard work. Such society will produce a generation of youths who will in their pursuit of wealth indulge in all kinds of social vices including cyber crime and criminality. The paper concludes by calling on the federal government of Nigeria to declare a "National Value Emergence" and map out critical milestones for value-reorientation. It also proposes synergies among the basic institutions of society in the effort to rescue Nigeria from her prevailing values crisis.

Value Orientation and Examination Malpractice in Nigeria: A Study of Anambra State.

Prof. N.G. Egbue and Bentina Alawari Mathias (Ph.D)
Department of Sociology/Anthropology
Faculty of Social Sciences
Nnamdi Azikiwe University, Awka
Email: ngegbue@yahoo.com/bentinad1@yahoo.com
Phone: 08036764043/08059022311

Since the advent of western education in Nigeria, examinations have served as the major instrument of evaluation of students' knowledge. So far it serves as the foremost means of accessing the quality and quantity of knowledge a student has accumulated at the end of a teaching process. Furthermore, examination driven certification of type, quality and quantum of knowledge constitute the yardstick for allocation of employment and other dimensions of allocation in the society. Thus, most students who have lower intellectual endowment or have not made full use of their studying time are often tempted to engage in all forms of inappropriate examination behavior in order to raise their chances of examination success. In these situation students often utilize all existing resources at their disposal. Hence modern technology has tended to constitute a veritable source of tools for those in quest of ways by which to circumvent standard examination practices in favour of their educational success. A survey of opinion of students from two Universities in Anambra State was taken to examine the background and consequences of examination malpractices in Anambra State. Recommendations were made on the direction as to effect necessary changes geared at students' examination behaviour so as to arrive at a healthier educational and employment environment.

Keywords: examination, students, malpractice, lectures, value orientation

Societal Values and Child-Mother Motality in Nigeria

Prof. N.G. EGBUE & Dr. I.U. NWANKWO
Department of Sociology and Anthropology
Nnamdi Azikiwe University, Awka

Societal values, depending in their character, constitute veritable tools that could propel society, either positively or negatively with regards to its socio-economic goals. This review paper anchored on social learning theory examines how prevailing value system in Nigeria, such as preference of male-child, large family sizes, early marriage and so on, have imposed strong negative impacts on mother and child health and so have largely contributed to deplorable state of maternal and child health situation. Thus high child and maternal mortality has persisted in the country even as 2015 target date for Millenium Development Goals draws nearer. To complement other proactive strategies adopted by government, this paper canvassed for value re-orientation, enhanced public education and enlightenment to counter deleterious value systems in Nigeria. This is with a view to improve Nigeria's child and maternal health indices and particularly reduce child-mother mortality to the barest minimum.

Keywords: societal values, mother-child mortality, health indices, Mellenium Development Goals

Leadership Question, Corruption and the Challenge for Nigeria's Quest for Development in the 21st Century: A Synergy

Prof. E.B.J. IHERIOHANMA
Directorate of General Studies
Federal University of Technology
P.M.B. 1526, Owerri, Imo State, Nigeria
E – mail: iherioha2005@yahoo.com

Nigeria's quest for strategic and sustainable development in this competitive global market economy has been challenged by observed derogation of traditional values, inconsequential desire to restructure the social and economic structures as occasioned by the demands of globalization and global economic strategies of knowledge economy. Corruption and ineptitude among the leadership have rather slowed down any efforts in trying to stabilize the economy to ensure sustainability. This has however, crystallized in the observed insecurity in the land. Corruption and poor leadership appear to have an unfavourable relationship with security, hence, Nigeria's development progress moves like a crab walk. This paper investigates the synergy between leadership question and the cataclysmic effects of what appears to be a systemic corruption in Nigeria with a view to understanding their challenges to Nigeria's determined march towards, and the citizens' expectations for, a developed economy. The argument is that if Nigeria is to take its place as a developed economy by 2020, it has to shirk its institutional political structures and strengthen its socio-economic structures to accommodate the challenges and requirements of global economic production processes while taking into consideration the peculiar cultural environment and specific natural and human endowments. More importantly, it must ensure that its leadership acquires the requisite skills and knowledge for governance in a democratic setting and knowledge – based economy.

Keywords: leadership question, corruption, knowledge leadership, global knowledge economy, Nigeria

Family Values and Corruption in Nigeria: A Study of Selected Families in Nsukka

Veronica I. OKEKE
Department of Sociology & Anthropology
University of Nigeria, Nsukka

It is generally accepted that corruption in Nigeria has reached an alarming rate and has so overwhelmed the nation that the leaders do not seem to know how to tackle it. Although governments have set up committees and agencies charged with stamping out the monster, it appears not only to have defied solution, but to be manifesting more and in different forms. This paper aims at finding out, not only the impact on the family but also the contribution of the family to the phenomenon called corruption in our society. It also aims at examining how/why our traditional values that guided our morality in the traditional setting, seem to have disappeared at present. Knowing that members of the family are part and parcel of the society, there is no doubt that they may have contributed to the sickening corruption and are in turn negatively affected by the corrupt practise in our society. A number of families will be studied within Nsukka environ to determine the nature of the values held and taught in the families the actual effect of corruption on the family as well as contribution of the family to the rising wave of this malaise.

Family Values and Corruption in Nigeria: A Study of Selected Families in Nsukka, Emigu State, Nigeria

Prof. V.I. Okeke
Dept of Sociology & Anthropology
University of Nigeria, Nsukka
Enugu State

It is generally accepted that corruption in Nigeria has reached an alarming rate and has so overwhelmed the nation that the leaders do not seem to know how to tackle it. Although governments have set up committees and agencies charged with stamping out the monster, it appears not only to have defied solution, but to be manifesting more and in different forms. This paper was aimed at finding out, not only the impact on the family, but also the contribution of the family to the phenomenon called corruption in our society. It also examined how/why our traditional values that guided our morality in the traditional setting, seemed to have disappeared at present. Knowing that members of the family are part and parcel of the society, there is no doubt they have contributed to the sickening corruption and, in turn, are negatively affected by the corrupt practices in our society. Twenty (20) families in Nsukka town were studied using in depth interview method to find out their views on the contributions of the identified traditional values of the Igbo people which positively guided the people's moral behaviour in the past. Such values like the achievement motivation, love for children especially male ones, caring for one another and gift giving were identified. It was found, that though these values are still cherished, they have turned out to be the factors that now encourage and perpetuate corruption in our land. Suggestions are made on what part the family can play in reducing corruption. However, it is noted that without the political will on the part of the leaders, (who are part of the corruption) to genuinely address this, the efforts of the family, may not yield much results

Gender Insecurity: the question of food security and gender differences in vulnerability in Nigeria

Professor Nkoli N. Ezumah
Department of Sociology/Anthropology, UNN
and
Daniel S. Ugwu, Ph.D
Enugu State University of Science and Technology, Enugu

Food security has been identified as an essential ingredient for survival and human security. It also encompasses issues of human right and health concerns. In Nigeria the issue of food insecurity is manifested in the inability of many poor people to feed themselves and their families. Causes of food insufficiency include the effects of climate change due to natural disasters and man-made factors. There is also the problem of gender inequality among farmers in accessing productive resources such as land, credit, labour and agricultural technologies. The problem of food insecurity is compounded by the fact that rural people in Nigeria have very low adaptive capacity to cope with the effects of climate change. Interventions to improve people's livelihoods and food security and enhance their adaptation to climate change are more likely to be effective and efficient if gender differences are mainstreamed in such efforts.
Methodology: Information/data for this paper were generated from extensive desk review.
Conclusion and Recommendations:
The paper advocates that if food insecurity is not abated, the attainment of the Millennium Development Goal 1 on eradicating extreme poverty in Nigeria will be jeopardized. It therefore recommends the need to explore effective strategies to reverse food insecurity in Nigeria.
Key words: Food Security, climate change adaptation, gender inequality and vulnerability.

Poverty Alleviation Policies: Catalyst for Economic Development of Nigeria

R.A. It1veh, Ph.d
Department of Economics
Delta State University Abraka, Nigeria
Email: rotative2006@yahoo.com

The word poverty had been and is still one of the most familiar and serious problems facing different economies of the world. While the developed countries try to minimize this menace to some extent, other underdeveloped countries wallow in its dominance with impunity. Poverty has been identified to be more associated with rural country side, and linked with some known barriers for its reduction such as government failures, deprivation, inflation and diseases. In Nigeria, although several poverty alleviation policy and programmes have been implemented the problem still persists; it is against this background that this paper examines whether poverty alleviation policies could be catalyst to the development of the economies of the south-Saharan region that is mostly affected. This paper finds out whether it is lack of democratization, inability to tap the abundance human and natural resources in Nigeria that could be the bane for the persistent increases in the poverty status of the populace. The paper also suggests positive and attitudinal changes that could properly implement the numerous policies and programmes, to reduce poverty to the bearest minimum, towards the development of the Nigerian economy.

Keywords: poverty alleviation, economic development, programmes, policy

Illness and Health care Belief among the people of Emure in Ogun State, Nigeria

Dr. OWUMI E. Bernard
A senior lecturer in the Department of Sociology
University of Ibadan, Nigeria
and
RAJI Sakiru O.
M.Phil/PhD student in the Department of Sociology
University of Ibadan, Nigeria

The study was carried out in Emure in Ogun State, Nigeria. It focuses on the people's belief towards illness and health care practices. Systematic random sampling method and key informant interview method were used to collect data for the study. They described multi-causes for a single illness. They generally belief that illness, most of the time, is being caused by people who has the supernatural power like the witches. Their mode of treatment majorly involves traditional health care system such as multiple sacrifices to appease the gods and those people with such power. Their belief in multi-causational theory regarding occurrence of physical and body discomfort, past experience, faith and other socio-cultural direct them that as and when, which system should be used.

Keywords: supernatural power, physical and mental illness, Abiku, deities, witch

Rational choice theory and choice of delivery healthcare seeking behaviour among women in Owode (part of Benin), Republic of Benin

Dr. OWUMI E. Bernard
A senior lecturer in the Department of Sociology
University of Ibadan, Nigeria
and
RAJI Sakiru O.
M.Phil/PhD student in the Department of Sociology
University of Ibadan, Nigeria

Modern maternity care comprises antenatal care, vaccinations, professional assistance at delivery, advice on diet and hygiene, and care after delivery. Large proportion of maternal and neonatal death occur during and after delivery due to the place of and types of assistance during delivery, birth complications and laxity in immediate post natal check-up. The purpose of this paper is to use rational choice theory to explain the choice of maternal health seeking behavior (utilization of services) of resident women in Owode Border. It intend to examine the available alternative maternal health services, most preferred alternative based on utility function, constraining factors that influence choices and the role of the environment. The major instrument used in this study was structured questionnaire. Other complementary methods are; key informant and in-depth interviews were used. A total of one hundred copies of questionnaire were administered in the study area. This study found limited numbers of maternity clinics (private and public), but greater number of home services and traditional services centers available as alternative sources. The most preferred alternative as revealed by the study is the western health services, but due to poor utility value especially during birth complications, traditional services at the neighboring countries are utilized and maternal seeking behavior is poor. The study also found some constraining factors such as; cost of treatment, distance, cultural beliefs and the decision making power of men in the community. Women are thus forced to return back to the interior of their home countries to utilize their traditional services which increases the risk of death due to the duration of transport and other complications.

Key words: social cultural, maternal health and mortality, choice and health utility

Corruption: A Bane to National Security in Nigeria

Rasak Bamidele
Department of Sociology and Psychology
Fountain University Osogbo, Osun State
Telephone: +23408034955615 and 07052087979,
E-mail:delerasak@yahoo.co.uk

Corruption is akin to cancer, is like a ball of snow, once it's set a rolling it must increase. Indeed this has been the Nigerian experience with corruption developing to such staggering proportions that it is now not only a bane of the country, but has largely defied present and past efforts to stymie it. One inescapable fact about corruption is that it entails actions or even inactions that perverts the socially accepted behaviour, established laws, and prescribed moral ethos of a given society. Within the context of this paper, national security refers to the capacity of a state to promote the pursuit and realization of the fundamental needs and vital interests of man and society and to protect them from threats which may be economic, social, environmental, political, military or epidemiological in nature. There is a direct nexus between security and the economy and a poor economy was the anvil on which adverse national interests are forged. This paper therefore, examines corruption as a bane to national security in Nigeria. This study was guided by social theory of crime causation which state that the stratified nature of a society leads some members of the society to suffer economic deprivations, consequently, this will lead to corruption and corrupt practices in order to make ends meet in view of the failure of the government to provide the basic amenities of welfare and security.

Key words: corruption, national security, social theory, embezzlement, money laundering

Discharging Nigeria's "Pandora Box"!: Analysing the Interlocking Nexus of Societal Values, Changing Family Forms, Criminal Behaviour, and Security

AKINBULUMO S.O.A.
Department of Sociology
Adekunle Ajasin University, Akungba

Weighing in with the aetiological debate regarding youthful offending (especially, of youth violence), various scholars have highlighted how cultural norms, social processes, and social institutions - i.e., social forces of change – shape human behaviour. Though from a sweeping view, it is possible to pinpoint, in contemporary Nigerian society, societal values' main challenge: changing family forms, serving to undermine security of person and community. Staggering decline in cultural values and norms, rapid industrialisation, a highly urbanised population, swaggering family disintegration, and economic stagnation are trademarks of high-crime developing economies. For the most part in Africa (with a predominantly youthful population), the 'disconnect' from familial and social groups, anonymity in urban settings, diminishing job-opportunities, and the demographic situation make the 'army' of disaffected youths prone to violence.

The family – 'the core building-blocks of our world' – represents the foundational primary group of human society, within which children are born and nurtured. Functioning to inculcate most basic values, it is the fundamental and most historically salient social institution undergirding community-safety in Africa. Though important norms and values exist, guiding family formation, contact with the West has, over time, eroded their binding force. Indeed, from mid-20th Century family form has undergone tremendous changes, to raise serious questions about its functioning and future.

Relying on learning and control – variants of 'social process theories' – delinquency results from 'poor' socialisation. With "parental efficacy" – simply, adequate parenting – promising 'safe futures' to the individual and society, the family is the inevitable 'take-off stage' to (progressive) nation-building. In the wake of Haram-ite terror, perpetrated mainly by deprived and frustrated youths, and its attending unprecedented insecurity pervading the nation, there is the urgent need for a platform (or whatever hubris) to re-design the Nigerian project. To meet the challenges of nation-building, therefore, Nigeria – an inchoate nation-state – needs a sustainable family system for future generations to have a fulfilling life and enjoy security.

Microfinance and Women Empowerment; Implication for Poverty Alleviation in Edo state, Nigeria

TAIWO Patricia A. (Jerome) & OWUMI, B.E
Department of Sociology
Faculty of the Social Sciences
University of Ibadan

Women empowerment and poverty alleviation are central to societal development and millennium development goals (MGDs). Consequently, interventions such as microfinance bordering on poverty issues and its attendant implications are of essence to researchers. This article attempts to examine the influence of microfinance on women empowerment and its implications for poverty alleviation. Specifically, the study aims are to: examine the role of microfinance on women's socio-economic status, identify the set goals of women for joining microfinance and compare them with the achieved goals. The social action and functionalist theory form the frameworks of explanation for the study. Data collection includes a triangulation of quantitative and qualitative methods. The quantitative involved the use of questionnaire administered to 750 purposively selected females' microfinance clients. Qualitative data were elicited from 14 In-depth Interviews (IDIs) with union representatives, 20 Key Informant Interviews (KIIs) with microfinance officials and 8 Focus Group Discussions (FGDs) with clients. Study findings revealed that microfinance influenced women's socio-economic status, empowered them to contribute to household needs and alleviates them from poverty. The article however argues that the very poor women in the society for which microfinance is targeted are still unreached. The study recommends revisiting the philosophy behind the establishment of microfinance as well as financial support from government and international agencies.

Key words: Microfinance, Poverty, Women empowerment, Socio-economic, Poverty alleviation
Word Count: 214

Support Groups and Widows' Wellbeing in Contemporary Societies: A Study of Ota, Ogun State, Nigeria

Tayo George (Ph.D)
Department of Sociology, Covenant University, Ota, Ogun State
Km 10 Idiroko road Ota, P.M.B 1023, Ota, Ogun State, Nigeria
tayo.george@covenantuniversity.edu.ng, tayo.george@yahoo.com
Tel : +2348025931037

Widows are married women who have lost their husband. Like every other members of the society, widows require social, economic, emotional and psychological support during and after the widowhood period. Under normal circumstances, a widow is to be empathized with, and helped out of the psychological valley into which the unexpected has plunged her. Unfortunately, this is often not the case. In most Nigerian societies, the widow is stigmatized as the killer of her husband, oppressed, suppressed, afflicted, neglected, accused, openly insulted and consequently made to succumb to widowhood rites on account of customs and traditions. This paper examines the nature and quality of support rendered to widows during and after the mourning period by support groups in Ota. The role of support groups ranging from family members, friends, associations, religious institutions in widows' well being vis-à-vis security will be analyzed using survey questionnaire and In-depth Interview. Findings in this study will form the basis for conclusions and recommendations for policy.

Key Words: widows, widowhood, widowhood practice, support groups

Nationality, Citizenship And Corruption

ANICHE, Alex and ANOZIE Hezekia

Our discussion centres on Nationality, Citizenship and Corruption. According to Eyo (1997) the word Nationality stems from the Latin verb "nasci" (to be born) and it originally means a group of people (born in the same place. A portion of mankind may be said to constitute a Nationality if they are united among themselves by common sympathies, which do not exist between them and any others which make them cooperate with each other people, desire to be under the same government by themselves exclusively. Thus, a Nigerian citizen is an individual who has full political and legal rights in a state. Ayida (1990) emphasized that citizenship can be defined as membership of a given state or a nation.

Nigeria is a multi-ethnic and multi-cultural society with citizens of different ethnic and cultural back grounds. Hence, current evidence in Nigeria shows that there is corruption every-where. Corruption in Nigeria occurs in different degrees and forms among individuals and groups for reasons best known to them. However, most individuals and groups encourage corruption as a result of prevailing value system in Nigeria. Some individuals and groups who engage in corruption make use of ethnic and citizenship advantage positions. Thus, there is need for this work on Nationality, Citizenship and Corruption.

Key words: Nationality, Citizenship and Corruption

Nutrition and Maternal/Childbirth Outcome in Cross River State, Nigeria

David B. Ugal Ph.D
Department of Social Studies
Federal College of Education, Obudu, Nigeria

Malnutrition remains the world's most serious health problem and the single biggest contributor to maternal/child mortality. Improved nutrition before and during pregnancy means better health for the mother, less likelihood of complications and safe delivery, a lower maternal morbidity and mortality, better health following pregnancy and a greater likelihood that she will be able to nurse her infant. It is on that note that the present study attempts to identify different types of food items in the study area, examine the food types that are commonly consumed and relate consumption with maternal health outcome in Ogoja and Obudu local Government Areas of Cross River State, Nigeria. The study area included two Local Government Areas of Northern Cross River State, Nigeria. Data for this study came from a community-based, cross-sectional survey of women conducted in 2007–2008 in the two LGAs of Cross River State. The results shows that a majority of food items found in the study are carbohydrate and are consumed by pregnant women. The consumption of these food items imparted negatively on childbirth outcome. Women who consumed proteinous food had better child birth outcome compared to those who consumed other types. Availability was at the foundations of nutritional consumption. Making available certain food and their consumption will be germane to improving maternal and child health.

Keywords: Nutrition, maternal/childbirth outcome

Corruption and Human Resource Development in Nigeria: Curbing the Slide into Decay

Ugochukwu M. Urim, MSc
Associate Lecturer, Institute of Communication and Entrepreneurship Development, Lagos

Corruption in Nigeria has become a byzantine pervasion of the moral and cultural fabrics of the country, creating an ugly montage of underdevelopment, poverty, and disenchantment for the majority, on one hand, and raising an army of nouveau riches and wealthy elected officials, political functionaries and apparatchiks, on the other hand. Nowhere is the impact of corruption strongly felt in Nigeria other than in the area of human resource development. As other progressive countries continue to create the space requisite for and make resources available for investment in human resource development, Nigeria continues to run an elite system blind to the basic necessities of its citizens and to their development. This status quo puts the country in a precarious situation where it is raising for itself a population of liabilities and ill-equipped citizens who may not be able to compete in the highly competitive global marketplace and whose disenchantment could transform into rebellion against the establishment. Lessons from Singapore and South Korea have shown that a strong and committed leadership that values and invests in its human assets is the only one that can compete in the present global permutation and is the one that should expect to reap dividends in the area of human resource development. This study suggests ways of curbing the monster of corruption in Nigeria and accelerating human resource development, extrapolating lessons from two Asian countries under study.

Key words: corruption, human resource development, education, citizens, resources
Word Count: 244

Socio-Economic Causes of Ethno-Religious Conflict in Northern Nigeria

Umar Shehu Umar PhD
Sociology Department
Nasarawa State University
Keffi - Nigeria
usmansumar@yahoo.com
(+234)08036926446

Ethno-religious conflict is not new in Nigeria. But the upsurge in its occurrences, particularly, arround Northern Nigeria in recent times is worrisome. Infact, despite every effort made by the Nigerian authorities to stem the conflict, it is still persisting. Yet, the wanton destruction of lives and properties, as well as, perpetual insecurity in the entire area resulting from this persistent conflict calls for serious concern. This study utilized secondary data to analyze the socioeconomic causes of ethno-religious conflict in Northern Nigeria. The main objective of the paper is to suggest ways that can adequately address the problem and stem its future occurrence. The paper argued that, ethno-religious conflict in northern nigeria is cause by an array of socioeconomic factors such as, poverty, unemployment, inequality, hunger, hopelessness, etc, which are located within the existing social system. It was concluded that, untill such socioeconomic factors were adequately addressed, ethno-religious conflict and its concomitant wanton cost in northern nigeria will not only perpetuate but it may lead to catastrophic consequences on the corporate existence of the country as an entity.
Keywords: socio, economic, ethno, religious, poverty, unemployment, conflict

Public Institutions and Corruption in Nigeria

Uzoh, Bonaventure Chigozie
Department of Sociology/Anthropology
Nnamdi Azikiwe University
Awka

To say that corruption in Nigeria has become an institution would be an under-statement. It has now developed both legs and hands and has almost dragged the country to the precipice. The criminal culture we have in Nigeria has made it possible for most Nigerians to be neck-deep into one kind of corrupt practice or the other. This situation is worse in public institutions as a result of the thinking that anything that belongs to the government (public) belongs to nobody. Since the creation of modern public administration in Nigeria, there have been cases of official misuse of resources for personal enrichment. Nigeria is ranked 143 out of 182 countries in Transparency International's 2011 Corruption Perceptions Index. The rise of public administration and the discovery of petroleum and natural gas are two major events seen to have led to a litany of ignoble corrupt practices in the country. Over the years, the country has seen its wealth withered with little to show in living conditions of the average Nigeria. Some public institutions have been perceived as the most corrupt in Nigeria. They include Nigeria police, political parties, National and State Assembles, Local and Municipal Governments, Federal and State Executive Councils, and Power Holding Company of Nigeria (PHCN). In the light of all these, this paper examines the phenomenon of corruption in public institutions in Nigeria with particular emphasis on its origin, causes, perpetrators, ramifications and consequences for the Nigeria nation. The paper also examines what could be done to reverse this ugly trend.

Leadership, Corruption and Development in Nigeria

ASSI Victor Eyo
Department of Sociology and Psychology
Delta State University,
Abraka, Delta State
08037719495
vicasu2003@yahoo.com

The Nigerian State from the colonial era in the early 20th century ushered in a strong prospect for a better Nigeria. As we speak, that dream of a better nation has been tarnished by bad leadership and corruption. One expects that after many years of independence, one would have expected a booming economy with a good standard of living and good quality educational system in place but the reverse is the case. Nigeria is still ranked among third world nations despite the availability of both human and natural resources that she is endowed with. Nigeria today, undisputedly, is one of the richest nations on planet earth in terms of natural resources and the most fertile region of the world. However, the image of that blessed nation on earth has been dashed by ineptitude leadership and gross corruption. The inadequate power supply, unemployment, abject poverty in both relative and absolute terms is as a result of the inept leadership and corruption. The paper seeks to agree that leadership and corruption is the greatest obstacle to development in Nigeria. It will examine the concept of leadership, corruption and development in Nigeria. The paper will conclude with recommendations.

Keywords: Leadership, Corruption and Development

Expatriate Oil Workers, Sexual Liaisons, 'Fatherless' Children and Insecurity in Nigeria's Niger Delta

Yohanna Kagoro Gandu, PhD
Sociology Department
Ahmadu Bello University
Zaria, Nigeria
Email: aboliyat @yahoo.co.uk
Tel: 08058188592
: 08093659817

One historically salient issue that has contributed to youth violence, Militant activities and general insecurity in the Oil rich Niger Delta which is yet to be articulately acknowledge and address by scholars and policy makers in Nigeria is the phenomenology of children fathered by expatriate oil workers and abandoned. Public attention to insecurity in the Niger Delta region has tended to focus relentlessly on curtailing youth violence and provision of palliatives including amnesty programs. Scholarly and political lenses have tended to ignore the role played by the absence of expatriate oil 'fathers' in the lives of abandoned children. Given the mobile nature of Oil Industry expatriate workers, they come into the Niger Delta region without their families. They enter into relatively unstable sexual liaisons with 'native' women. Some of these relationships produce children who are in most cases abandoned when the fathers fly back to their home countries in Europe at the end of their contract with oil Transnational Companies (TNCs). This is one of the challenges that local communities in the oil enclaves of Nigeria's Niger Delta have had to live with. It is against the foregoing background that the intersection of enclave economies, phenomenon of 'fatherless children' and insecurity in the Niger Delta is discussed in this paper. Driven by the Nigerian popular adage that children need fathers to grow to become responsible humans; this paper seeks to answer the following questions: Is there any relationship between fatherlessness of children abandoned by expatriate oil workers and the deepening civil unrest, high profile violence, armed militant activities, kidnapping of expatriate oil company workers and general state of insecurity in the Niger Delta region? Put in another way; what role, if any, has the phenomenon of 'fatherless' children played in the deepening crisis of civic instability, militant violence and general insecurity in the Niger Delta region?

Canoe Houses and Boat Regattas as Forerunners of Oil Insurgency in Nigeria's Niger Delta

Yohanna Kagoro Gandu, PhD
Sociology Department
Ahmadu Bello University
Zaria, Nigeria
Email: aboliyat @yahoo.co.uk
Tel: 08058188592
: 08093659817

This paper interrogates the social and economic settings that partly explain why purely cultural and environmental driven boat regattas became impetuous social kinetics that energise Niger Delta youths in their militant resistance to the extractive activities of oil Transnational Companies (TNCs) and the Nigerian state. The narrative from research participants hold strongly that scholarly debate over youth militancy in the Niger Delta has often omitted how culture and ecology intersect over time and how the mechanism of such an intersection was hijacked and now manifests in the form of oil insurgency. Their narrative holds that in pre-colonial and pre-oil Niger Delta; Canoe Houses engaged in competitive games like boat racing. The objective was to competitively determine which canoe house can bring down or capsize the opponent's boat on water around the creeks and or even on coastal waters of the Atlantic Ocean. These were not only healthy competitions but honed survival instincts in a treacherous and difficult environmental terrain. This paper therefore presents a narrative on how ancient Canoe Houses or cultural boat regattas which were a reflection of environmental survival instincts of the people of the Niger Delta, metamorphosed first into youth street vigilantes, and later transformed into full scale oil insurgency.

PART 1

THEORETICAL AND CONCEPTUAL ISSUES ON SOCIAL VALUES, CORRUPTION AND SECURITY

CORRUPTION AND GOVERNANCE IN A PLURAL BUT FRACTURED SOCIETY: THE CASE OF NIGERIA

ONUOHA Justin Ikechukwu

INTRODUCTION

Any time the concept "corruption is mentioned, it evokes negative feelings in the minds of the people. In every human society, it is conceived to be a kind of canker that does the society no good. Though corruption can be viewed as an abstract concept that describes the behaviour of the peoples, it could be closely liked to the absence of citizen's influence and oversight brought about by the unresponsive and irresponsible attitude occasioned by jaundiced political leadership. This is because citizens are not empowered to participate in the political and economic process and have no means holding political actors and leaders accountable for their actions. Onuoha, (2004) posits that corruption takes hold in society where political and public leaders do not consider their actions as public trustees who are expected to adhere to rules, due process and laws that legitimate their positions.

In a postcolonial society like Nigeria where political leaders who are mostly "nouvre" riche" whose attitude to governance is only tailored towards wealth acquisition through unethical means to the detriment of the generality of the populace are on constant power, corruption cannot but be endemic. This in turn gravely affects governance and the welfare of the citizenry. Right from the inception of Nigeria as an independent state, corruption seems to have become a norm rather than a taboo. Corruption which adversely affects governance has come to be part of the common language. Every one tends to openly condemn and abhor corruption, yet everyone in one way or the other tends to practice corruption. Many leaders and the citizenry in Nigeria like in most other developing democracies and economies perceive corruption as a vehicle for negotiation between badly integrated, plural society and her structures and social order.

Due to complex political and economic forces, that have been shaping the global development, agenda, the reason for the phenomenal growth of corruption are also complex. Basu (2006) asserts that the roots of corruption go back to the history of human civilization. Corruption, in some form or the other, existed since human lives became institutionalized and leader-follower relationship started in an organized manner. References of corruption were found in the writing of fourth century B.C in India (Bardhan, 1997) and also in the writings of Greek philosophers like Aristotle and Plato (Gong, 1994).

Although corruption exists in all societies and at all times, the problem seems to be more prominent in the context of developing societies. It is not difficult to visualize a strong relationship between bad governance, scarcity and corruption in a plural society that is mal-integrated. When a plural society is mal-integrated with scarcity of economic resources, competition among the participants in such environment is strong, and such situation seems to be ideal for the growth of corruption. Everybody would be interested in maximizing their own benefits through ethical or unethical means. Gradually, corruption is becoming more and more institutionalized involving policy-making authorities and making the situation worse. Colonial and neo-colonial backgrounds of a large number of present day developing countries had also contributed in flourishing corrupt practices.

The United Nations Convention Against Corruption (1993) avers that;

> *Corruption is an insidious plague that has a wide range of corrosive effects on societies. It undermines democracy, and the rule of law, leads to violation of human rights distorts marked, erodes the quality of life and allows organized crime, terrorism and other threats to human security to flourish.*

The above assertion by the United Nations is the fact about Nigeria, and that is why a discourse on corruption is relevant. In Nigeria, the canker has become so pervasive that the federal government has established a number of graft agencies to fight the problem. This paper therefore is an attempt at x-raying the root courses of corruption in the Nigerian society.

Defining Corruption

It is a very difficult task to present a generally acceptable definition of the concept of corruption. The first account of what constitutes corruption is sourced from the oxford Advanced Learner's Dictionary, which sees it as a dishonest or illegal behaviour, especially of people in authority. It also sees it as an act or effect of making some body change from moral to immoral standards of behaviour. The second part of the definition emphasis people in authority. An anonymous writer held that the people get the type of leader they deserve. In other words, the leader is a mirror of the society he is leading. A corrupt leader is a product of a corrupt society. Corruption, therefore, should be properly defined to incorporate everybody who does or desires to do things which are

considered synonymous with corruption. The above assertion shows that corruption exist when a society becomes fractured.

Etymologically, the word corruption is derived from the Latin word "corrumpo" (corrumpere, corruptus), which means to rot, de compose, disintegrate or decay. That is to say, to loose purity or integrity. Uduigwomen (2006), in what he calls an operational definition sees corruption as:

> *A deliberate act of indiscipline against the legalized moral norms of the state, and the natural law of justice, as it affects the realization of the common good of the citizens, whereby an individual or a group of individuals directly or indirectly diverts or misuses, with the two of political maneuvering, the wealth of the state for his/her personal use.*

The problem with this definition is that it limits corruption to the public sector, while refusing to see it from the prism of the subjectivists. In his contribution to the definition of corruption, Gboyega (1996) averts that

> *We define corruption as any decision, act or conduct that was (is) perverse to democratic norms and values. It also coverse any decision act or conduct that subverted (subverts) the integrity of people in authority or institutions charged with promotion, defending or sustaining the democratization process, thereby undermining its effectiveness in performing its assigned roles.*

The definition like the predecessor is public sector oriented but is open to suggestion since the family and other social institutions can help in the promotion of democratic values.

Traditionally, corruption seems to be seen from the prism of public sector only. Blacks Law Dictionary defines corruption as the act of an official or fiduciary person, who unlawfully uses his station or character to procure some benefit for himself or for another person, contrary to duty and the rights of others (Black & Garner 2000).

Defining corruption, it is a very difficult task to present a generally acceptable definition of the concept of corruption. For Olopoena (1998)

> *All manifestations of corruption are motivated by the desire to use the instrumentality of office for gains for the benefit of the individual officers his relations. Ethnic group or friend at the expense of the general good.*

The above attempt shows that corruption may not just be for the benefit of the perpetrator alone but may be for a group which may be his ethnic group. For a mal-integrated society like Nigeria the definition seems apt in some sense.

For Akani (2001), corruption simply means the debasement or perversion of an approved process, for the purpose of gaining an advantage which in most cases is selfish and personal. It is a dishonest and putrid way of getting things which ordinarily could not have been got in Nigeria; this has permeated the psyche of the citizens and has become a norm. Ekekwe (1986) argues that corruption is

> *The deliberate and conscious perversion of an official process to fulfill a personal advantage. It is opportunities ... for one self and/or for others through the use of public office or personal connection in ways other than those public acknowledged through the rules and procedures of offices.*

He further avers that every mode of production introduces its own super structural ethics including capitalism. Capitalism as a means of private production is aimed at this end. This end encourages the maximization of profits by all means including corruption. He further argues that corruption accelerates the engine of capitalist mode of production because of economic, social and political benefits. In other words, the expansion of capitalism encourages the development of corruption. This is in the opinion Basu (2006) that neoclassical economics brought the idea that value judgments and normative issues were not the concern of positive economics as the view regards corruption as efficiency enhancing. But a view of corruption sees it as a range of discrete social practices that can be specifically identified and addressed.

For Oniga Otite (cited in Agaga 1999) corruption is the "the perversion of integrity or affairs through bribery, favour or moral de-pravity… societal impurity." He argues that a country becomes more corrupt as it enters a crucial phase of modernisation of which industrialisation and democratization are very important components. The above definition shows that corruption causes debasement of human dignity. Okafor (2005) further defines corruption as the use of power for profit preferment, or prestige, or for the benefit of group or class in ways that constitute a breach of law or high moral conduct.

Arguing from a sociological paradigm, it is necessary to attempt a sociological definition of the concept of corruption. Viewed from the sociological prism, corruption in its widest sense can be regarded as a process of trade in social rewards (Scolt, 1975). Thus, it is a process whereby by typically, power is traded for wealth, wealth for prestige and prestige for wealth and wealth again for power. And the need for such trade is rooted in the "prismatic" situation where there are discontinuities in the evolutionary process due to an overlap or heterogeneity of elements of "fused" social systems and those of diffracted social systems." Of course, there are different levels at which the trade takes place and there are also differences in motivation between those who accept bribes and those who offer bribes (that is between those who trade power for wealth and those who trade wealth for power. The working definition of corruption in this paper, therefore, according to Onuoha (2011) corruption is any subversion of due process by state actors or members of the society to achieve selfish ends contrary to established norms of goal attainment in order to gain wealth, power or prestige.

Theoretical Explanation of Corruption

Given that Nigeria has been newly integrated into the international economic and political system, there seem to be a mal-integration (socialisation) of its citizens. This mal-integration stems from the amalgamation of several nations (ethnic nationalities) into one political entity thereby creating culture conflicts. The incompatibility between the different culture systems gives rise to a subversive process. If people of a plural society are properly socialized and integrated into the new system, they would be always motivated to act as required by the new social and bureaucratic norms. As the various ethnic nationalities are not properly integrated, it therefore produces situations that create possible sources of motivation for deviance and corruption. The mal-integration and pressure of competition to trade on power, prestige and wealth therefore places on the actors the pressure to deviate from the standard set norms. As a result of his mal-integrated status and inadequate access to the scarce resources, the actor indulges incorrupt practices. This coincides with the opinion of Cohen (1968).

Foundations of Corruption in Nigeria

The foundations of corruption in modern Nigeria could be traced to a number of issues, though these may be contentions. One prominent cause of corruption in Nigeria in my opinion is the amalgamation of various ethnic nationalizes in Nigeria by Lord Fredrick Lugard in 1914. Lugard, in trying to amalgamate Nigeria did not intend to fuse or get the vast land integrated but wanted to create an empire for his administrative convenience. The British colonial masters had created three administrative units in Nigeria; the colony of Lagos, the Southern Protectorate and the Northern Protectorate.

Lugard merged these centres for his own convenience rather than for unification purpose. Commenting on this, Afigbo (1981) stated that,

> *It was basically these three colonial administrative units, with some adverse changes in boundaries in the case of the Southern protectorate of Nigeria that formed the basic building blocks of the Nigerian federal arrangements, that is, its member states or regions. Each of these three colonial administrations came into being purely for reason of administration convenience rather than out of concern for maintaining the integrity of geographic, cultural and/or linguistic area. It was for this reason that, disputes over their boundaries helped to contribute to the polarization of the British colonial servants in Nigeria to the point where they were no longer quite able to see or manage the affairs of Nigeria as the affairs of one people, one country.*

Afigbo's claim is corroborated by Jeremy white when he averred that

> *The British never really faced up to the problem of the political unification of the country they had created --- the tendency was always to postpone it on the assumption that it would be somehow solved with time, of which these were thought to be plenty by a process of natural evolution.*

These two scholars draw out the fact that Britain never really aimed at unification. Because of this intention it is obvious that no effort was made at integrating the people of Nigeria. This fusion of different people into a federation without it making any attempt at integrating them brings about the problem of mal-integration. Any society that suffers from mal-integration is bound to deviate from the standard conduct norm, hence corruption.

Erim (1996) argues that Lugards critics point to his method and attitudes-for example, his deliberate discouragement of western education in the Northern Nigeria (one must important single cause of disparity in social progress and development between the north and South) as a matter of fact, his maiden, speech as the

Governor General of Nigeria on the 1st of January 1814 made it clear that administrative and not political unity was the goal of British stay in Nigeria. In his own words,

> *You are aware that his majesty's Government after long and mature considerations arrived sometimes ago at the conclusions that it might be the greatest advantage to the countries known as "Southern and Northern Nigeria" that they should be amalgamated into one government conforming to one policy and mutually co-operating for the moral and material advancement of Nigeria as a whole" (Lugard, 1914) the key issue there is that he is amalgamating two countries into one government and not into one country. This sets the tone for competition and agenda that may be manifest through using public office for private regarding gains either for the individual or has ethnics group.*

This Lugard's scheme of administrative and not political unity for Nigeria created a scenario where the people so amalgamated did not see themselves as one indivisible entity but entering into a marriage of convenience. Thus they did not see themselves as one indivisible entity but entering into a marriage of convenience. Thus they did not have unity purpose. Hence, their political leaders do not see the country from the same prism lence but as representing their sectional interest. Such a situation breeds corruption. This is at one level. This second level of mal-integration is on the super imposition of western social structures on the indigenous peoples Africa with its attendant economic system. In the traditional economic system, the 'trickle up' system was practiced, while the new mode encourages the "trickle down" system. In the trickle up system, the individual generates his wealth, either cash or kind, takes his own portion and moves the rest to his immediate superior, who does same until the most superior get his. So, in such situation there is less economic corruption although other non-economic forms of corruption may exist.

On the second variant, the individual does the work and awaits the superior to reward him. This pre-disposes him to the temptation of pilfering or collecting bribes for his own personal gratification. This in my opinion is not because he likes to but due to the mobility of the leaders who are mal-integrated into the new system to adequately reward their subordinates.

Another factor that has elevated corruption to statecraft in Nigeria is the erosion of our values systems. Values in the ordinary sense are defined as accepted principles or standards of a prison. Society values are therefore the widely shared principles and standards in a society. Social values are part and parcel of culture which, as we all know, is a totality of a way of life. All Nigeria ethnic nationalities have time honoured social values that make for a strong society and good governance. Though it is not the focus of this paper to discuss these values, it just wants to bring to the fore the idea that these time honoured values of honesty, integrity and work had been eroded. This erosion has truncated the value of honesty, integrity and hard work and has consigned them to the garbage bins.

New values have been enthroned such as wealth acquisition and prestige. Because the core values of honesty and integrity are no longer valued, people now seek wealth and prestige using any possible means available to them. Prominent among the instruments used is corruption. This corruption may include both economic and political corruption.

This value erosion, however is a byproduct of the mal-integrative effects of the administrative amalgamation of the Nigerian nation-state-and the development of dependent capitalism that has produced comprador leaders. All the state actors see public fund as the national cake that need to be shared. Every single player in any sphere of life first looks at himself and his immediate family's benefit. The society no longer rewards hardwork and integrity that was a core value in Africa.

The quest for material wealth and pleasure has replaced integrity. The society now rewards and crowns those who have made it without asking how they made it. Such level of moral depravity has elevated the unbridled quest for wealth power and prestige to an alarming proportion.

A school of thought argues that the erosion of our values is as a result of the failure or collapse of the family institution, standing injustices and bad governance, while a group attributes it to the failure of the religious institutions to perform their sacred roles. The collapse of our core-values could also be placed on the historical prism. The combined effort of the civil war and prolonged military rule impacted on Nigeria core-values, changing the trajectory of the country.

Erinosho (2006) argues that the civil war created a new wealthy class that was largely drawn from the rank of assorted contractors who supplied arms, ammunitions, equipment, food rations etc. to the Armed forces during the war. These contractors had little or no education but inflated the contracts to make quick money and became influential on account of their money (wealth). With this is the emergence of a new social class that not only started to display their wealth but to transmit the message that money is more important than education or other

non-monetized but hugely cherished social values. The new class, therefore influenced the transformation of Nigeria traditional core social value of integrity, honesty and hard-work into believing that money (wealth is the ultimate regardless of how one makes it). Every sector of the society began to imbibe the new value system that was engendered by Nigerians whose source of wealth was doubtful. Corruption thus became a norm instead of a deviant act.

Political corruption and bad governance emanated as a result of loss of our core values of integrity and honesty. The political leader no longer sees or thinks of himself as a public servant, but sees his position as a vehicle to acquire immeasurable wealth since he cannot be questioned. The anti-graft agencies are also caught in the unending web of corruption. All the people that looted our common wealth are walking the streets raising their shoulders high. Such encourages corruption.

Wealth has assumed the basis for social esteem and social mobility in Nigeria. Unlike in the past when Nigerians only showed respect to the wealthy whose sources of wealth were transparent, this is no longer the case since the emergence of the Nouveau riche contractors. The mal-integration and erosion of values has created a society that is fractured; that is not cohesive but neck deep into bad governance and corruption. This agrees with Peter Ekeh's (1975) theory of colonialism and the two publics where there is a conflict between the general interest of the state and the individual ethnic group that see him as representing them in order to get their own share of the national cake.

CONCLUDING REMARKS

It is in the developing world that the effects of corruption are most destructive. Corruption hurts the poor disproportionately by diverting funds intended for development, undermining governments' ability to provide base services, feeding inequality and injustice and discouraging foreign aid and investment. Corruption is a key element in economic underperformance and a major obstacle to poverty alleviation and development.

For corruption to be reduced in the Nigerian nation-state, a conscious effort must be made by our political leaders to change the foundation laid by the colonial government. That is, we must work toward political unification in addition to administrative efficiency. The superimposition of Western social structure on our local structures must be harnessed so that both state and individual actors will be in tune with the objectives of the society. The National Orientation Agency must step up her campaign for moral rebirth to change the value orientation of the citizens. The religious leaders must as a matter of duty change their lukewarm or sitting on the fence attitude and teach their followers the need for integrity and honesty to clean up the Augean stable that has left the Nigerian society as a sleeping and rotten giant.

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ONTOLOGY OF CORRUPTION IN IGBO TRADITIONAL CULTURE AND WORLD-VIEW

OKEREKE, Ogbonnaya Jerry

INTRODUCTION

Corruption infests everywhere and affects everybody. It has become a jinx in Nigeria's quest for development. Everybody talks against corruption, yet everybody apparently walks hands in glove with it. Successive governments pile arsenal in war against corruption but ended all battles in ridiculing defeats. Corruption presents antimonies that perhaps require reflections deeper than theatrical campaigns, laws and agencies in the name of "war" against corruption- a reflection that explores the inner values of the people's collective psyche and culture in search for the value buds that grow and sustain corruption; a reflection that identifies precisely what corruption is to ease targeted attacks and eventual victory. This reflection involves the ontological problem of being. What or perhaps better, how is corruption in Igbo world-view?

The concept of corruption appears to be alien in the world view of Igbo people. *A definiendum* is the same as the meaning of the defining expression *(the definiens)*, and the *definiens* is a product of a pantheon of ideas embedded in the people's language, and the language determines perception of reality. Some concepts therefore are relative to the linguistic meaning in one's culture. An idea inexpressible in a language remains unreal to the language owners. Sapir-Whorf hypothesis had earlier emphasized that the structure of one's language has decisive influence on how one understands reality and behavior in respect to it. Corruption concept is one of such ideational issues whose perception is primarily cultural and needs Psycho-culture solution.

This paper is an exploration of the psyche and culture of Igbo- Nigeria in search for the nature of being of corruption in the people's world view. It aims at discovering the sustaining elements of corruption and pointing at a direction to target attacks at corruption.

Corruption Defined

Corruption is popularly used widely for every conceivable immoral or dishonest conduct (Momoh, 1991). Reviewing such specific definitions is a drudgery I beg to avoid. Suffice it to say that immorality notion of corruption is unwieldy and a futile basis for thinking. The omnibus usage of the concept cannot allow for targeted fighting of corruption. Technically, Section 8(1) of the Anti-Corruption Act 2000, specifies what corruption is. Any person who corruptly

(a) ask for, receive or obtain any property or benefit of any kind for himself or for any other person on account of
   (i) Anything already done or for any favour or disfavour already shown to any person by himself in the discharge of his official duties or in relation to any matter connected with the functions, affairs business of government department, or institution in which he is serving as an official; or
   (ii) Anything to be after wards done or any favour or disfavour to be afterwards shown to any person, by official duties or in relation to any such matter as a foresaid is guilty of an offence of official corruption…

Flowing from this provision is the precise meaning of corruption which is any act or omission meant to sway a person from the proper discharge of his duties. With this meaning, corruption has no equivalent concept in Igbo language and culture. The evidence is to be shown soon.

Causes of Corruption: Popular but Wrong Notions

Literature on corruption is replete with supposedly causes or origin of corruption in Nigeria. Corruption is a means to maintain existing power structure, overcome the hurdles of bureaucracy (Rose-Ackerman, 1978), and gives (un)due access to capital for in investment that may prop up the economy (Robinson, 1998). Arguments that corruption helps one cut corners is mere casuistry. It is to that extent sterile. It does not answer why one is inclined to cut corners. Functional view of corruption only tries to justify and not explain the cause of corruption.

Robinson (1998) further found corruption in the inability of political institutions and civil societies to stop corruption. He only begs the question. How did corruption come into being? It is not why it has continued."

The Public Choice theory (Harrigs White, 1996) blamed corruption on the self-serving public officials who spreading corrupt traits to the masses in the course of interactions. But the public officials were once ordinary citizens. Were they not self-seeking as ordinary citizens? Is self-seeking inherently bad? I doubt. Choice exists only when there are alternatives. Corrupt traits exist among conventional traits. From a bag of these traits, the public official decided for corruption traits. Why? The choice of corruption cannot explain its existence.

In response to why people choose corruption traits, Dambazau (1994) blames poverty and economic deprivation. Public officials embezzle public fund and receive gratification "to make ends meet". The unemployed give bribes to access job. The poor give and receive bribes to survive the pangs of economic deprivation. Materialism as a driver of corruption thesis is very popular (Madunagu and Nzimino, 1983; Nwabueze, 1999; Obi-Okogbuo, 2000; Onimode, 2000; Dada, 2001). The view is essentially mere cheap rationalization of corruption. Why does a Governor embezzle public fund? Is it poverty? Why does a contractor give bribes to secure contracts? Is it unemployment? When a jobless youth gives a bribe for job; who receives it? Is it not the rich employer? Material factors are mere goals to which corrupt behaviors are directed. This is not sufficient.

Search for a cause is not a question of only goals or justifications but also motives. What is the motive- the emotional state which set corruption off.? ''Why did x give or receive bribe?" is really a request for an elucidation of a whole pattern of conventions. In explaining human action, it is important to exhibit the systematic framework of norms and goals which are necessary to classify actions as being of a certain sort.

Man is a rule-following animal. His actions are not simply directed towards end; they also conform to social standards and conventions and he acts because of his knowledge of rules. For instance, we ascribe to people traits of character like honesty, punctuality, considerateness and meanness. Such terms do not, like ambition or hunger or sexual desire indicate the sort of goal that a man tends to pursue; rather they indicate, the type of regulation that he imposes on his conduct whatever his goal may be. A man who is ruthless, punctual, considerate, persistent, honest or corrupt does not have any particular goals, rather he pursues whatever goals he has in particular sorts of ways. Goals pursued by individuals explain much of the going in the precincts of a culture and defined very little by individual volition and largely by social conventions. It is a gross over-simplification to think of ends merely as termination points of activities. Even those ends like eating, sexual intercourse, etc., which are universal and which have an obvious biological basis can scarcely be specified without recourse to norms. For there are countless ways of performing the acts which can be regarded as ends and in every culture some particular ways are stamped with the hall mark of conventionality.

To get in the world is, in Igbo culture, a wide spread and insistent goal. Corruption is an indication of the structure of dependable goals in the culture and of the organization of the character of the individuals in relation to them. This psycho-cultural model explains why people act corruptly in Nigeria. However, this psycho- cultural structure is a stranger in Igbo world view.

Corruption as a Stranger in Igbo World-view

The Igbo of Eastern Nigeria is one of the largest people in West Africa. The Igbo like every other cultural group has a world-view that translates into a code of ordinance by way of norms, mores and lore. Any conceptual inquiring should begin with a search into the world-view. A world-view is "the totality of each culture assumptions involving its beliefs, concepts, attitude and values which tend to give explanations to everything that happens" (Achebe, 1988: 10). Nwala (1985: 14) had earlier explained world-view as "the complex of beliefs, habits, laws, customs and traditions of a people including the real picture they have about reality, the universe, life, existence, etc." Thus world-view of a people is the underlying principle that defines and expresses the people's outlook to life. It defines how the people evaluate life and provides them with a charter of action and a guide to behavior.

Igbo world-view is based on balance and diversity. "Both in thoughts, word and deed, the wise man avoids extremes" says an Igbo adage. The Igbo is a wise people and a typical Igbo holds firmly that *Ako bu Ndu* (Wisdom is life). This assumption allows for functional operation. The Igbo assumes diversity as a primary postulate expressed in communalism. He operates personal inclinations that turn on communal structure. After all, *Igwe bu Ike* (Unity is Strength); *Ofu osisi adi eme ofia*, (a tree does not make a forest); *Ogalanya dalu n' Ogbe dalu Umunna, Ogbenye dalu n'ogbe dalu Umunna* (affluence or poverty of an individual affects the whole kindred family). *Agwo eloghi ibe ya, O gaghi ebu* (unless a snake swallows another, it cannot be fat). These are some adages that express the truth-value of interaction, interdependence and diversity in Igbo world-view. For the Igbo man, "the individual, apart from the community", to borrow from Bradley, is not anything real." Igbo token of appreciation in interaction expressed in gifts lubricates interaction and maintain diversity and communalism.

Gift: An Actuating Phenomenon

The Igbo need must operate in community (even if to achieve personal gains). Personal gain philosophy should not be mistaken for selfishness. It is believed that a constellation of personal gains make up communal welfare, hence, the saying: *Aka weta, Aka weta, Oju onu* (Contributions from diverse sources make for common welfare). The convention of gift giving is an actuating phenomenon that enlivens the Igbo communal essence. Igbo norm expects a person to show appreciation for favor done to him. *E too Nwanyi akidi, ogwota ozo* (praise the woman who

prepared a delicacy, she would prepare another). It is also normal to give tips to win favor. *A naghi agba- aka afu nwata eze* (One does not see the first teeth of a child empty handed) *Anaghi agba-aka asi eze na aro adighi mma* (No one appeals to a king empty-handed). *Enyejuo dibia afo, O buoo mgborogwu n' ajo ohia*. (If a person is made satisfied he does unusual favors).

These adages express Igbo core principles of mutual appreciation, humility to accept inequality in the diversity. The inequality is not permanent but changes with situations. In most interactive situations it is always the benefactor who holds a particularly needed resource and the beneficiary who lacks but needs the resource. The benefactor is to be actuated to act in a particular sort to favor the beneficiary. It is the beneficiary who is expected to wheedle himself to the benefactor for a favor. It is said *Onye a na-edenye utara, ga eweta onu ya nso* (He who is to be fed, is to bring close his month).

Gift (material or non-material) is generally the actuating or motivating influence. The Oxford English Dictionary defines 'motive' as

> *that which" moves" or induces a person to act in a certain way; a desire, form or other emotion, a consideration of reason, which influences or tends to influence a person's volition; also often applied to a contemplated result or object, the desire of which tends to influence volition.*

This definition indicates the notion of moving' which is the etymological suggestion of the word, and its connection with emotion, desire and culture. Motive refers not only to goal towards which individual is directed but also to emotional states which set it off. Newcomb (1950: 80) says that an organism is motivated:

> *When and only when it is characterized both by a state of drive and by a direction of behavior towards some goal which is selected in preference to all other possible goals.*

Motive, then is a concept which joins together drive and goals. Gift is a general motivating factor in Igbo cultural space. The mind of an individual receiver of a gift is often swayed to act favorably to the giver. Protocols, procedures, rules, standards and discipline are wont to be ignored in an unconscious consideration of the gifts received or to be received in Igbo culture. It is normative and not subject to conscious reflection or evaluation. It is not corruption. There is no *mens rea*. It is gift.

For instance, when a governor visits a community the people reels out a string of appeals: electricity, good road, hospitals, water, appointment to political positions etc. As the community hands over the written requests, it hands over also an open van filled with gifts of yams, cow, etc. The Governor customarily receives all, smiling. Does the receipt make the Governor corrupt? In strict sense of the word: Yes. But by our culture: No. Imagine how the community would feel if the Governor should reject the present. It means rejection of the people!

Linguistic Evidence

Gift is not corruption among the Igbo even if it does sway the mind of the receiver. Gift is *onyinye*. "A bare scheme to sway the mind of another" is corruption and there is no such idea in Igbo-world-view. Corruption has no name in traditional Igbo language.

The term, corruption, is in modern times translated in the media as *iri aka-azu*, *iri-ngari* or *iri awufu*. None of these is a word. There are different sentences describing the emergent phenomenon of corruption. Language grows that way no doubt. But except where the expression has a physical referent, an expression of a foreign idea in another people's language hardly conveys the same meaning of the foreign idea.

Iri aka-azu came during colonialism with forced taxation. A native tax collector received a small amount of money from a tax defaulter to let him free. The tax collector, usually apprehensive of abnormality of his act in his culture, thrusts his palm behind where the money is deposited. He put the money into his pocket looking upwards muttering: "What gets into my mouth from behind cannot kill me" The words kill cultural conscience. This process generated iri *ngari* or *iri awufu* in the dialects of certain Igbo popular communities. McMullan (1961) narrated how the illiterate cocoa or rubber farmer had to use his money (offer bribe) in order to save himself from the intimidating arbitrary power of the colonial agent. That was corruption. Corruption obtains in usually unfamiliar situations with unfamiliar persons whereby a party explicitly demands or offers some gratifications to let off or get off a hook. An idea expressing this kind of phenomenon is not indigenous. The idea comes with colonialism and thus a stranger in Igbo world view.

Nevertheless, the Igbo principle of gift giving for appreciation has evolved by mutation into bribery to sway the mind of another creating a new norm and meaning that produces and consolidates corruption. Thus corruption in modern Igbo society is a mutant norm of traditional Igbo principle of gift giving. People are driven by the inner value for gift given unconscious of the norm's mutant nature now in the form of corruption.

Towards curbing Corruption in Nigeria

Efforts at curbing corruption in Nigeria must recognize the psychic and cultural ontology of corruption as exposed in this paper. By way of restatement: Corruption is a mutant norm of gift and has blinded the foundation of individual cultural psyche. Corruption no longer elicits any inner feeling of wrong.

To curb corruption there must be a consciously designed work on the people's culture psyche. The Government should build a civic centre in each ward in Nigeria. There should be at least two value reorientation officers selected from all over Nigeria. These officers shall select from each ward 50 young Nigerians (aged 15-25 years) and get them indoctrinated with new values and habits for selflessness, altruism, honesty, handwork, achievement need, inner motivation, and nationalism. The training may last for ten years for the first set. It is hoped that the so trained, shall spread the values among their peers. Gradually, the new values shall be written in the tablet of our hearts obviating the need and saving the cost of anti-graft arsenal.

CONCLUSION

The paper explored the ontology of corruption in Igbo-world view. Corruption is found to be a mutant phenomenon of the white-man and has no equivalent connotative term in Igbo culture and language. Corruption came with colonialism, clashed with the indigenous normative gift and a mutation occurs in Igbo culture evolving as corruption. By this way, corruption becomes apparently normative. Solution lies with designed changes in Nigeria normative structure. This is only a point to a direction to search for ways to curb corruption. The details involve constructive logic that requires closer and targeted discussions.

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THE IMPERATIVE OF SOCIETAL VALUES FOR ADDRESSING CORRUPTION IN NIGERIA: LEADERSHIP AND CORRUPTION

UDEOBASI Obianuju Chinyelu

INTRODUCTION

There is a moral dilemma that arises from the failure of the promises of independence. One of which is leadership to the promise land. Since Nigeria became an independent nation in 1960, it has suffered from a plethora of problems ranging from ethnic and regional tensions vast economic disparities and growing religious disquiet to lack of institutional basis for building democracy.

Today Nigeria has degenerated with basic cultural characteristics fast disappearing for the mundane. The most single cankerworm that has eaten into the fabric of our society today is the problem of corruption. Consequently, the Nigeria society is presently characterized by social malaise such as insecurity of life, poverty, armed robbery, all forms of corruption, moral degeneration, succession crisis and a general lack of accountability by those entrusted with governance. Remi Aiyede posits that coups, military rule and authoritarianism have led to the devaluation of values and disregard for institutionalized process of advancement in the country. For Umez (2000: 53), the prevalent value system is that which glorifies and endorse corrupt and illegal means as a necessary, normal and sufficient means to ends, riches are valued above character and national success, money is worshiped as the greatest thing in life regardless of how it is acquired, embezzlement of public funds and other forms of corruption reigns supreme. Thus there is need to heed the advice of Mohandas Ghandi which he put thus, the need to re-orientate the society against 'wealth without work, pleasure without conscience, science without humanity , politics without principles, commerce without morality and worship without sacrifice. Attempt must be made to institute Nigeria national values which are clearly articulated in the constitution but neglected in everyday life to become real guiding principles in public life. These values include discipline, integrity, dignity of labour, social justice, religious tolerance, self-reliance, patriotism.

Conceptual Clarifications

Society: Society defined in Wikipedia .org is seen as a group of people related to each other through persistent relations, or a large social grouping sharing the same geographical or virtual territory, subject to the same political authority and dominant cultural expectations. Society according to (Zanden, 1998 cited in Nonyelu, 2000: 31) is seen as a relatively independent, self-perpetuating group of people who occupy the same territory and participate in a common culture The members of a society characteristically lay claim to some form of territory and a common language, customs, norms, values and beliefs. They are knit together by an encompassing seamless web of shared experience (Nonyelu 2000: 31).

Values: The word 'value' has a wide range of meaning and usage. There is the economic usage of the term value as when we ask the 'worth' of a thing that is monetary cost of something goods or services. Value also has a mathematical usage but for this paper value refers to the desirable condition or state of affairs (Nonyelu, 1997 cited in ojiakor et al 1997). It defines what is important, worthwhile and worth striving for. Remi Aiyede defines it as beliefs or ideals which individuals or group hold dear and is acceptable. It is these ideals, belief and understanding of the members of society that that guide and are reflected in members' behavior and provide the standards in public life. They may be derived from tradition experience and religion. In this context, value has two sides' positive value and negative value. Positive value is that which is acceptable in the society while negative value deviates from the accepted way of life in the society (Khan, 1996)

Leadership: Leadership is simply defined as influence, the art or process of influencing people so that they strive willingly towards the achievement of group goals (Abba, Anazodo & Okoye, 2004: 246). To lead is to guide, conduct, direct and proceed. Leaders do not stand behind a group or society but place themselves before the group/society as they facilitate progress and inspire the group to accomplish their overall goals. Leadership is therefore the capacity to set goals for the organization. In the words of Ihejiamaizu (1996: 102), "leadership involves some sharing of power or influence; but the leader is the one who is able to unite people in pursuit of the organization's goals."

Corruption: Khan (1996) defines corruption as an act which deviates from the formal rules of conduct governing the actions of someone in a position of public authority because of private - regarding - motive such as wealth, power or status. It takes place when at least two parties have interacted to change the structure or processes of society or the behavior of functionaries in order to produce dishonest, unfaithful or defiled situations." Lipset and Lenz (2000), define corruption as an "effort to secure wealth or power through illegal means-private gain at public expense. Tanzi (1995) defines it neutrally as the "intentional noncompliance with arm's length relationship aimed

at deriving some advantages from this behavior for oneself or for related individuals." the World Bank defined it as 'the abuse of public power for private benefit" (Gray and Kaufmann, 1998). In other words - corruption is a systematic vice in an individual, society or a nation which reflects favoritism, nepotism, tribalism, sectionalism, undue enrichment, amassing of wealth, abuse of office, power, position and derivation of undue gains and benefits. Corruption also includes bribery, smuggling, fraud, illegal payments, money laundering, drug trafficking, falsification of documents and records, window dressing, false declaration, evasion, underpayment, deceit, forgery, concealment, aiding and abetting of any kind to the detriment of another person, community, society or nation (Gray and Kaufmann, 1998). Corruption is found more especially in the government institutions; the Executive Arm, the legislative Arm (the Senate, House of Representatives), the Judiciary (courts, tribunals; lawyers), uniformed establishments (military, police, road safety corps) and bureaucracy (Anazodo, Okoye& Ezenwile, 2012). Corruption not only distorts competition, hinders economic growth and endangers the stability of democratic institutions, it pulls down the moral foundation of society (This Day News-paper, February 11, 2007: 12).

Understanding Our Past in Our Present

To say categorically that Nigerian value system has gone hay wire and degenerated to the lowest ebb is to say the obvious. Elebo (1997) traced our plethora of problems to the colonial era which was characterized as predatory, exploitative, brutal and repressive in nature. By and large, Nigeria, prior to the arrival of the foreigners had their own traditional institutions and modes of governance which did not just abhor corruption but was devoid of most forms of corruption. Gykye (1978) Confirmed that Nigerian cultural values were embedded in their tradition, a type of constitution which is transmitted from generation to generation. Thus there was solidarity, hospitality, communalism, formation of good character, fairness, moderation, generosity, unification and harmonious co-existence with others Consequently, as a result of modernization and disintegration of traditional social structure, conditions of conflict and corruption undermined the family and left the Nigerian youth bereft of values and discipline (Ike and Edozien, 2002) . These colonial masters desecrated the divine kingship system where traditional institutions laid emphasis on communal co-existence, and they lured the chiefs and kings into self-seeking goals, heightening the traits of corruption by their economic and indirect rule systems (Ochulor, Metuonu & Asuo, 2011: 95).

Nationalism was derailed in the late 1940 not as an instrument delivering service to the people of Nigeria, but as effective machinery for sharing booty and enriching party supporters (Elebo, 1997). The politics of ethnicity and division ensured that the Action group, NCNC and NPC controlled the government of the western, eastern, and northern regions respectively in the elections to determine which took over at self-government. After the independence the feeling of alienation to government and personal expropriation of government were transplanted from the colonial period to post independence Nigeria because government loomed large within society and because it controlled the rigid authority to allocation of resources as well as the legitimate power of societal coercion, the struggle for it became a matter of life and death (Elebo, 1997).

However, Remi Aiyede observed that the 1980s and 1990s marked the zenith of devaluation of the value system and also witnessed the entrenchment of predatory rule in the manner of military take over and the use political powers were put, this made mockery of many values that society held in high esteem. Military authoritarian rule enthroned a culture of might, arrogance of power, human right abuse and disrespect for the courts of law, indiscipline and aggrandizement within the society. The life style of the military officers in government and their civilian allies showed that hard work was a waste of time. It showed how faster and easier it is to become wealthy through extra- legal means thus confirming the words of Joseph (1987) "political corruption is driven not only by the ambition of the higher up, but also by the aspirations of a number of citizens below who besiege their relations, friends, bosses and ethnic kin for jobs, contracts, licences, favor, money or other illicit largess. In other words achievement of political power and proximity to power holder has become the sine qua non of Nigerian political system as the government is the major allocator of resources and means of social reproduction (Fashoyin, 1993). Consequently, development performance was slowed down, and political instability continued to pervade the polity, as focus was shifted to combat the looming forces of insecurity and internal regime instability (Fagbadebo, 2007). Because of this instability, the focus of the leadership became parochial with the overriding consideration for personal survival rather than national development. Attempts at promoting "democratic consolidation" were hampered by the personality cult of the emerging political gladiators who exploited the instrument of state power to promote their personal agenda.

Leadership and Corruption

Leadership is about relationship. It is about working with and guiding people in new direction. Ebegbulem (2012) observed that leadership is about integrity and trust but the major problem that Nigeria is facing today is the insincerity and insensitivity of her leaders to the needs of the ordinary people whom they have been elected to serve. Fagbadebo (2007: 28) noted that citizens Participation in government is low because they perceive it as irrelevant to their lives and he identified three principal factors; scarce resources: This engender poverty, inequality and a weak position in the international economic system. It provide the environment for officers, political and bureaucratic, to manipulate government spending to advance their personal fortunes. This led to weak legitimacy, as the citizens lack faith in their political leaders, and, by extension, the political system which is characterized by Patron-client relationships what is commonly known in Nigeria as "godfather" politics. This takes the primacy over the formal aspects of politics such as the rule of law, well-functioning political parties, and a credible electoral system (Fagbadebo, 2007). Thus it is no longer news that while the poor masses are languishing in abject poverty, unemployment, illiteracy, hunger, squalor, disease and destitution, Nigerian leaders are only after working out strategies on how to enrich and perpetuate themselves in office (Ebegbulem, 2012).

Today at federal, state, and local government level, the people have as leaders hardcore, small selfish, money minded individuals who wage political and economic war against the vast masses of exploited and oppressed people while basic infrastructure in many parts of the country remains dilapidated. The democracy embraced by Nigerian in 1999 has produced leaders who have blighted the lives of Nigerians. Corruption continues to grow and the "abuse of public office for private gain, coupled with nepotism and bribery, has killed good governance" (Lawal, 2006).These corruption- enhancing factors vary from one culture to the other and from one political system to the other. One key point to note, however, is that it is possible to identify an act of corruption when it is perpetrated irrespective of cultural or political background (Fagbadebo, 2007).

The history of Nigeria is tainted with the absence of good moral and ethical values in the conduct of the ruling elites. This has adversely affected economic growth and development. As corruption impacts negatively on economic growth, it is also politically destabilizing. Corruption and the abuse of power have long been features of Nigeria's economic and political landscape. (Fagbadebo, 2007: 31). Nwaka, observed that Corruption became legitimized, especially during the Babangida and Abacha regimes (1985-1998), with huge revenues, but wasteful spending, and nothing to show in terms of physical developments .Unfortunately, Nigeria ranks as one of the most corrupt nations in the world according to Transparency International's Corruption Perception Index (CPI).

The organization's 2011 survey places her 143rd of 182 countries in the world. This social ill according to Akindele (1990) takes the form of corruption ascendancy to political leadership through election rigging and genocidal political techniques; son of the soil philosophy; politics of expediency; judicial fractionalization of human beings; political self-aggrandizement; political Hitlerism as a mechanism for retention of power; replacement of "we-feeling" by "me-feeling", contractor-controlled political machinery, uncurtailed lust for wealth, giving and receiving of kickbacks for government contracts, Police insistence on taking bribes as precondition for performing their duties, Bureaucrats indulgence in the act of falsifying accounts, false declaration of assets, violation of oaths of office, payment of money for government jobs not done or not well executed, pen-robbery and looting of the public treasury. Nwaka noted that the Nigerian state is a victim of high-level corruption causing the retardation of national development and a ceaseless cycle of crisis arising from peoples' discontent against the government. The culture of corruption known as "settlement" is part of the country's political culture. All the positive values for development are jettisoned. Governmental agencies that are the pilots of socio-economic developments are decimated. The decline in the education sector today is yet another story.

And worst still the value system which has become part of the culture in our society does not check the background of rich individuals (Nwankwo, 2008). Once a wealthy man comes up in the society, he is instantly given a chair of fame or honor to the extent that a chieftaincy title awaits him wherever he goes. The churches hail him and always give him recognition and honor. They pray for him. The Muslims alike always surround him and honor him. The Machiavelli principle of 'the end justifies the means' manifest itself in this part of the society. Nonyelu (1997: 8) posits that if this situation is not is not checked, it will continue to breed national leaders whose only qualification would be the size of their bank account and they would have no authority to institute justice or call for an even distribution of societal wealth.

Corruption accounts to the lack of vision and mission by our leaders Anazodo et al. (2012: 124). It is dangerous according to (Nonyelu, 1997) to allow our future to be controlled or determined by leaders of low conscience. Their individual and collective life styles and the example they give portend dangerous consequences for our national psyche and ethos therefore the need arises for suggestions on how Nigerians can wriggle out of the evil influence of corruption, thereby avoiding a complete collapse of the moral life of Nigeria and also create an enabling environment in which socio- economic justice and values are entrenched.

The Way Forward

Nigeria has not made meaningful socio-economic progress due to the prevailing negative value system (Chuma-ibe, 2008). These negative values are manifested in the form of undesirable behavior such as corruption, bribery, disobedience to law and order etc. it has become indisputable within the last two decades therefore, a good value system is needed as an anchor by Nigerians will hinge the social, economic, governance and development behavior of her citizens. Nonyelu (1997) opined that the re- organization of the major agencies of socialization will go a long way in the re-orientation of members of the society because a closer look at the activities of these agencies will reveal that they have fallen short of expectation. Socialization according to Unachukwu and Nonyelu (1991: 13) involves the norms, values, traditions, habit and all those things that bring about conformity in any given society. Socialization can take place through direct teaching, observation, imitation, coming together by members of different groups in the society, dramatization, formation of different clubs, the use of reward and punishment. The major agencies of socialization include the family, school, church /mosque, peer group and mass media.

The family has been viewed by many sociologists as the cornerstone of society. It is the basic institution in all human societies. Nonyelu (1997) argues that it is the first port of call of any child where warmth affection, love is experienced. In return Okeke (1997: 187) opined that the child makes a lot of effort to respond positively. Training the child becomes a family responsibility and at any point the child misbehaves directly or indirectly the parent or other family members corrects the child. However, Okeke (1997) argues that with industrialization and urbanization parent have no time to spend with their growing child, they hire paid labour to look after the young ones while they go about their socio economic activities. The child therefore is influenced by other people found within the family who are not necessarily family members. In other words, the core family values of honesty integrity, good reputation and other moral virtues are found wanting. However, the home environment must be set in such a way that the child learns a lot from there and becomes an ambassador of the home to the larger society.

Similarly, as the child grows up to school age, part of the responsibility to direct the child shifts from parents to teachers. Rules and regulation exist in schools to guide the conduct of members for the smooth running of the school. However it is common to see that sometimes these objectives are not achieved. Cases of indiscipline, cultism are reported in the mass media. These negative reports according to Okeke (1997: 189) signify that there are some prevailing factors responsible for the failure to achieve the set objectives by the school. Thus it is expected that several commission set up to study education (tertiary, secondary and primary) would come up with ways of re- organizing our system in order to mould the character of the youths (Nonyelu, 1997: 9).

Peer group, mass media and region influences are no less different. The peer group is seen as a clique identified by shared interest among members. As Morrish (1972) observed, peer group establish the definite norms and values to be followed by its members. Thus it is important that we devise measure to channel their creative energies to productive use, for the sustenance of our cherished values, and encourage the formation of positive peer groups that will apply sanctions on its erring members (Nonyelu, 1997: 10).

The mass media include television, newspaper, magazines, radio, and any other information medium intended to disseminate information to the public. The mass media provides varied information, ranging from cultural values, norms, customs and beliefs all of which appeal to the senses. We should censor and harness its positive potentials to reduce their negative influence.

Religion is people's beliefs and opinions, concerning the existence, nature, and worship of God and divine involvement in the universe and human life (Encarta dictionaries, 2009). Religion plays a very critical role in social life in Nigeria. To most Nigerians, religion and faith are important aspects of everyday life. It controls the laws, how you think and act, what you believe, what you value, and more. In a society such as Nigeria's where religion is an integral and inseparable part of people's lives, the ethical and moral templates that religion offers should dissuade public officers and in fact, everyone from predilections to corruption (simbine). Unfortunately, Nigeria ranks as one of the most corrupt nations in the world. According to Kukah (2010),

> *Corruption… more than any other thing, is the greatest obstacle to personal, communal and national growth. Nigeria's case is worse…We have no rule and no mechanisms of restraint. To respond to the peculiar nature of our situation, the abnormal has now become the normal…*

More so, religious identity is highly politicized, especially between Christians and Muslims, and conflicts between the two groups involving the death of several thousands of citizens has been a recurring event in northern Nigeria. Pentecostal churches play the role of the Marxian opium of the people as it is common for Nigerians to pray and wait on God to act rather than hold their leaders to account or transform the church into an instrument for challenging corruption in public life.

In conclusion, Nigeria Like in any other society has been grappling with the problem of corruption. This is because of our collective derailment onto the philosophical lane of excessive materialism, selfish individualism, exploitative capitalism and atheistic humanism. Our moral values have thus been eroded and we have removed morality from the arena of our socio-political life. The leadership Nigeria needs would have to identify and apply common societal values to governance, build on those values and thereby add value to the society. A leadership that would have the courage, integrity and ability to address once and for all those factors that have allowed corruption and inequality to be institutionalized in the country and have failed to facilitate the infusion of our societal values. To do this, Nigeria must, therefore, educate and re-orientate her citizen to our traditional value, carry out mass enlightenment campaigns through the print and electronic media, through plays, the entertainment industries, articles on papers, newspapers. Ethical standards should be insisted upon in every sector and aspect of the people's lives and those making efforts should be singled out and rewarded, especially those who have the public responsibility entrusted to them.

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THE SOCIO-CULTURAL DIMENSION OF CORRUPTION IN NIGERIA: A REFLECTION

ONU Francis Ojonugwa

INTRODUCTION

Corruption is a state of dishonesty especially through offering and accepting of bribes. This is however a very narrow definition of corruption. In the 1980's former military president General Ibrahim Badamisi Babangida set up a political Bureau which gave a broad characterization of corruption in Nigeria. The bureau submitted that corruption pervades all state of the society from the highest level of the political and business elites to the ordinary person in the village.

Culture is that complex whole which includes knowledge, belief, art, moral, law, custom, and any other capabilities and habits acquired by man as a member of society (Hogan, 2006). Culture also consists of patterns explicit and implicit of and for behaviour acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiments in artifact, the essential core of culture consists of tradition. Some sociologists have suggested that the concepts culture and society goes together on the grounds that all human phenomenon are truly socio-cultural (Hogan, 2006).

The question that comes to mind is, to what extent is corruption a human phenomenon truly socio-cultural? How much influence do society and culture have over the tendencies to be corrupt? To what extent can we said that corruption is a learned behaviour?

These are some of the questions that this paper attempt to address. To achieve this, this paper is divided in to four sections, introduction, theoretically framework, established cases of corruption, socio-cultural content and context, conclusion and way forward.

THEORETICAL FRAMEWORK

Theoretical framework of this work is anchored on the Differential Association theory of Edwin H. Sutherland (1883-1950). Sutherland's criminological contributions can be considered the first truly sociological effort to explain crime. The Differential Association theory is based on nine (9) principles. The principle that criminal behaviour is leaned provides the basis for differential association. People are not "born to be bad" nor do they invent bad behaviour. They are taught how to behave, or mis-behave in a social context (Brain, 1959).

The second and third principles of differential association specify that criminal behaviour is learned primarily with significant others such as on parental influence in child rearing illustrate widespread endorsement of these points. Such statement as "Do as I say, not as I do" "if you cannot beat them, join them" provide a learning platform that may eventually lead to criminal behaviour.

The other principles of differential association are well thought out in the theory. However for the purpose of this paper the second and third principles of differential association is emphasized "criminal behaviour is learned primarily in interaction with significant others such as family and friends."

To relate this theory to the study, corruption as a criminal behaviour is a learned behaviour definitely with "significant others". You must be sufficiency associated with corrupt people to learn the art of corruption and sufficiency perfect the art.

It is a common saying in public and private places in Nigeria that "if you can't beat them, you join them" meaning if you cannot stop corruption you join those who are corrupt. Joining meaning, learn the art of corruption and perfect it.

There are stories of those who have gone into public offices with a hope of effecting a change only to come out more corrupt than those they actually went to change. This suggests that the sojourne in the public office provided a learning environment for corrupt behavior. In this vein, we also look at our socialization process. If a father whose earning is not up to two hundred thousand (₦ 200,000) Naira in month, gives his children fifty thousand naira (₦ 50,000) only as pocket money to go to school in a month. He may be teaching the children to learn how to live above their means. This process of subtle socialization may eventually lead to competitive tendencies in the children letter in life. Though the differential association theory has been severally criticized, it has provided an insight into understanding that criminal behavior can be learned in a social context.

Established cases of corruption in Nigeria

The political bureau set up by Ibrahim Badamasi Babangida in 1980s provided a broad characterization of corruption in Nigeria. To the bureau,

> *Corruption pervades all state of the society. From the highest level of the political and business elites to the ordinary person in the village. It's multifarious manifestation include the inflation of*

> *government contracts in return for kickbacks; fraud and false indication of accounts in the public services, examination malpractices in our educational institutions including universities; the taking of bribes and perversion of justice among the police, the judiciary and other organs for administering justice, and various heinous crimes against the state in business and industrial sectors of our economy, in collaboration with multinational companies such as over-invoicing of goods, foreign exchange swindling, hoarding and smuggling. At the village level, corruption manifest it's self in such forms as adulteration of market goods or denting of measures to reduce their contents with a view to giving advantage to the seller (cited in Ogunyemi & Al-Bishak, 2011:4).*

Certainly, this is a long list of items and behaviors that can be refer to as corruption in Nigeria. Going through this characterization, two things come out clearly, that corruption is a learned process and that corruption certainly has its roots in our socio-cultural upbringing. Since corruption is traced from the highest to the lowest, from urban to rural, from the educated in a public office to the non-educated in the market selling grains with dented measures. But the question is when did this become part of our socio-culture?

As far as Ayoade (2011) is concerned corruption has grown from an art to the point of doctrine. Putting it in historical perspective Ayoade argued that from the first Republic, it has been customary for politicians to surreptitiously canvass for support by pleading that communities should abandon the politics of confrontation and join the mainstream. In the early 1960s the Yorubas were wooed with such bread and butter strategies. Such campaigns proceeded by computing how much the Yoruba lost being in opposition. The implication is a life of ease and sharing of national cake, as it were (Ayoade, 2011: 38).

Ayoade (2011) cited other cases of corruption in Obasanjo's regime, which includes the sumptuous self-remuneration by the National Assembly that forced former president Obasanjo to say that it cost ₦250 million to maintain a single senator annually. In reaction to Obasanjo's accusation the former Minority leader (Hon. Ali Ndume) said that president Obasanjo lacked the moral right to complain because he is the godfather of corruption. This points a picture of corruption in high places in Nigeria. This picture is further painted by Ogbu (2011) in his paper "Political will and war Against corruption" in this paper he discussed how General Obasanjo abrogated the corrupt practices Decree no 38 of 1975 to discontinued General Murtala Mohammed's anti-corruption programme.

Other cases of corruption in high places are: the former Governor of Kano and former Minister of Defense, Rabiu Musa Kwankwaso's ₦ 850 million state funds he misappropriated, former Minister of education Professor Fabian Osuji, bribing members of the National Assembly with ₦55 million, former Inspector General of Police, Tafa Balogun for embezzling over ₦ 14 million belonging to the Nigeria police some other reported that Tafa Balogun embezzled ₦13 billion. Whatever the differences in the amount embezzled by Balogun, a case of corruption has been established against him.

Adegboyega (2011) raised the issue of corruption up to the tune of ₦648 million leveled against the former speaker Mrs. Patricia Olubunmi Etteh for the up grading of her official residence which led to her resignation as speaker of the house of representative. Mrs. Etteh is not alone in this train of corruption in high places as her predecessor Mr. Dimeji Bankole was charged to court for acquiring loans from banks to the tune of ₦ 10 billion and other charges of contract inflation amounting to ₦88 million (Fagbenle, 2011).

These are mouthwatering amounts embezzled through corrupt practices in high place. There is certainly no one who had held a public office who has not been accused of one corrupt practice or the other. To where do we put the blame? Who should be held responsible for all these failed hope and aspiration? This work certainly looks the direction of our socio-cultural content and context.

Socio-Cultural Content and Context

There is something wrong with our conception of the Nigeria society within its content and context. What is today call Nigeria was a plethora of various nationalities (ethnic groups) many which had little previous contacts. With the Hausa-Fulani, Igbo and Yoruba as the majority, Nigeria has over three hundred and seventy-one (₦371) ethnic groups usually called minorities (Alubo 2011) when the country was amalgamated in 1914, the issue of citizenship or sense of belonging within the new geo-political space was not adequately addressed. The extent to which all the component units feel part of the whole, alienated and disenfranchised is one manifestation of this challenge (Alubo, 2011).

To a great extent, corruption can be explained within the context and content of these component parts which make up the Nigeria state. It can be reasoned that since these components units do not feel part of the whole, any opportunity at the center is seen as an opportunity for the ethnic group which the man at the center represents.

Outside of self-aggrandizement and greed which pushes many into corruption, the need to loot as much as possible to champion the cause of one's ethnic group seems so plausible to this paper.

Within the content and context of our socio-culture also is the culture of extended family relations. In the agrarian society, the nuclear family is fused into the extended family with unless, aunties, brothers, sisters, cousins, nephews, nieces, half-brothers, half-sisters etc., all fused together to form one big family. This arrangement was so beautiful within the agrarian economy. But with colonialistion and eventual institution of paid employment and capitalist economy this beautiful arrangement is translating into social crisis and inter-lia corruption.

A worker who is on a fixed salary certainly has limit of number of people he can cater for. But here is a worker who probably enjoyed the extended family relation when he was schooling. The Uncles and Anties who contributed while in school, will now expect him to pay back as a worker by taking care of an Uncle's son and or an anty's daughter including his own nuclear family. To be able to survival the worker will look beyond his salary. Most at times these other sources of funding the short fall from his salary end in corrupt practice. So he was pushed by culture and society to keep afloat and maintain the status quo. Culture is hereby held responsible for some of the corruption cases in Nigeria. It should be noted that these are not the only season for corruption in Nigeria. But the paper focused on the socio-cultural factor.

CONCLUSION AND WAY FORWARD

The paper established corruption as a problem in Nigeria society as is perpetuated by the low and the mighty in society, the Differential Association theory is used in this paper established the fact that corruption is a learned phenomenon, the paper also emphasized the fact that lack of commitment to the Nigeria nation arising from the nature and manner of the amalgamation of the northern and southern protectorates which gave undue advantage to three major ethnic (Hausa-Fulani, Igbo and Yoruba) groups over and against several others is one of the reason for the citizenship crisis which force people to commit all kinds of crime against the state. The paper also sees the extended family sustained in the agrarian economy as near in practicable in a colonially induced capitalist economy that preaches individualism.

As a way forward the paper recommends in a short-term, the need to encourage those who enrich themselves through corrupt practices to invest the loot in Nigeria to grow the economy through employment generation and the rest.

In long term the paper recommends the re-organization of the economy to reflect our socio-cultural context and content certainly capitalism that emphasis individualism does not reflect our society and culture. If the economy is organized along the socio-cultural context and content what we see today as corruption will disappear as there will be no need for ethnic champions who will loot to champion the cause of their ethnic groups. Also it will reduce self-aggrandizement and greed as people's basic need will be minimally met and these will be no absolute poor, who will be looking for "saviours" in those who loot our resources on the "behalf" of their ethnic groups.

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DEVELOPMENTS IN QUALITATIVE RESEARCH: A JOURNEY INTO THE CONSTRUCTION OF MEANING

ABDULLAHI, A.A.,[1] SALIMAN, T.S.[2] and ABODUNRIN J.M.[2]

BACKGROUND

The concept of research is very popular especially among students and researchers. Research connotes different meanings to different people depending on area of study. The common characteristics of research however provide a unique and universal orientation embedded in its principles and adaptation. Nevertheless, within the context of this paper research can be defined as a systematic procedure of collecting, summarizing, analyzing and synthesizing data for the purpose of bringing out useful and meaningful information in order to solve a given problem. (Jegede, 1999; Babbie, 1995; Ogomaka, 2004 & Rowland, 2009). Using this parameter, social research can be defined as a systematic procedure of collecting and analyzing data for the purpose of finding solution to social or human problems. Although, this definition is inexhaustible, because other working definitions had demonstrated research in a more holistic perspectives, hence, research (especially in Social Sciences) is underpinned by theories, initiated through experiences and generalized by writing so much about so little, yet, under a stringent and measurable as well as referral possibilities.

Prior to the enlightenment period and sometime in the mid-19th century, research generally was embedded within the confines of quantitative paradigm (positivism), throughout the 20th century, social and behavioural science researchers in the USA were perceived to be lopsided in a great divide between two opposing camps; positivists (quantitative research) on one side and interpretivists (qualitative research) on the other (Onwuegbuzie, & Leech, 2005). While supporters of quantitative approach rely heavily on tests, rating scales questionnaires and physiological measures (Stone-Romero, 2002), qualitative research on the other hand is influenced by knowledge that is established through the meanings attached to the phenomenon under investigation and that researchers often interact with the subjects of study to obtain data (Coll and Chapman, 2000; Cousins, 2002).

Although, the methodology suffered a number of critical critiques, these critiques were intellectually connected to arguments on philosophical idealism and positivist pragmatism (Attila & Giampietro, 2005). Consequently and through conscious efforts, qualitative approach became a tradition of methodological techniques especially in the United States and United Kingdom. At a point in time, a Hegelian scholar, Benedetto Croce, (1866-1952) once denied the authenticity of science on the grounds that they were merely schemas, elaborated by human minds for practical purposes only. While philosophy to him was the only approach that gave an ideal concepts of knowledge as against the pseudo-concepts proclaimed by sciences. (Giandomenico, 1976). Sequel contradictions and counter contradictions in both Italy and United States of America on the reputations of qualitative research (see Bruni and Gobo, 2005 and Onwuegbuzie and Leech, 2005).

In fact, aside ethnography, phenomenology, in-depth interview and other qualitative dimensions, 'visual sociology' has recently gained overwhelming momentum in the circumstantial and contextual analysis of varied phenomena. What is now worrisome in the 21st century among third world countries and especially in Nigeria is the scenario of a 'beclouded science', a seeming confusion in the perception, knowledge and use of qualitative research or the duo in the acquisition and generation of knowledge. Recent studies are beginning to twit the argument that suggests the integration of qualitative into quantitative studies suggesting further that each of these approaches can stand independent of one another (see Dixon-Woods et al. 2006 and Pope et al. 2007). Against this background, this paper proffers a fundamental framework for a comparative chronicles between the two paradigms in developing countries like Nigeria, to some of the basic tenets and challenges of qualitative research techniques to contemporary social issues.

Conceptual Clarifications

The term epistemology comes from the Greek word epistêmê, which denotes knowledge. In simple terms, epistemology is the philosophy of knowledge or how we come to know (Trochim, 2000, Babbie, 2007: 4). Epistemology is intimately related to ontology and methodology; hence, ontology involves the philosophy of reality, epistemology addresses how we come to know reality, while methodology categorize the particular practices used to attain such knowledge. According to Krauss (2005), epistemology poses the following questions: What is the relationship between the knower and what is known? How do we know what we know? What counts as knowledge?

In the positivist paradigm, the object of study is independent of researchers; knowledge is discovered and verified through direct observations or measurements of phenomena; facts are established by taking apart a phenomenon in order to examine its component parts. As alternative view, the naturalist or constructivist view, is that knowledge

is established through the meanings attached to the phenomena studied; researchers interact with the subjects of study to obtain data; inquiry changes both researcher and subject; and knowledge is context and time dependent (Coll & Chapman, 2000; Cousins, 2002).

Given this interpretation, distinctions often exist between these two paradigms with respect to ontology, epistemology, axiology, rhetoric, logic, generalizations, methodology and causal linkages which rather make alternative choices in research designing by both applied and behavioral scientists to become imperative. In order to investigate research questions, quantitative research assumes position, hence, there is a potentially infinite array of possible quantitative research designs, and in the human sciences particularly, it could be difficult to perform unadulterated experimental research. Thus a great many adaptations of experimental designs, called quasi-experimental and non-experimental designs have been developed by researchers (Gall et al., 2003). Quantitative research is a rejection of metaphysics. It is a position that holds that the goal of knowledge is simply to describe the phenomena that we experience. The purpose of science is simply to stick to what we can observe and measure.

Generally, quantitative research often rejects a knowledge that expatiates beyond this specification (Trochim, 2000). As such, positivists separate themselves from the world they study, in quantitative research, the specific aim is to determine the relationship between one thing (an independent variable) and another (a dependent or outcome variable) in a population. Quantitative research designs are either descriptive where subjects usually measured once or experimental where subjects measured before and after a treatment (Hopkins, 2000).

As Onwugbuezie & Leech, (2005) opined, diversity of the world has inherently attracted formulation of paradigms, which indirectly presupposes the universe to be largely deterministic, this determination is premised on the assumption of law of cause and effect which could only be controlled through well-grounded theories and proven methodology. Hence, through a descriptive study, researchers could establish associations between variables and through experiment, causality could be validated generally. For an accurate estimate of the relationship between variables, a descriptive study usually needs a sample of hundreds or even thousands of subjects. The estimate of the relationship is less likely to be biased if a researcher have high participation rate in a sample selected randomly from a population.

Qualitative research methodology on the other hand has in recent time dominated the lens of social sciences researchers; spiraling among its aims are intents of in-depth understanding of human behavior and the reasons that govern such behavior. Qualitative method investigates the *why* and *how* of decision making, not just *what*, *where*, *when*. Hence, smaller but focused samples are more often needed than large samples (Denzin & Lincoln, 2005). Shank (2002), defines qualitative research as "a form of systematic empirical inquiry into meaning", by implication, this means a "planned, ordered and public convention", following rules agreed upon by members of the qualitative research community. By empirical, he means that this type of inquiry is grounded in the world of experience.

Researchers within qualitative method acknowledge that they have to participate in real-world life so as to better understand and express its emergent properties and features (Healy and Perry, 2000). Denzin and Lincoln (2000) claim that qualitative research involves an interpretive and naturalistic approach which "means that qualitative researchers study things in their natural settings, attempting to make sense of, or to interpret, phenomena in terms of the meanings people bring to them". This further means that qualitative research is a distinct method of investigation which enables people to make sense of their environment through experience. Other qualitative designs that could be found include ethnography, narrative inquiry, action research and grounded theory (Tierney, 1996; Schall et al., 2002; Huxham and Vangen, 2000; Parry, 1998). Incidentally, qualitative methods are also loosely present in other methodological approaches, such as action research or actor-network theory. Forms of data collected can include interviews and group discussions, observation and field notes, various texts, pictures, and other materials. It has been suggested that qualitative methods and case study research may be used both for hypotheses-testing and generalizing beyond the particular cases studied (Bent, 2006).

Qualitative Research: A Paradigm Shift

There is still an on-going debate concerning the validity and reliability of qualitative research (see Hammersley, 2008). Nevertheless, some scholars have posited that qualitative research when used appropriately and correctly is 'superior' to quantitative research paradigm largely because "it provides a 'richer' and 'more valid' basis for social research than simply dealing with numbers and measures" (Yates, 2004: 139). Based on this belief, qualitative research has recently gained momentum and a boom. It has given fresh impetus to a new way of doing research by unearthing the 'truth' about human existence and experiences of the social world. Qualitative research has been inundated with a corpus of valid empirical studies, all of which have proven qualitative research as an important paradigm shift to the understanding of social reality in the world of social science research.

The use of qualitative methods is growing perhaps because researchers want additional methods to better understand their research topics (Lee et al. 1999) giving rise to diverse lines of thought in micro-sociological traditions including symbolic interactionism, the interpretive tradition, phenomenology and ethno methodology whose ideological harmony is constructed on the individual as a social actor (Corbetta, 2003: 21).

According to Byrne (2004: 182) the qualitative approach is appreciated "by those who come from an ontological position which values people's knowledge, values, and experiences as meaningful and worthy of exploration". In other words, the qualitative research explores the underlying meanings attached to everyday lived experiences by the people in virtually all aspects of life, because human actions are best understood only when they are studied from the very "own eyes" of the subjects. The essence is to provide a 'thick description' of human experiences. Thus, the subjective dimensions or understandings have become the primary focus of qualitative tradition; the very reason why qualitative enquiry addresses meaning centered questions that are difficult to quantify (Gysels et al. 2008: 2).

An empirical search for social meaning in the social world is not a new development in social research. It has a long history in academic discourses and has attracted the interest of scholars who have investigated the historical development of qualitative research (see Seal, 2004; Vidich and Lyman, 2000). In the most recent time, qualitative research has attracted researchers across disciplines that include health research (see Foster and Vilender, 2009; Gysels et al. 2008). According to Wicks and Whiteford (2006: 3) qualitative design has been established as a paradigm of choice that addresses various complex issues in health and human services. McKinlay (1995) is of the opinion that "in public health qualitative methods lead to relevant results at the level of socio-political topics and relations due to their complexity" (quoted from Flick, 2009: 25). Foster and Vilender (2009) have used qualitative data to understand local treatment of malaria in children in Tanga, Tanzania. For Wicks and Whiteford (2006: 4) health research built on a solid foundation of qualitative research paradigm, assists in understanding the complex web of relationship between human activities, their health and social life.

While qualitative research continues to gain momentum and enjoys a considerable level of confidence across the world, a significant number of researchers are yet to receive qualitative research in Nigeria. This is the common practice in industrial and organizational psychology in Nigeria as observed by Ehigie and Ehigie (2005). Specifically, the less use of qualitative research in these disciplines in Nigeria has been attributed to the contributions of early industrial/organizational psychologists like Hugo Munsterberg (1913), Walter Dill Scott (1908), and Fredrick W. Taylor (1911) many of whom were largely quantitative researchers. However, Ehigie and Ehigie (2005) are of the opinion that recent booming in qualitative research makes it highly important for industrial and organizational psychologists in Nigeria to begin to move beyond quantitative research in order to strengthen their findings.

Contemporary Methods of Data Collection in Qualitative Studies

Qualitative research often classifies data into patterns as the primary basis for organising and reporting results. Thus, qualitative research is usually multi-method in nature (triangulation) (Corbetta, 2003; Flick, 2009; Hesse-Biber, 2004) based on a common and strong belief that reliability, and to some extent, validity of research can be enriched using triangulation (Bloomberg and Volpe, 2008: 72-73; Miller and Fredericks, 1996: 28).

Triangulation has numerous advantages. Firstly, different methods can be adopted for differed purposes in a study. For example, a researcher may wish to employ interviews in order to gain an insight for the key issues prior to settling down for a questionnaire. Secondly, triangulation becomes feasible through the use of different data collection techniques within one study in order to ensure consistency. Thirdly, the approach can help to explain quantitative results with subsequent qualitative data. Fourthly, it uses qualitative data to develop a theory that can be tested. Lastly, triangulation enhances a study with a supplemental data set, either quantitative or qualitative. In short, the advantage of triangulation is that it harnesses the merits of different methodological view points and arrives at a more accurate discussion. Different kinds of triangulation have been identified. They include:

i) Data Triangulation: This includes the use of different data sources;
ii) Investigator Triangulation: It is used to minimise researcher's bias resulting from the researcher as a human being;
iii) Theory Triangulation: Approaching data from different perspectives and hypotheses; and
iv) Methodological Triangulation: It involves researching within and among methods (Denzin and Lincoln, 2003: 289).

Researchers in qualitative design characteristically rely on participant observation, non-participant observation, field work, structured, semi-structured and unstructured interviews, focus group discussion (FGDs) and visual methods for gathering data (Marshall and Rossman, 1998). Similarly, they also draw upon ethnographic

or ethno-methodology, critical social research, hermeneutics, ethical inquiry, cultural studies, foundational research, historical research, grounded theory, phenomenology and philosophical research, all which provide valuable and important insights and knowledge. Some of the methods of data collection are explained below:

Ethnography

Ethnography is a kind of research method that utilizes qualitative, field observation methods to study a society's culture and human actions (Ehigie and Ehigie, 2005). Ethnography usually provides non-interpretative, photographic pictures of a series of activities within a culture. Ethnographers are interested in people's story as a way of understanding their ways of life. This is usually done by focusing attention on how the local people have constructed their world over time. An ethnographer is more interested in issues that have formed their stories, present life as well as their future goals. Ethnography has a long history in anthropology. The founders of anthropology such as Malinowski, Radcliffe-Brown and Boas have used ethnography in their studies years ago. Malinowski (1961:25) sees an ethnographer's goal as grasping the native's (local person's) point of view, his relation to life in order to understand his vision of life and his world in general. In other words, the focus of the researcher's assignment is to capture the perspective of the subject's worldview; seeing things from the very "own eyes" of the subject. The job of an ethnographer therefore is to detail the routine daily lives of people by focusing more on predictable patterns of their behaviour (Ehgie and Ehgie, 2005).

The concepts of *emic* and *etic* have emanated from ethnographic manuscripts to describe ethnography as a research method (Ehgie and Ehgie, 2005). According to Ehgie and Ehgie, emic approach emphasises knowledge derived from the point of view of the participants and an understanding of their own culture. Etic on the other hand emphasises knowledge derived from the objective perspective of the researcher in understanding a culture. The assumption is that both the group members' understanding can be put together to present a more informed picture of the group or culture under investigation. In some cases, ethnographers may actually become members of the group or culture under study. Verrier Elwin, an English anthropologist worked among ethnic Indians and got married to one of them. For him:

> *[Ethnography] meant my whole life. My method was to settle down among the people, live with them, share their life as far as an outsider could and generally do several books together...This meant I did not depend merely on asking questions, but knowledge of the people gradually sank in until it was part of me. (Elwin, 1964; quoted from Umejesi, 2010: 87)*

Focus Group Discussion

Focus group discussion (FGD) is one of the many tools used in contemporary qualitative research. It is usually centered on a specific topic of interest to the researcher who capitalises on group interaction to generate the required data (Boeije, 2010; Sim, 1998; Tonkiss, 2004). FGD combines elements of both interview and participant observation (Morgan, 1988: 15). FGD data "illustrate the provisional and developmental character of personal opinions, with group members qualifying and extending their views in the course of the discussion" (Bloor et al. 2001: 11). Indeed, this method of data collection has a long history in marketing research (Morgan, 1988; Puchta and Potter, 2004).

However, in the most recent time, the practice of FGD in academic research has been expanded to include "analytic techniques where academic researchers increasingly rely on the systemic analysis of audio transcripts" (Bloor et al. 2001: 17). As such, it has recently received attention from across disciplines (see Bloor et al., 2001; Morgan, 2004; Sim, 1998) and countless empirical studies have been conducted using this method sometimes with other instruments. According to Byrne (2004: 181), this method is particularly useful for allowing participants to generate their own questions, frames and concepts and to pursue their own priorities on their own terms, in their own vocabulary. Focus groups also enable researchers to examine people's different perspectives as they operate within a social network.

Visual methods

Visual methods are unique methods of data generation. These methods have thus generated a considerable degree of interests among researchers from all fields of study in recent time (see Radley and Taylor, 2003; Rich et al. 2000) including Psychology (see Camic et al., 2003) even though they are rooted in anthropological and ethnographic studies many ago (Mason, 2008: 328). For instance, early colonial anthropologists in exotic non-Western, complex local communities of Africa - many of whom have been criticized for providing distorted, inaccurate, inadequate and inconsistent accounts of social life of the people and their cultures - (see Abdullahi et al., 2012; Oke, 1994), recorded their findings using a combination of methods that fall under the category of visual research as most of their fieldworks were recorded photographically. Since then, many researchers have used these

methods to provide an account of the cultural and environmental characteristics or images of a people or group under investigation.

Most authors of anthropological and sociological literature and texts in recent time have continued to use these methods to illustrate anthropological and sociological findings. This is because, generally, data gathered using visual methods (video and photograph) could provide a better insight into the social reality of human condition and could lead to a richer understanding of the socio-cultural and contextual factors in human behaviour (Keller et al. 2008: 429).

Specifically, visual sociology is a reflective use of photography at exploring a deep rooted content, context, process and challenges of groups and individuals within their social settings. This usually requires critical sociological study in order to analyze the pictorial images. The investigator pays particular attention to the context in which the images are produced and the subjectivity of the reviewers of the image (Pink, 2003). Banks (2001) distinguished between the "internal" and "external" narrative of the image. "Internal" narrative is the content of the image as it is read by the viewer, as against the message that the image taker intends to convey. "External" narrative includes "the context which produced the image and the context in which the image is being viewed" (Mason, 2005: 331). Dicks et al. (2005: 2) noted that:

> *Visual anthropology and sociology have emerged as subfields in their own right, with their own methodological literatures. We have become so accustomed to the collection and analysis of spoken language that it is easy to forget just how recently such work has become possible, thanks to portable, good quality recording equipment (first analogue and then digital). The collection and analysis of visual data, the collection and analysis of spoken materials, the photographic representation of material culture – these are all enhanced by the increasing availability of high-quality, unobtrusive digital recording technologies.*

Dicks et al. (2005) was quick to suggest that "there certainly remain further, yet untried opportunities for the exploitation of digital technologies for the purposes of qualitative research". In recent time, thus, a number of studies conducted using visual methods or in combination with other qualitative data collection instruments have generated a relative precision and accuracy and some high degree of reliability.

Visual methods, coupled with participant narratives, could provide strategies to empower participants to define the problem of interest; reveal what might be uncomfortable or unknown; and identify and develop resources (Hagedorn, 1994; 1996; Hurworth et al., 2005). Visual methods when combined with other qualitative research instruments could provide an opportunity to reconsider contemporary social problems from a new perspective (Liebenberg, 2009: 444). Specifically, when combined with the interviews it is capable of i) facilitating the interview process; ii) bringing greater depth to the issue under discussion; and iii) enhancing the quality of data generated (Liebenberg, 2009: 444). Recently, visual methods have taken new dimensions.

The use of visual methods in contemporary qualitative research is spreading at alarming rate. Bender et al. (2001) conducted interviews using photographs to explore quality of prenatal care from the point of view of immigrant Latina women, including social and contextual aspects of health care access, utilization and continuity. Morrow (2001) has used visual methods to understand relevant cultural and social factors central to the measurement of physical activity and dietary intake among the Hispanic women. Hinck (2004) used photo-elicitation with phenomenological methods to understand the lived experience of the oldest-old rural adults, including their activities, concerns, struggles, and adaptive strategies within a historical, cultural, and environmental context.

In-depth Interview

An in-depth interview is a field research data-gathering instrument designed to generate narratives that focus on specific research questions under investigation. It is a deeper and lengthier conversation between the interviewer and the interviewees. In in-depth interviews emphasis is often placed on "depth, detail, vividness, and nuance" (Rubin and Rubin, 1995: 76). It is commonly used when a researcher intends to gain detailed examples, narratives and understandings of a research under investigation (Yates, 2004: 158).

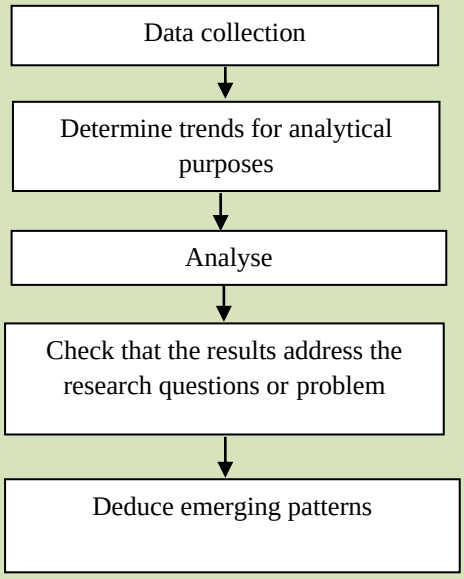
The centre-piece of interviewing is an interest in other people's stories. While it is a known fact that it is never possible to understand another person perfectly and correctly, many qualitative researchers believe that we can still strive to comprehend people's story and actions especially from the point of view of the participants. The most cited example in this respect is the Schutz's (1967) example of "walking in the woods and seeing a man chopping wood" (Seidman, 2006: 9). Seidman argues that an observer watching this particular behaviour may only have what is known as an "observational understanding" of the woodchopper. To understand the woodchopper's behaviour from the perspective of the wood chopper, the observer would have to unlock the woodchopper's

"subjective understanding," which is the meaning the woodchopper attaches to the wood chopping. Was the woodchopper chopping wood to supply a logger, heat his home, generate income or just for physical exercise? The "subjective understanding" can therefore be unlocked through in-depth interviewing. The basic assumption being that in-depth interview suggests that the meaning people make of their experience affects the way they carry out that experience (Blumer, 1969: 2; quoted from Seidman, 2006: 10).

Data Analysis in Contemporary Qualitative Research

For many years qualitative data analysis was done manually. In manual analysis, data are sorted into segments or themes to reflect potential views and responses of the subjects which are usually informed by the research problems or questions. This is sometimes referred to as content analysis. According to Welman and Kruger (2002: 194) content analysis seeks to interpret qualitative data results by seeking 'recurrent themes'. This approach requires the researcher to examine the content in a systematic manner so that emerging trends, their frequency of occurrence and the manner in which they are portrayed are captured and reflected in the research study. Qualitative researchers have also adopted member check, interviewer corroboration, peer debriefing, prolonged engagement, negative case analysis, bracketing and balance to establish validity. Experience has shown that most of these methods have been found satisfactory and reliable. The steps of the content analysis are captured by Welman and Kruger (2002) and can be represented diagrammatically:

Figure 1: Steps of the Content Analysis



In the most recent time, computer software packages in qualitative data analysis (QDA) have received much attention. Thus, extensive studies and reviews have been devoted to it (Miles and Huberman, 1994; Walker, 1993; Weitzman, 1999, 2003). The emergence of software packages in QDA is anchored on the common belief that in spite of the widespread use of computers in the modern world "qualitative researchers have still not made the best uses of technology" (Ducks et al. 2006: 2). Popular among recently invented software computer packages are different versions of *NVivo* and *Atlas-ti*. Software packages such as these can be used to analyse interviews, field notes, textual sources and other types of qualitative-based data. Meanwhile, software packages for QDA have their limitations. Weitzman (2003: 314) noted that they only provide the tools to help analyse qualitative data, they cannot do the analysis themselves, at least "not in the sense in which a statistical package like SPSS or SAS can do, say, multiple regression". The bulk of data analysis in the QDA today still lies with the researcher who may decide to either analyse manually or use software packages for QDA or both.

Some Challenges posed by Qualitative Research

According to Seal (2004: 72) the scientific discourses about validity and reliability are firmly rooted in the realist tradition where the researcher carries out research about the social world in an objective manner. This includes objective investigation, discovery and reporting. One of the major important challenges of qualitative research has

to do with the issue of subjectivity and the possibility of bias regarding the researcher's own participation in the study and what Maxwell (1992, 1996) called "participant reactivity" - "where the interviewees may have difficulty in adjusting to the researcher taking on the role of interviewer which often occurs in two ways: either because of the interviewees knew the researcher and they wanted to cooperate with him by offering responses they thought or felt might be helpful to the researcher or less candid in their responses because of the familiarity" (Bloomberg and Volpe, 2008: 87). Also, qualitative research is often limited by method of data analysis because analysis usually rests on the thinking and choices of the researcher (Bloomberg and Volpe, 2008: 87).

Other challenges relate to sampling techniques and procedures, sample size and data analysis. Most qualitative researchers use purposive sampling as method of sample selection and the majority use small samples (Maxwell, 1996). In a non-probability sampling every unit of the population is not often given an equal chance of being selected and the sample size is relatively smaller compared to what a survey study would have required. This may limit what Maxwell (1992, 1996) called "external generalizability" of qualitative study. Even then, Mason (2002: 134) suggested that the size of samples drawn for a particular study is not important in as much as what has been drawn provides access to enough data to answer the research questions and achieve the objectives of the study.

Furthermore, Maxwell (1996: 91) has noted that qualitative research is not all about removing variance between researchers in the values and expectations they bring to the study, "but with understanding on how a particular researcher's values influence the conduct and conclusions of the study." Based on this, careful thought needs to be devoted to ways in which limiting challenges are accounted for and thereby minimizing their influence on the outcome of the study. Certain measures can be taken up front to reduce the researcher's bias. For example, to reduce potential bias during data analysis, the researcher can remove all participant names and coded interviews and focus group transcripts. The researcher must not associate any material, data or statement with any particular respondent. Most importantly, the researcher must constantly reflect on how and in what ways he might influence participants. He consciously must make effort to create an environment conducive to honest and open dialogue and discussion as much as possible.

Construction of Mixed Method: A Hope or Reality?

Having understood the dialectical relationship between quantitative and qualitative methodologies, the search for ideal philosophical foundations in the study of phenomena has informed a four- way model; qualitative analysis of qualitative data, quantitative analysis of quantitative data, qualitative analysis of quantitative data, as well as quantitative analysis of qualitative data. This crisis, like the paradigm method fit issue, has multiple perspectives (Teddlie & Tashakkori, 2009).

One argument is that mixed methods research uses competing paradigms, giving each one relatively equal footing and merit. This "dialectical perspective recognizes that using competing paradigms gives rise to contradictory ideas and contested arguments, features of research that are to be honored and that may not be reconciled (Greene & Caracelli, 1977, 2003). As a result, these proponents believe that quantitative methods are not necessarily positivist, nor are qualitative techniques necessarily hermeneutic (Cook & Reichardt, 1999; Daft, 2003; Miller & Fredericks, 2001; Sieber, 1993).

Many of the differences that are perceived to prevail between quantitative and qualitative research stem from the misconceptions and seeming dilemma of proponents of both camps, this is relatively due to narrow definition of the concept of 'science' by the Applied Scientists. As observed by Onwuegbuzie (2002), positivists emphasize the essence of science to be objective verification with objective methods. However, positivists are ignorant of the fact that many research decisions are made throughout the research process that could be preceded by subjective verification. For example, in developing instruments that yield empirical data, scientists select items in an attempt to represent the content domain adequately (Onwuegbuzie &Daniel, 2002). Yet, choosing these items represents a subjective decision at every stage of the instrument development process. Thus, although the final version of the instrument can lead to objective scoring, because of the subjectivity built into its development, any interpretations of the scores yielded cannot be 100% objective any more.

While it may be true that many properties of objects can be measured with near-perfect reliability in natural sciences, this may seem impossible in social sciences because the vast majority of measures yield scores that are, to some degree, unreliable. This is because constructs of interest in the social science fields typically represent abstractions (e.g. personality, achievement, intelligence, motivation, locus of control) that must be measured indirectly (Onwuegbuzie & Daniel, 2002). Failure to attain 100% score reliability implies measurement error which, in turn, induces subjectivity into any interpretations. One could rather say that quantitative procedures are not objective, and qualitative procedures are not always subjective.

Since there is no clear cut supremacy between qualitative and quantitative paradigms, researchers are challenged with mixed methods, never the less, various reasons had been advanced by researchers to justify their

positions (Newman & Benz 1998; Martens, 2003; Punch, 2006; Cresswell et al., 2008). Additionally, Onwuegbuzie (2003), illustrated how inferential statistics can be utilized in qualitative data analyses. According to this author, 'this can be accomplished by treating words arising from individuals, or observations emerging from a particular setting, as sample units of data that represent the total number of words/observations existing from that sample member/context' According to these researchers, there are several favorable effects when employing multi-methods in the same study. Firstly, different methods can be adopted for differed purposes in a study. For example, a researcher may wish to employ interviews in order to gain an insight for the key issues before contending for a questionnaire. Secondly, triangulation becomes feasible through the use of different data collection techniques within one study in order to ensure consistency. Impliedly, this means that facilitation of comparison between quantitative and qualitative data sets for well- validated conclusions. Thirdly, the approach helps to explain on quantitative results with subsequent qualitative data. Fourthly, it uses qualitative data to develop a theory that is subsequently tested, and lastly, the multi method approach enhances a study with a supplemental data set, either quantitative or qualitative.

CONCLUSION

A cursory look at the strength and weakness of qualitative and quantitative research would reflect logical but complicated; complementary and contradictory orientations; one is not an end in itself, partly as a result of complex nature of the universe and unpredictable characteristics of human beings as subjects and objects of research. Since a strength in qualitative poses a threat in quantitative; vice versa, it is how ever believed that a rationalization in mixed methods as postulated by many scientists could enrich research endeavor, while we maintain the lowest possible error and highest possible scientific prediction and control. This synergic tradition is expected to help Nigeria improve intellectual and educational development, including scholarship and genuine invigorations on discoveries and inventions; such that aptly befit and that could transform at policy designing and factual decision making for Africa, and Nigeria in particular. With comprehensive methodology, the chimera of "Boko Haram" and corruption syndrome as well as other socio-economic and political challenges that bedeviled the social orientation of Nigeria and Nigerians could be adequately addressed.

Irrespective of area of study, this paper has re- emphasized the underlined significance of qualitative research in richness, coherence, integrity, relatedness, roundedness, salience, verisimilitude, generativity, brevity, clarity and accessibility; all encapsulated in order to capture in entirety all the basic features that could and could not contribute to knowledge development. It must be born in mind, the journey in to the construction of meanings is highly relative and subjective, depending fundamentally on the angle of conception, this paper, as stated in the beginning is not an end in itself, hence, it poses challenges to other development papers which could either prove the authenticity of a mono method or deficiencies of a mixed one. Against this backdrop, this paper therefore recommends that students as well as researchers in applied and behavioral sciences must be oriented on the ideals of quantitative and qualitative research methods; the methods that could initiate required growth and development journey for Africa and Nigeria research we must fast track our global research based parity with other developed countries.

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INTERPRETING CORRUPTION: POLITICS AND POPULAR ATTITUDES IN NIGERIA

POGOSON A. Irene & OGIDI Maduabuchi

INTRODUCTION

Corruption has assumed a prominent position among the many unresolved problems bedevilling the Nigerian state, and has been a recurring issue in academic and informal discourses. It has been as the single most deadly problem that capable of killing the Nigerian project (Akanbi, 2012). There have been rhetorics among politicians especially during electioneering campaigns on their readiness to combat the menace; yet they end up becoming embroiled with the same vice they had avowed to combat. Various administrations, both military and civilian, have always stated their resolve to fight corruption. On October 2, 2012, President Goodluck Jonathan in a message to the annual conference of the Nigerian Institute of Management with the theme "Moving Nigeria forward Through Strategic Transformation" was quoted as saying:

> *To set this country on the path of greatness and prosperity, (the) complete elimination of all forms of corrupt practices must be on the front burner and in our collective consciousness always. My administration will, therefore, continue to fight corruption and associated social vices until they are exterminated from our body polity. (Olajide, 2012:20)*

This is actually a mere restatement of the regularly advertised position of the administration on corruption. Despite this official posturing, however, Nigeria's image as a corruption ridden country has not changed. Transparency International, the global anti-corruption watchdog, still ranked Nigeria as 143 out of 182 countries in its 2011 Corruption Perception Index (Olajide, 2012). This shows that the country is far from winning the war against pervasive conversion of public funds to personal use. Part of the problem is that there is no longer any clarity about what "corruption" means, and we do not view corruption in tangible terms.

Some writers maintain that corruption is not peculiar to any government, country, region, continent, ethnic group or race. It cuts across religions, cultures, races, and political systems. It is found in both democratic and dictatorial regimes; feudal, capitalist or socialist economies; Christian, Muslim, Hindu, and Buddhist cultures. It did not begin today as ancient civilizations have traces of widespread illegality and corruption. As Lipset and Lenz (2000) put it, "corruption has been ubiquitous in complex societies from ancient Egypt, Israel, Rome, and Greece down to the present". Thus, corruption is not new and is not peculiar to Nigeria. However, if it is admitted that corruption is a global phenomenon and exists in all societies, it then means that those countries that have achieved high level of development were able to attain those heights despite the presence of corruption; why then has corruption become a cog in the wheel of progress of the Nigerian state? What is different about corruption in Nigeria and corruption elsewhere? Why is corruption so pervasive in Africa and in Nigeria? This paper tries to look at the socio-political context which produces a moral and perceptual frame that sustains and perpetuates corruption in Nigeria.

Conceptualisation

There is no generally acceptable or uniform idea, concept or definition of what constitutes corruption. This is because what is regarded as corruption may depend on the persons involved, the profiteers or beneficiaries of the corrupt practice, the initiators of the act, how and where it takes place etc. It may also depend on existing laws, rules and regulations guiding certain actions. Some countries define corruption in the broadest form, while others legislate on the basis of narrow definition of the term. The social and cultural contexts and the time dimensions also make consensual definition difficult. Broadly speaking, corruption is seen as a pervasion of standard or change from good to bad. It involves the violation of established rules and procedures for personal gain and profit (Sen, 1999). It also involves the acquisition of wealth or power through illegal means; or private gain at the expense of the public; or misuse of public power for private benefit (Lipset & Lenz, 2000).

Corruption encompasses undue influence over public policies, institutions, laws and regulations by vested private interests at the expense of the public interest. Corrupt behaviour is a deviation from formal rules and procedures for private purposes. It is a breach of public trust and the ethics guiding the discharge of one's official duties for pecuniary reasons. It is an abuse of the due process. It violates rules against the exercise of official duties and functions for private pecuniary or status (influence) gains (Nye, 1967). Thus, corruption include such behaviour as bribery (use of patronage to pervert the judgement of someone in a position of trust); nepotism (bestowal of patronage by reason of ascriptive relationship rather than merit); and misappropriation (illegal appropriation of public resources for private uses) (Banfield, 1958). Osoba 1996 notes that corruption is an antisocial behaviour conferring improper benefits contrary to legal and moral norms. It is a "behaviour that

deviates from the formal rules of conduct governing the action of someone in position of public authority because of private motives such as wealth, power or status" (Khan, 1996).

In response to the observed fluidity and the evolving nature of the concept, some corporate international bodies have come up with official statements on what corruption means. The United Nations (UN) adopted a descriptive approach and criminalisation of the act to describe what act is corrupt. The UN clearly highlighted bribery, embezzlement, illicit enrichment, abuse of office, laundering of proceeds of corruption, obstruction of justice, etc, as corrupt acts. The World Bank (1997) defines corruption as "the abuse of public power for private benefit". The Transparency International (TI) defined corruption as "the abuse of entrusted power for private gain". The Independent Corrupt Practices Commission (ICPC) Act, 2000, defines corrupt acts to include "bribery, fraud and other related offences". The Vision 2010 Committee defines corruption as "all those improper actions or transactions aimed at changing the normal course of events, judgments and position of trust."

There are various levels and forms of corrupt practices. Corruption is broadly divided into political corruption and bureaucratic corruption. Political corruption takes place at the highest levels of political authority and involves political office holders and decision makers who are entrusted with the responsibility of pursuing public good (Dike, 2008). Political corruption affects the way in which decisions are made and manipulates political institutions, and distorts the rules and procedures of institutions of government. Political corruption includes bribery, election rigging, nepotism, favouritism, etc. Political corruption involves public sector actors in transactions or deals through which collective goods are illegitimately converted into private-regarding payoffs. Political corruption is often used synonymously with "grand" or high level corruption, distinguished from bureaucratic or petty corruption because it involves political decision-makers. Political corruption takes place at the high levels of the political system, when politicians and agents of the state entrusted with the responsibility of making and enforcing laws in the name of the people, are using this authority to sustain their power, status and wealth. Political corruption not only leads to the misallocation of resources, but also perverts the manner in which decisions are made. Political corruption is when the laws and regulations are abused by the rulers. It is when the legal bases, against which corrupt practices are usually evaluated and judged, are weak and furthermore subject to downright encroachment by the rulers.

Related to political corruption is electoral corruption which includes using money, coercion, and intimidation to interfere and manipulate the electoral process. It is believed that if political corruption can be minimised all the other forms of corruption can be controlled. On the other hand, if political corruption is allowed to grow it leads to systemic corruption. Systemic corruption is a situation where corruption has become integrated and forms essential part of the economic, social and political system, and becomes embedded in a wider social milieu that helps to sustain and perpetuate it. Systemic corruption deviates from occasional individual involvement in corrupt practices, and involves a situation in which the major institutions and processes of the state are routinely adopted as instruments of corrupt practices. It involves the privatisation of public institutions and resources.

Bureaucratic corruption occurs in public administration and involves bribery in connection with the implementation of existing laws, rules and regulations. It is the kind of corruption that citizens encounter daily at places like hospitals, schools, local licensing offices, police, taxing authorities and so on.

Other forms of corruption include endemic as against (occasional) individual; grand as against petty corruption; moral as against legal corruption. Endemic corruption is a situation where corruption has become widespread and a general tendency among the populace, both leaders and followers. On the other hand, individual corruption refers to sporadic corruption that occurs irregularly and therefore it does not threaten the mechanisms of control nor the economy as such. Though not crippling, individual corruption can seriously undermine or sabotage the economy or public resources. Grand corruption is a high level corruption that takes place at the policy formulation end of politics. It refers not so much to the amount of money involved as to the level in which it takes place. Grand corruption is at the top levels of the public sphere, where policies and rules are formulated. Petty corruption refers to small scale everyday corruption that takes place at the implementation end of politics, where the public officials meet the public. Petty corruption usually involves modest sums of money, and has also been called "low level" and "street level" to name the kind of corruption that people can experience more or less daily.

Legal corruption is where the law prohibiting a particular kind of conduct or behaviour is clearly broken. This requires that all laws against corrupt acts must be precisely stated, leaving no doubts about their meaning and no discretion to the public officials. A legal interpretation of corruption provides a clearly demarcated boundary between what is a corrupt activity and what is not. From this perspective, if an individual's act is prohibited by the law, it is corrupt; if it is not prohibited by any law, then it is not corruption even if it is unethical, morally speaking. The notion of legal corruption presupposes that focus should be placed upon the legality, not the morality of an action. Sometimes there may be a conflict between the legality and morality of an action. Although an act may be committed within existing legal parameters, it may lie outside moral boundaries. Thus, a morally

corrupt act can be camouflaged by lawful justification. Example in this direction can be given with President Jonathan's refusal to publicly declare his asset. The President during a Presidential Media Chat live television on June 24, 2012 insisted that there was nothing in the law that compelled him to declare his assets publicly. According to him:

> *the issue of asset declaration is a matter of principle. I don't give a damn about it, if you want to criticise me from heaven. The issue of public declaration, I think, is playing to the gallery. You don't need to publicly declare any assets. If I am somebody who wants to hide, it is what I tell you that you will even believe. (Olajide, 2012:21)*

In reaction, public commentators have described the President's posture as unacceptable in a transparent and open society where leaders are led by example, especially in the much advertised war against corruption. According to Professor Itse Sagay, a Lawyer and social critic, "we don't need the constitution to tell us what is right or wrong. He (Jonathan) might be on legal dry ground, but he needs to be transparent to provide the type of example that he wants everybody to follow". However one chooses to look at it, making a public declaration of asset should no longer be an issue to be politicised today given the Freedom of Information Act. Undue emphasis on narrow legalism tends to obscure more subtle yet costly manifestations of corruption and mis-governance (Kaufmann, 2006).

In cases, the law is even used to cover up an ordinarily corrupt practice. For instance, the Nigerian Presidential system of government is provided for in the constitution; yet this is a cloak to maintain bloated civil service as well as a prebendal system, which promotes cronyism and corruption. When President Goodluck Jonathan assumed office, he promised to ensure fiscal discipline, curtail institutional corruption and reduce the cost of governance. To this end he set up a Presidential Advisory Committee headed by General Theophilus Danjuma (rtd.) which recommended a smaller federal cabinet that would save cost and make funds available for infrastructural development. However, the government spurned the recommendation on the ground that the 1999 Constitution prescribed a cabinet that would reflect the pluralistic nature of the country. Also, the two-chamber federal legislature made up of 469 law makers has variously been described as being unsustainable. The Governor of the Central Bank, Sanusi Lamido Sanusi made it public that the federal legislators draw up to 25% of the overhead cost of the federal budget. The federal legislators in Nigeria are the highest paid in world earning more than $400,000 and $190,000, the annual salaries of the President of the United States and prime Minister of Great Britain (Ademosu, 2012). A system where a Senator earned up to $1.7 million and a member of the House of Representatives gets up to $1.45million, in an underdeveloped country stricken with widespread poverty among the masses, is nothing less than a legal institutionalisation of corruption which, though may not be faulted under the prevailing legal order, cannot stand a serious moral test.

Contending explanations to corruption

Corruption has been given a number of explanations by scholars. Many blame greed and ostentatious lifestyle as a potential root cause of corruption. Some scholars note that there is a link between "corruption and social diversity, ethno-linguistic fractionalisation, and the proportions of country's population adhering to different religious traditions" (Lipset and Lenz, 2000). To others, the causes of corruption in a country like "Nigeria are myriad and they have political and cultural variables" which include;" culture and weird value system; poor reward system; and poor leadership." (Aluko, 2009: 9) The nature of a political system and culture of society could make the citizens more prone to corrupt practices. As some argue, corruption appears to be part of the culture of the country as in many other developing countries (Igbuzor, 2008, Audu 2008). The assertion is usually that: in Africa, what is regarded as corruption is a fable because the expectation is that a beneficiary should show appreciation for a favour granted him/her. For instance, if a government official offers one a job or contract, the beneficiary is obliged to show appreciation either in kind or cash to the government official just as he would do to a village chief if granted a land to cultivate crops or build a house. Therefore, Corruption is a myth because in our cultures bribery is another's mutual goodwill (Igbuzor, 2008: 9).

Studies have shown that corruption is widespread in most non-democratic countries, and particularly in countries that have been branded "neo-patrimonial", "kletocratic" and "prebendal". Absence of a strong sense of national community has also been identified as contributing to the pervasiveness of corruption in Nigeria. In Nigeria another major cause of corruption is ethnicity called tribalism in Nigeria. Friends and kinsmen seeking favour from officials may impose difficult strains on the ethical disposition of the official as the kinsmen may see a government official as holding necessary avenues for their personal survival or gain (Wraith and Simpkins, 1983). Other factors include: obsession with materialism, social pressure for affluence, glorification and approbation of ill-gotten wealth by the general public (Ndiulor, 1999). It has been noted that a popular evidence of

good life in Nigeria is the flamboyant show of affluence and riches. This frenzy for material wealth entraps people in desperate search for how to make it; the readily available means becomes either violent crime or "non-violent" corruption.

One of the reasons for the widespread of corruption in Nigeria is that many Nigerians have not had the opportunity to live in a society governed under the rule of law. The establishment of law and order is basic to the general well-being of society (De Bono, 1990). The reward system is also a contributory factor to the pervasiveness of corruption in Nigeria. Where the reward system is poor and unfair it tends to give fillip to corruption. As noted by Lipset and Lenz (2000), cultures that stress economic success as an important goal but nevertheless strongly limit access to opportunities will have higher levels of corruption. Relatively low access to economic opportunities as in the case with Nigeria, where many workers are not paid regularly may lead to their resorting to alternative (unlawful) means to meet their family obligations (Igbuzor, 2008; Abubakar, 2002; Oditta, 2002). Yet workers are expected to be honest and productive. Nigeria is a society where national priorities are upturned. The Nigerian society tends to have relegated hard work and honesty to the background. Hard work is not rewarded, but rogues are glorified. Also, the influence and pressures from polygamous households, pressure to meet family obligations and extended family system (which has become an effective institution for survival and social welfare) put public office holders in a difficult situation of how to meet these ever growing family obligations and expectations (Onalaja and Onalaja, 1997). Corruption in Nigeria has been traced to lukewarm attitude of officials who are charged with the responsibility of enforcing the laws, lack of clear rules and code of ethics, low incentives for effective performance and high incentive for corruption (Kpundeh, 1999; Dike, 2003; and Obayelu, 2007).

Corruption seems to have been engrained in the fabrics of society. Merton (1968) in his "means-ends schema" demonstrated the relationship between culture and corruption. A culture that emphasize material wealth as an important measure of success and at the same restricts access to legitimate opportunities will engender high level of corruption. Corruption is a motivated behaviour responding to social pressures to violate norms, standards and procedure so as to meet obligations and expectations from the social system. The coexistence of high and quick achievement orientation with a relative low access to legitimate economic opportunities also encourage corruption. Besides, metaphorical allusions like "long leg", "bottom power", "chop make I chop", "kick back", "scratch my back" are all euphemisms for corrupt behaviour (Egwemi, 2010).

Another major cause of corruption in Nigeria is poor leadership. Successive Nigerian leaders have demonstrated remarkable ingenuity with the culture of aiding corruption in the country. Their unabashed inventiveness disabled the legal and social checks that had been barriers against corrupt practices. As noted by Pogoson (2009: 65) "Corruption flourished in Nigeria mainly because no government credibly and honestly committed itself to fighting it. Neither civilian nor military regimes could stop corruption because each administration, in differing ways and to varying degrees, exemplified the pervading culture of public service: an amoral obsession with using public office for private gain." Both the political class as well as the military "presided over the debauchery of the relevant social sanctions, which would otherwise have been the waterloo of their thievery." (Aluko, 2009). The intractability of the problem is captured by Mundt and Aborishade (2004: 707) who observed that "each political regime comes to power promising to eliminate the practice and punish offenders only to fall into the same pattern". The judiciary and officers charged with enforcing the laws were also implicated. Indeed, Successive governments have pledged that "there would be no sacred cows" also that it would "not be business as usual" (Nwezeh, 2011; Egwemi and Usman, 2010). Such assurances have not done much to halt the surge of corruption and the phenomenon appears to have become the convention in the country.

Systemic roots of corruption in Nigeria

Despite the various explanations given for the pervasive corruption in Nigeria, a more insightful explanation can be drawn from the history of the Nigerian state. The Nigerian state is a postcolonial state, originating from the dynamics of colonisation. The theoretical insight offered by Peter Ekeh's two publics is of interest here. Ekeh (1975) notes that experiences of colonialism in Africa produced a unique historical configuration in modern postcolonial Africa: the emergence of the two publics – primordial public and the civic public. The primordial public is an informal sector characterized by ethnic, cultural and traditional ties, sentiments and solidarities. The civic public, on the other hand, is the formal state sector historically associated with the colonial administration with its structural trappings like the military, the civil service, the Police and other public institutions where people from various ethnic, religious and cultural groups in the primordial public come together for work and other national assignments. Membership of the primordial public influences official actions and determine individual's public behaviour in relation to people from another group in the primordial public. Individuals see themselves first and foremost as members of their primordial public and tend to give allegiance to the primordial public rather than

the civic public. While actors in the primordial public operate with a sense of morality of his duty to his kin, the civic public exists in a moral vacuum. Thus, the problem of corruption emanate from amoral politics arising from a dialectical interaction between the two publics as public actors amass resources from the civic public to service expectations from the primordial public. Thus, such instruments as corruption, ethnicity, and nepotism and so on, are used to siphon resources of the state from the civic public to the primordial public. The underlying moral imperative in the dialectical interaction of the two publics is the one that does not condemn looting of the civic public treasury *ipso facto* provided the person involved is a "kind" member of the primordial public who brings the loots back home. Misconducts by actors in the civic public is justified and rationalised based on the logic of morality of the primordial public. Thus, it is not morally wrong for the apparatuses and resources of the state to be misappropriated to service the expectations tied to membership of the primordial public (Osaghae, 1995). This situation is largely a consequence of an emergent political culture which evolved among the colonised in their struggle to end the colonial rule.

> *The struggle entailed a necessary but destructive strategy: sabotage of the administrative efforts of the colonisers. A great deal of anti-colonial activities by the African bourgeoisie consisted of encouragement of their followers to be late to work, to go on strike for a variety of reasons etc. The African who evaded his tax was a hero; the African labourer who beat up his white employer was given extensive coverage in newspapers. In general, the African bourgeois class, in and out of politics, encouraged the common man to shirk his duties to the government or else to define them as burden; in the same breath he was encouraged to demand his rights. Such strategy... was a necessary sabotage against alien personnel whom the African bourgeois class wanted to replace. The irony of it all, however, is that the ordinary African took the principle involved in such activities quite seriously (Ekeh, 1975:102-103).*

There appears to be a large scale transfer of these colonial cultures and attitudes to the postcolonial state. Against this background, political actors have imbibed an instrumentalist conception of politics in which positions in the public domain are seen as opportunity for accumulation of material and economic resources. Most people would rather seize the opportunity of government service to enhance their economic fortunes, both for their families and members of their ethnic group or immediate community. In a society where the state is the major source of wealth for individuals, groups and social classes, all kinds of tactics are explored to have power over its machineries. In the struggle for this source of wealth, due process and the rule of law are undermined. As a result of this unwholesome pattern of behaviour, the political system becomes heated and unstable, the economy suffers stagnation whilst poverty, disease and hunger becomes prevalent among the citizenry.

The politics of economic accumulation becomes more pronounced against the background of a political economy of disarticulated peripheral capitalist formations in which the postcolonial state is the major means of socio-economic reproduction and the sole repository of all economic and social activities and privileges, with the absence of an entrepreneurial social class to drive a scientific economy. This leaves the state and the economy in the hands of a highly opportunistic and predatory class. This seems to be what distinguishes corruption in Nigeria and some other countries in the developing world from what obtains elsewhere. As opposed to being a case of individuals exploiting occasional opportunities, corruption in Nigeria appears to be a widespread tendency in the public domain. For most people, the stake in participating in the public domain is the expectation of material and non-material gains, rather than any sense of patriotism or love for the country. The system appears to lack the capacity to engender legitimacy for the state, which has no social security scheme for protecting the citizens in times of need. The exercise of public power is seen as a major means of advancing personal, family and group economic interests. Against the background of competing centres of legitimacy and allegiance, the available option has been the use of state resources in pursuit of neopatrimonial policies, involving corruption, nepotism, nepotism, and ethnicity to maintain networks of patronage.

Rather than following strictly top-down logic, the African state has a vibrant bottom-up flow of political activities in the logic of "politics from below". Through a complex web of patronage, ethnic tentacles, religious allegiance and family ties, those who are at the base of the social hierarchy still have a way of manipulating those situated in the upper strata of political decision making, and actually influence policies and events. One of the guiding principles of power relations in this "politics from below" is the "politics of the belly" – where political relations take the form of patron-client relationships. The continued endurance of this "politics of the belly" demonstrates that the (civil) society is not passive observer in the pervasive political and other forms of corruption. Thus, corruption in African politics is not merely an expression of individuals' tendency to loot state treasury; rather, the distribution of state offices "is legitimated by a set of political norms according to which appropriation

of such offices is not just an act of individual greed or ambition but concurrently the satisfaction of the general population" (Joseph, 1987: 67).

Corruption and the Nigerian socio-political context

Corruption has become so endemic that it is now a pandemic social virus that is eating up the public sector in Nigeria, as in many other countries in Africa and Asia. It manifest in both leaders and followers. Nigerian media abounds with stories of corrupt practices. Instructive is the United States Department of State's 2011 Country Reports on Human Rights Practices on Nigeria (http://www.unhcr.org/refworld/docid/4fc75a7546.html [accessed 27 October 2012) reported the following on official Corruption and government transparency:

- The law provides criminal penalties for official corruption; however, the government did not implement the law effectively, and officials frequently engaged in corrupt practices with impunity. Massive, widespread, and pervasive corruption affected all levels of government and the security forces.
- There was a widespread perception that judges were easily bribed and that litigants could not rely on the courts to render impartial judgments. Citizens encountered long delays and alleged requests from judicial officials for bribes to expedite cases or obtain favorable rulings.
- Police corruption remained rampant, particularly at highway checkpoints. Police routinely stopped drivers who did not commit traffic infractions, refusing to allow them to continue until they paid bribes. Citizens could report incidents of police corruption to the NHRC; however, the NHRC did not act on such complaints during the year, and no other mechanism existed to investigate security force abuse (see section 5).
- On October 26, the Code of Conduct Tribunal commenced the trial of former governor of Lagos State Asiwaju Bola Ahmed Tinubu, who allegedly failed to disclose multiple foreign bank accounts he operated while serving as governor. There was no decision in the case by year's end.
- The EFCC's anticorruption efforts were largely ineffectual. The 2008 replacement of its internationally respected chairman, Nuhu Ribadu, and transfer of many of its senior personnel raised questions about the government's commitment to fighting corruption. On November 23, President Jonathan removed EFCC Chair Farida Waziri after credible allegations appeared that she was engaged in corrupt practices.
- On August 25, HRW released *Corruption on Trial*, a report on the record of the EFCC ...found that, although the EFCC had done a competent job of prosecuting apolitical financial crimes, it had less success in high-profile political corruption cases. .
- Despite the arrest of several high-ranking officials by the EFCC, allegations continued that agency investigations targeted individuals who had fallen out of favor with the government, while those who were in favor continued their activities with impunity. Since 2005 the EFCC prosecuted 26 nationally prominent public officials and recovered 1.7 trillion naira ($10.5 billion). However, only four of these officials – former inspector general of police Tafa Balogun, former Bayelsa State governor Diepreye Alamieyeseigha, former Edo State governor Lucky Igbinedion, and PDP chieftain and former Nigerian ports authority chairman Olabode George – were convicted. The courts granted bail to all the others.
- In May the EFCC arrested former minister of works and housing Hassan Lawal for the mismanagement of 50 billion naira ($308 million). Their trials continued at year's end. In June the EFCC arrested Dimeji Bankole, former speaker of the House of Representatives, and Deputy Speaker Usman Nafada for the alleged misappropriation of one billion naira ($6.2 million) and 40 billion naira ($247 million), respectively.
- In October the EFCC arrested four former governors who vacated office earlier in 2011, including former Ogun governor Otunba Gbenga Daniel, former Oyo governor Chief Adebayo Alao-Akala, former Nasarawa governor Alhaji Aliyu Akwe Doma, and former Gombe governor Muhammed Danjuma Goje. The four allegedly misappropriated or stole 58 billion naira ($358 million), 25 billion naira ($154 million), 18 billion naira ($111 million), and 12.8 billion naira ($79 million), respectively. Their trials began in December and continued at year's end.
- Former Delta State governor James Ibori was acquitted on 170 counts of corruption charges. He continued to face court charges in the United Kingdom for money laundering and other financial crimes stemming from embezzlement during his government tenure. The United Arab Emirates extradited Ibori to the United Kingdom, where he was scheduled to stand trial in February 2012.
- In May 2010 authorities arraigned former PDP national chairman Vincent Ogbulafor on 17 criminal counts of corruption and money laundering in the amount of 2.3 billion naira ($14 million). Ogbulafor filed a petition to dismiss the charges. There were no new developments in the case by year's end.
- In August 2010 Attorney General Mohammed Adoke announced that the government could not authenticate the Pius Okigbo Panel report on former military president and general Ibrahim Babangida, which charged that

Babangida mismanaged 12.4 billion naira ($76 million) during his administration. The civil society group Socio-Economic Rights and Accountability Project (SERAP) accused the attorney general of a cover-up. A federal high court was scheduled to announce a ruling on July 28, but did not do so by year's end.

- On October 20, the federal high court in Ado-Ekiti, rearraigned former Ekiti State governor Ayodele Fayose. In 2006 he was accused of laundering 1.4 billion naira ($8.6 million) while in office. The case continued at year's end.

The report of a World Bank study conducted in 26 states in Nigeria also indicates that about 80 per cent of businesses in the country paid bribes to government officials in 2011 to remain in business. Micro-enterprises dealing in government contracts were expected to pay approximately 4.3 per cent of the value of contracts that they were hoping to secure. In 2012 alone, a number of events have challenged government's claims of waging war against corruption. The oil subsidy probe is a case in point. Though the probe by an Ad hoc committee of the House of Representatives was blighted by the $620 million bribe scandal involving the panel's leadership, it nonetheless exposed monumental fraud in the management of the oil subsidy scheme. The probe exposed mismanagement and theft to the tune of about $6.8 billion (N1.7trn) over a period of three years, and indicted top government officials who presided over the subsidy scheme. While many of the indicted importers, who were alleged to have collected subsidy claims without supplying fuel, are now facing charges, some top government officials and cronies of the President fingered in the scam appear to be receiving some form of political shield against prosecution. Some highly placed government officials of the oil sector in the Nigerian National Petroleum Corporation (NNPC) and the Petroleum Products Pricing Regulatory Agency (PPPRA) who were fingered in the scam have not been made to answer charges.

Another case in point is the pension scam. The former national chairman of the ruling PDP, Dr. Ahmadu Ali, who chaired the board of the PPPRA was indicted by the probe panel thus: "The chairmen of the board of the PPPRA from 2009-2011, and the entire members of the board during the period are hereby reprimanded, and their decision, which opened the floodgate for the bazaar, is condemned in the strongest terms" (Probe panel report, 2012). Yet, nothing has been done. Also, former Accountant-General of the Federation, Alhaji Ibrahim Hassan Dankwambo (now Governor of Gombe state), whose office it was alleged made excessive payments amounting to 128 times within 24 hours, has also been ignored.

Another case that exposed grand political corruption was the pension scheme probe. The Pension Reform Task Force, led by AbdulRasheed Maina, and a Senate panel exposed how more than N32bn of the Police Pension Scheme was fraudulently diverted. Unfortunately, the hopes that persons suspected of being involved in corruption would be brought to book are gradually waning as a result of disappointing performances of the anti-corruption agencies and the judiciary. Their performances have shown lack of willingness to prosecute, shoddy prosecution when they do, and poor record at securing convictions (Olaide, 2012). The judiciary has at various times granted orders prohibiting the prosecution of suspected perpetrators of corruption, and at other times delivering judgements in favour of accused persons with in spite of overwhelming evidence. The conviction of James Ibori, who is now serving a 13-year jail term in the United Kingdom on similar charges for which he was summarily acquitted here in Nigeria, illustrates how corruption has subverted the Nigerian judicial systems (Adegbamgbo, 2012; Arhewe and Oluwalana, 2012).While Ibori's eventual conviction in London may serve as deterrent to public office holder in that justice can still catch up with criminals even beyond the shores of the country, it still remains disappointing that it took the British justice system to prove a corrupt practice that was carried out in Nigeria. Editorial: *Sunday Sun*, 22 April 2012, Editorial: *The Guardian*, 26 April 2012).

Further, *The Daily Nation* of Thursday, February 3, 2011, for example, reported that six officials of the pension's office of the Office of the Head of Service of the Federation of Nigeria, in a short period of one year, embezzled the sum of N5billion among them. These fraudsters succeeded in embezzling such a huge sum of money by injecting ghost pensioners into the nominal roll of duly accredited pensioners. *The Daily Sun* of Thursday, December 1, 2011, stated that there were 71,658 fake pensioners on the payroll of the Federal Government of Nigeria. An investigation team has now stopped the wrong, payment N3.3billion monthly to ghost worker by the Federal Government. Details show that the team had saved N76 billion to date, which would otherwise be paid by fraudsters to ghost pensioner. *The Daily Independent* of Monday, August 13, 2007 carried a report that the Governor of Borno State, Ali Modu Sheriff was worried that in 2007 the existence of ghost workers was responsible for the colossal sum of N889 million monthly wage bill.

Today, there are really no serious sanctions for corruption in Nigeria. Indeed, it is glorified as the perpetrators strut across the land dispensing philanthropy from the proceeds of their loot and in return receive praises for their generosity and large-heartedness; the very act that justifies the looting in the first instance. Corruption has become the main means to accumulate quick wealth, a strategy for survival and in fact a means of production in Nigeria. It

is perhaps now seen as a means of redistributing the resources that have been concentrated in the hands of the state.

Corruption increases investment risks and discourage investors. It increases the cost of doing business in the country as a result of bribes and kickbacks that exchange hands for contracts are awarded. The World Bank Investment Climate Assessment Report for the year 2011 fiscal period indicates that the Nigerian business environment despite the ongoing reforms, remains hostile, and that investors were losing 10 per cent of their revenue as a result of hostile investment climate, poor quality infrastructure, crime, insecurity and corruption (Oriloye, 2012). Corruption leads to fall in standard of living and quality of service delivery by public institutions. It is the major factor behind state inefficiency and ineffectiveness in Nigeria. Corruption has corrosive effect on national development. It tends to have more debilitating effect in less developed countries than in developed ones. Corruption causes a serious development challenge, especially politically; it undermines democracy and good governance by weakening political processes. In election, corruption subverts accountability and representative government; in judiciary it perverts justice and suspends the rule of law.

The biggest challenge in the fight against corruption in Nigeria has been problem of defining what actually constitutes corrupt practices, enforcing the rules against corruption and punishing those caught in the act within the context of the social, political and cultural milieu in which the practice thrive and is perpetuated. Formally, there are several laws, agencies and mechanisms designed to fight corruption in the country. However, the major stumbling block appears to be that most of the corrupt practices are gradually being accommodated in the value system of society. Merit system has been sacrificed at the altar of tribalism, ethnicity, nepotism and favouritism. Corruption thrives where public officials have wide authority, weak accountability and bad incentives (Dininio and Kpundeh, 1999). Weak mechanism for political accountability and responsibility provide ground for corruption and the opportunity for public officials to pursue self-serving rather than public ends. Weak institutions and corruption among law enforcement agencies exacerbate corruption in Nigeria (Sowunmi, et al., 2010).

The monetisation of politics also encourages corruption. Politics in Nigeria has been reduced to a big business where investments are made and returns expected. "There is too much emphasis on the role money can or should play in the political process. Too much menetization of the political process has not only corrupted it, but has made a mockery of what and how a democratic order should or could be created" (Pogoson, 2009: 75). Part of the criticisms against President Goodluck Jonathan during the fuel subsidy controversy was that the so called "cabals" that have over the years held the oil sector to ransom are the same set of people that sponsored his electioneering campaigns. This probably explains why no one has been prosecuted yet in relation to the said fraud in the payment of subsidy.

What is most crucial in corruption in Nigeria like in other African countries is that it does not operate at the margins of state institutions as an illegal practice or truly generally abhorred vice. Rather, it actually attaches itself to formal political structures, parties and bureaucracies (Englebert, 2000). By this way, the nature and essence of the institutions of the state are transformed and turned from their original purposes of representation, management, enforcement, or conflict resolution, into instruments of corrupt material distribution and rewards. Thus, the problem of corruption in Nigeria is seen here as part of the problematic moral order within which states in Africa operate.

CONCLUSION

Rhetorically, it is generally acknowledged that corruption is a debilitating virus that undermines the development of a nation. However, there appears to be a problem of interpretation of what corruption actually is. This is because society now has a way of accommodating and justifying corrupt practices based on ethnic or primordial sentiments to the detriment of the state. There appears to be a hypocritical system that both condemns and accommodates corruption, and in fact instrumentalizes it as a strategy of competition in the amoral ethnic politics. It is now an instrument of accumulation in the dialectics of ethnic politics in the Nigerian state. Thus, the problem of corruption has become implicated in the unanswered question of nationhood and citizenship among the various ethnic groups in the country.

To effectively fight corruption in Nigeria, the basic value system in the country must be visited whilst the teething issues and controversies about the *raison d'être* of the Nigerian state have to be addressed. That is only when the Nigerian people would be responsive enough to hold their elected officials responsible and accountable even after their tenure not just by voting them out of office but by judging them from their actions and conducts based a nationally recognised frame of morality.

Corruption thrives because society tolerates and accepts it. Corrupt practices in Nigeria will continue to grow until the time when popular attitudes towards it change and the phenomenon is denigrated by all; leadership and followership; when those who are supposed to check corruption become less corrupt; when the corrupt no matter

how highly placed are fished out and properly prosecuted and jailed. For a just and corrupt free society to emerge in Nigeria, children in particular must be taught moral lessons and shielded away from corrupt practices. The school as an important agent of socialisation plays a strategic role in the transmission of vital social values and norms to young ones; thus, corruption in institutions of learning has had the effect of strengthening the culture of corruption. Corruption in institutions of learning propagates a culture of corruption, and conveys a message to the youth that corruption pays, and being honest, hardworking or law-abiding does not pay, and that one can use an unjust means to get to the top (Hallack and Poisson, 2007). Such corrupt practices in institutions of learning like sorting, extortion of students, sexual harassment, favouritism, unjust grading system, and admission racketeering etc., have a way of giving students wrong values and codes of conduct (Odunayo and Olujuwon, 2010). Besides, as part of the re-socialization process, children should be exposed to the shame and punishment received by corrupt individuals so that they will grow up to reject corruption and corrupt practices.

Moreover, the ratification of UN Convention against Corruption on December 14th and the African Union Convention against Corruption on September 2006 by the Nigerian government is potentially a great empowerment mandate for the civil society in the fight against corruption (Ogbu, 2011). However, because "Corruption has eaten deep into the fabric of society and feeds on a warped value system" (Pogoson, 2009), to effectively address the menace of corruption in Nigeria, the basic value system in the Country must be revisited. The core values of good governance: justice, transparency and accountability must be imbibed by all and made to define the parameters of Nigeria's socio-political relationships. Indeed, getting the right mix of solution is a painstaking process requiring a re-orientation of attitudes and the setting of structures and institutions of governance that can de-politicize political matters. Solution must focus on revamping the predominant societal culture which allows corruption to thrive.

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INSECURITY MANTRA: THE PARADOX OF NIGERIAN GROWTH AND DEVELOPMENT

Kingsley U. Omoyibo (Ph.D.)

INTRODUCTION

Today, it is important to note that security is a concept that is prior to the state, and the state is created in order to provide that concept. Thomas Hobbes (1996) argues that the state is in fact, the only way to provide security. Whether this is the case or not is often debatable in all scholarly and professional fora. Therefore, if the state fails to provide such security, it loses its ***raison d' etre***.

The controversy in understanding state provision of security in society is attributed to the present day changes in security networking which has affected the position of the state. Waever (1998), for example, makes an attempt at compromise by arguing that security can be divided into one, of society (concerned with the protection of identity) and two, of the state (which is concerned with the protection of its sovereignty). Negligence of this vital ingredient of development has led to all manner of social ills, including violent crimes such as armed robbery, ritual killings, child trafficking, kidnapping, terrorism, militancy, religious sectarianism and other crimes.

A United Nations study defined 'security' as a condition that prevent unauthorized persons from having access to official information that is safeguarded in the interest of national security or it can be a measure taken by military unit, activity or installation to protect itself against all acts designed to impair its effectiveness.

Public, corporate and government leaders with other security professionals have thought about how effectively security in general was approached. In Nigeria today, we are faced with many security challenges (insecurity). Since independence, Nigeria has witnessed crises caused mainly by political, social and religious factors. In recent times crises in Plateau, Taraba, Kano, Benue, Borno, Kaduna, Nasawara and the Niger – Delta have left us with image problem (Gurama, 2010).

Global Perspective on insecurity and the Nigerian State

The first duty of a government is to keep its citizens (or subjects) safe. We live in such relative safety that most of us have forgotten what the world was like for our ancestors and what it is like for too many people around the globe today. Many governments in history that kept their subjects safe were dictatorial and monstrous. Yet the devil they knew (the local tax collector or executioner) were better than the other devil they remembered all too well-thuggish-anarchy.

The Chinese, Iranians, and Russians remember well that when their central governments were weak or decline, warlords seized the opportunity to take land and war on each other until eventually one would become strong enough to form the next monarchy. If it were just a matter of one warlord against another, nobody would have cared. But it was not. These warlords made war on eachothers' peasants. They trampled fields, destroyed crops, burnt villages, murdered and raped. That was total war well before development of weapons of mass destruction. Swords and warhorses were good enough to do the job. Remember the image of the four horsemen of the apocalypse: War, Famine, Pestilence, and Death? These horsemen have been riding through different parts of Africa during the late 20th century. This is what the people of Darfur in Sudan endure—as have the Somalis and those in the Congo and before that in Rwanda and Liberia. It was like that in Afghanistan between the end of the Soviet invasion and the American invasion. But how does this apply to the United States today? Those four horsemen and their warlords are not prowling our borders. But we have other security issues-some far more urgent than others-and our political leaders must wrestle with them. Serious issues are: having sufficient energy to sustain our economy; successful agriculture and surplus food; a safe and plentiful water supply; an education system that can produce needed national talent for the future; and a health system that keeps a population vibrant and long lived. And one of the newest threats to us is how to protect our all-invasive computer networks and satellites. We are already in an anarchist cyber war launched by Wikileaks and Mr. Assange's cult followers. It is a national security threat indeed.

Less serious issues are dealing with terrorists, who today represent a culture that offers little more than a death cult to frighten us. Education in useful disciplines (beyond theology), entrepreneurship, gender equality, a decent system of governance and jurisprudence. They are fighting a rear guard action against the modern, secular world-and while they can plague us, they are essentially ineffectual and in their own death throes.

Because of our government's fear of being criticized for negligence whenever we have a terrorist attack, we are spending far too much money and effort to prevent these attacks. I would like to see Nigerians as brave as the Americans and the British were during those many years that they were under attack by terrorists and Irish terrorists respectively. On a global and foreign policy level, our national security is furthered by having the best relations we can muster with a large range of countries that share the preponderance of our values. Those countries

that do not share these values must be watched, impeded when they become threatening (Iran, North Korea), and stopped when they are on the verge of nuclear mayhem.

We do not have to invade dangerous countries and then try to impose a modern democracy on them. This is not in the interest of National Security. We can manage relationships with countries that are not democracies, but are firmly governed. The bad social behavior of such countries can be better challenged by non-government human rights groups, the press, and the media. Villains are notoriously thin-skinned about bad publicity. National Security should be an issue for public debate in subsequent lectures.

Security in the Context of 'Insecurity' in National Growth and Development: The Nigerian Paradox

According to Orok Edem (2000), The Nigerian State is a confluence of nationalities made up of unreasonable people associating involuntarily in the pursuit of uncommon interests. It is characterized by the absence of justice and is held together with impunity by its armed forces, which are controlled by elements from two principal nationalities, bound together by a common agreement, sharing the national cake on certain unwritten principles. It lacks the essential ingredient of legitimacy i.e. certain nationalities have not consented to the association and the country is being ruled unjustly with elements within the three most populous nationalities showing an unbridled state of *libido dominandi.*

'Secure' means unable to escape, Security means the assurance of future wellbeing and freedom from threat. It could be individual as in Nigeria where you put iron bars across your windows which prevents you from escaping in case of a fire outbreak, and the non-functioning national pension fund system set up for the future well-being of citizens. It could be international, when the actions or inactions of a foreign state e.g. Cameroon, constitutes a threat to the well-being of Nigeria as in the Backassey Peninsula. It could be national where the effects are internal, and in the case of Nigeria where they are numerous nations within the state, threat is often amplified as an expression of dominant nationality.

Nigeria national security has two meanings, in a military regime-it means the maintenance and protection of the person of the current despot from harm or embarrassment- be it physical, sexual, spiritual, verbal or written. This makes Al-Mustapha, the former Abacha's Chief Security Officer a failure. During a civilian regime as we now have, it is defined as the assurance and maintenance of the political and economic power of the ruling class within the two most dominant nationalities. National security should ideally be defined as the ability of the Nigerian State to successfully pursue her national interests, being able to protect the core values of the State and be able to maintain same through victory in case of a war. It should view individual, national and international security from a holistic perspective as there are interplays between all three. If the individual is not secure the state cannot be secure, and if the state is under attack from an external source the state and the individual cannot be secure. The dilemma in Nigeria is that, the State has become so powerful as to become a threat to the individual and nationalities. The deportation of Shugaba, the frequent arrests of Fawehimi as a societal risk, the assassination of Rewane, and the assault on Odi, has created ambiguities and confused the perception of our security operatives as to the need to see the State as made up of a collection of citizens instead of dominant groups. These elements within state organs jostling for power, position and advantages have created a state of instability through their action or inactions e.g. the Bamaiyi and Diya's coup plot.

The paradox of Nigeria's security is that instead of the State being the framework of lawful order and the highest source of governing authority, it now constitutes the greatest threat to herself. The political and historical development of Nigeria since her inception could explain, yet not excuse, the virtual abandonment of sovereignty to a military and political cabal within the state. It is this usurpation of sovereignty by this group and the exercise of the authority it confers without legal recourse to the populace in lieu of an acceptable referendum and constitution, that makes an overview of the Nigerian state and its national security perspective a nightmare, because the state has become the greatest source of threat to its own survival as there are no core values to defend except corruption.

The Nigerian State should be viewed as an imperial state in which two of the nationalities the Habe/Fulbe hegemony, Yoruba's and to a lesser extent the Ibos dominate, in that order. These dominant nations try to overpower the rest and themselves through regular massacres, cultural and ethnic absorptions using the machinery of state and the cultivation of non-national ideology like Islam and Christianity in order to achieve their objective. This has made it impossible to foist a Nigerian character on the Nigerian State as the third most populous group had to be forcefully coerced to remain in the union. Therefore, an appeal to nationalism is a waste of time; instead there is a re-course by the major political actors to appeal to mundane reasons as the importance of remaining in Nigeria, like the economy of scale involved, the cost of breaking up and the threat to the minority nations in going it alone. A state of vulnerability has thus been created in the Nigerian polity which poses a constant source of

insecurity for the Nigerian State. This state of insecurity is influenced by military, political, economic, social and environmental factors. These factors are discussed underneath.

The Major Contentions in the Insecurity Paradigm in Nigeria

- **Military Security:** This involves the interplay of offensive and defensive capabilities of the Nigerian Armed forces to defend the state and prevent ***'coup de etats'*** or carry out same depending on the ruling elites definition of self-interest.
- **Political Security:** This involves the organizational stability, systems and ideology that give the Nigerian State her legitimacy. The Nigerian state lacks an organized system and ideology which makes for certain level of illegitimacy. This poses a dilemma for the political actors when they try to justify the use of force in settling domestic conflicts as in the ultimatum to the Niger-Delta States.
- **Economic security:** This covers access of the State to resources and finance to provide welfare and sustain State power. The irony of the Nigerian economy is that it is mono cultural and based on oil, and this commodity happens to be found in commercial quantities in land and sea areas occupied by the minority nationalities. This is a blessing to the Nigerian state as it can easily suppress the yearnings of the people of these areas through the time tested divide and rule principle, via the location or creation of local governments and their capitals. Dangling of government largesse in form of development councils or bodies, eliminating their leaders e.g. Saro Wiwa and the actual threat and use of military force. Unfortunately for the State, there is no way to kill the spirit of freedom and justice in a people and here in lies the seed of distrust within the polity, because if oil was found amongst the major dominant groups, Nigeria would have long ceased to exist.
- **Societal security:** This covers the guarantee within acceptable limits of the expression of each indigenous culture, language, religion, custom and ethnic identity of each nationality. There is no Nigerian symbol named after a non-member of the three most dominant groups. This ranges from currencies to airports to buildings. The fatuous attempt to force citizens to wear *agbada*, the stamping of images of individuals of the major nationalities on the national currency, the use of Arabic language on the national currency and as a motto of the Nigeria Army, the *yan Arewa* phenomenon in northern Nigeria, the foisting of emirate council on southern Kaduna. The Ijebu menace of the old western region and the fears of the minorities as enunciated at the Willinks Commission of Inquiry, have been identified as attempts by one dominant group to lord it over and assimilate lesser nationalities. This phenomenon tend to succeed for a time, but, therein also lies the root for its failure, because the protagonist tend to lose any sense of balance and restraint, thereby fostering a sense of secondary citizenship in the victims and the creation of a residual resistant spirit to throw off the yoke of oppression. E.g. Tiv riots.
- **Environmental security:** This entails the maintenance of the local and surrounding biosphere from harm or contamination so as to support the Nigerian populace. There have been several cases of other nations dumping toxic waste in the Nigerian backyard e.g. Italy, but the greatest havoc has been caused by the oil industry. This sole source of Nigeria's foreign earnings has caused the destabilization of the fishing and farming economy of the Niger Delta, thereby creating a ready pool of jobless young who have become restive for their demands at restitution. Other industries like, the paper mill at Oku Iboku has devastated a large bank of the Cross River, through the effusion of mercuric waste into the river. The South Eastern areas are renowned for erosions, the Ogunpa stream overflows regularly and Lagos drowns anytime it rains. In terms of planetary biosphere Nigeria is hampered by the lack of technical know-how so this should not even be considered. There are no institutions and precepts to enforce standards effectively, you have fuel contamination, drug contamination, pollution of airspace and waterways and even the Nigerian soul [if we have any] is contaminated. We urinate and defecate on our roadsides and gutters. Cars, trains, planes, buildings, roads and bridges are not properly maintained. We do not cover our foods in the market and public hygiene is a bygone word. Little wonder the average life expectancy rate is a little under 50. Yes, say it, it is the will of God.

Balancing 'Insecurity' and Growth/Development in the Nigerian Economy

Increase in country's productive capacity, as measured by comparing Gross National Product (GNP) in a year with the GNP in the previous year is considered economic growth. Also, increase in the capital stock, advances in technology, and improvement in the quality and level of literacy are considered to be principal causes of economic growth. In recent years, the idea of sustainable development has brought in additional factors such as environmentally sound processes that must be taken into account in growing an economy.

However, a steep decline in foreign investment in developing economies was one of the major consequences of the 2008 – 2009 financial crises. Projections indicated that global investment in emerging markets will decline by 31 percent in 2009. Nigeria was not exempted from this decline in foreign investment. The decline in foreign

investment in Nigeria combined with the other effects of the global economic showdown caused the closing of tens of thousands of factories in Nigeria. As a result labour protest broke out, leading to a number of clashes between labour unions and the government.

However, the fundamental reasons in the Nigeria case was due to the in-secured environment of the nation-militancy, corruption in the financial sector, religious crises, kidnapping, 419, piracy, terrorism, extensive criminal activities like armed robbery etc. contributed to the devolution in growth of the economy.

In fact, Nigeria is currently losing about 600, 000 barrels of crude oil per day to illegal bunkering which amount to N3.7 trillion yearly (Punch, 20th May, 2011). This was disclosed just as the senate might pass the controversial Maritime Security Agency Bill soonest (Before May 29th, 2011) as earlier purported.

Contextually, it is important to highlight some of the measures of economic performance (by extension development).

Measures of Economic Performance (Growth)

Economic Measures	Non Economic Measures
○ Inflation	Quality of life
○ Unemployment	Environment
○ Growth (GDP)	Health
○ Balance of Payment	
○ Exchange Rate	Education, etc.

Consequently, 'growth' in generic terms entails taking into consideration both economic and non-economic measures as indices for measuring development (in the context of improvement of the standard of living of the people).

Hence, the condition or quality of being insecured; lack of confidence, want of safety; danger, hazard etc. can hamper not only growth but also, development in society.

Security and National Development

A country cannot achieve development unless it first seeks to achieve human security. This is because human resources are essential to any country's development; but if the people are living in fear, then they cannot be productive or competent in any environment. Therefore, the first responsibility of any nation and its respective ports of entry is human security. Hence, the primary role of any state is to preserve the security of the people occupying its territory.

Accordingly, policies should focus on protecting homeland security, freeing people from fear and pushing forward with development, which must focus more on the type of progress and how people would benefit as opposed to how much development plans must be a country's capacity to respond to the needs and desires of its citizens. This development must also involve the people and bring them along in a way that they can relate to. This is because one of the main reasons why persons get involved in criminal activities such as kidnapping, militancy, religious sectarianism, cultism, child abuse, drug trafficking, prostitution, piracy, armed robbery, political thuggery etc. is because of money and the emphasis that society on a whole places on money.

It is important to note that while money is essential to development and human sources, sometimes two much emphasis or the wrong kind of emphasis is placed on money, which has led persons into criminal activity and by extension created high level of insecurity in society and eroded the basic values persons ascribe to and on which our societies are organized. It is therefore critical that people take a close look at what is going on in society and address these issues before they destroy all that is valuable and all that people have worked hard on to build up the region/nation.

Policy makers, law enforcement and other key stakeholders in judicial matters also have to examine what are the major causes; why "insecurity" is prevented in our society and sort out ways of alleviating the reasons why people tend to perpetuate the acts of insecurity. Thus, they should concentrate on strengthening the rule of law and building international judicial cooperation, otherwise, they would leave our country vulnerable for the "less desirable to rule our lives."

According to the World Bank's report released (2011) on "Conflict, Security and Development" – some 1.5 billion people live in countries affected by political and criminal violence – causing human misery and disrupting development. The new report findings are particularly poignant for Africa, home to 23 out of the world's most conflict- affected and fragile economies. And conflict impacts negatively on development; Preliminary estimates suggest that cote d' voires conflict wasted over 1, 000 lives of men, women and children; displaced another 1

million; reduced Gross Domestic Products (GDP) by between 3 to 7 percent; pushed up poverty between 2.5 – 4 percentage point; and created additional fiscal needs of between 4 and 5 percent GDP. (Guardian, 2011: 25).

In conclusion, building strong, legitimate institutions and governance that provide citizen security, justice and jobs are all crucial to break the cycles of insecurity and ensure growth and development. Thus, tackling corruption and violence is a generational task requiring sustained efforts, and is not for the weak or those prone to wavering. It crucially requires dogged commitment to improving confidence between citizens and the state. For governments, this means accepting, for example that ruling parties cannot tackle insecurity successfully alone, but need to build citizen engagement and coalitions in support of change. That is also the reason we must continue to measure and promote progress as done by the **Ibrahim Index of African Governance** and **its four indicators** namely:

- Safety and Rule of Law
- Participation and Human Rights
- Sustainable Economic Opportunity and,
- Human Development

It is no coincidence that conflict-affected countries in Africa are relegated to the bottom of the index.

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CORRUPTION AND DEVELOPMENT IN NIGERIA: AN ASSESSMENT OF CHRONIC POVERTY

ALIYU Karimu

INTRODUCTION

Since after independence in 1960 from british colonial rule, the various leadership of this country have adopted various developmental strategies with view to reduce or to some extent do away with poverty but it could not, due to the complex nature of the country's poverty which can be termed as chronic. This is because poverty in Nigeria is persistent. The question to be asked is what are the problems of Nigeria's poverty reduction policies and development plans? To answer these fundamental questions the paper is divided into the following sections.

Conceptual Clarification

The Concept of Development

Development has been defined variously. The economists and administrators are, of course explicit, defining development in terms of increases in elaborate quantitative indices of national product, income, consumptions, etc., though there are, sometimes contradictory definitions. Pitt (1976) uses development in the very general sense of the perceived increased effectiveness of social and economic activities and functions of the society or situation and in the range of options open to people. Ultimately, Pitt sees development as the perceived improvement in the quality of life, even when this means fewer goods and services. According to Walter Rodney, development is a many- sided process in human society. At the individual level, it means increased skill and capacity, greater freedom, self-discipline etc. At the societal level, development encompasses an overall approach in which a particular society has become capable of realizing its potentials in several spheres of life-political, economic, social etc.

Historically, the meaning of development or development of society was equated to economic growth. Adam smith in his classical economic theory developed the idea that for a society to develop it needs first, economic growth i.e economic growth is equal to development. The classical theorists believe that development will come about naturally if there is increase in income, production of goods, services and wealth (Dansabo, 2006).

Development on the other hand is multi-dimensional (Seers, 1973). Seers accepts the economic meaning to be central having radical implications on the political, social and cultural aspects. This implies that development may be equated to economic growth provided that the latter leads to the combating of social and political problems. In his article 'the meaning of development' he identified three fundamental questions to be asked about development of a country. These are what happened to poverty, what happened to unemployment, what happened to inequality? If these variables are on the decline from high level, then beyond doubt there has been a period of development of the country concerned. But if one or two of these central indicators are going worse, it will be strange to call the result as development even if the national income has developed like in the case of Nigeria. Considering the level of poverty and unemployment and the wide gap between the rich and the poor, one can argue that this assertion is very relevant in an attempt to establish a link between these problems and the level of development in the country.

The Concept of Poverty

In an attempt to understand chronic poverty there is the need for the definition of the root word-poverty. According to the World Bank, poverty is hunger. It is lack of shelter. Poverty is being sick and not being able to see doctor (Garba, 2006). Poverty can be defined in absolute and relative terms. Relative poverty is said to exist when the subjects under consideration are poor in relation to others. In this case, poverty is comparative and subjective. Absolute poverty is however a condition characterized by severe deprivation of basic human needs of food, safe drinking water, sanitation facilities, health, shelter education and information (mohammed, n.d). In general terms poverty is better understood and appreciated as a condition in which its victims are unable to have access to basic needs of life. These needs include having enough to eat, safe water to drink, adequate housing, and health care (Abdullahi, 2004: 3). To these basic needs can be added intellectual development through education, and adequate access to productive resources and participatory opportunities for the victims to free themselves from the effects of poverty. Certain common indices and factors are generally used to identify the various manifestations of poverty in a given time and place. It is in order to simplify the global measurement of poverty on a universal scale a highly generalized denominator of one (US$ 1.0) was below which a person is classified as poor.

No matter the yardstick use to measure poverty, it has been established that poverty is caused by many factors. Khalid (2009) argued that "the main causes of poverty in nigeria are unemployment, ignorance, poor governance, corruption, high inflation, environmental degradation and high population growth."

The World Bank's poverty task force has identified the following as the main causes of poverty:

- Inadequate Access to Employment Opportunities
- Inadequate physical assets, such as land and capital, and minimal access by the poor to credit even on A small scale
- Inadequate means of supporting rural development in poor regions
- Inadequate access to markets where the poor can sell goods and services
- Low endowment of human capital
- Destruction of natural resources, leading to environmental degradation and reduced productivity
- Inadequate access to assistance for those living at the margin and those victimized by transitory poverty
- Lack of inclusive participation; which is the failure to include the poor in the process of designing development programmes

Chronic Poverty Defined

Chronic poverty refers to a status where a certain level of poverty persists through time. It is a type of poverty that is persistent, and therefore permanent in nature. A person who is chronically poor has no capacity to climb out of poverty trap on his/her own without external assistance. The person has no means or capacity of becoming non-poor. An example of such person is uneducated individual born in poverty without assets such as land (barret, 2003: 15). As argued in Chronic Poverty Research Centre (CPRC) 2004 report, the distinguishing feature of chronic poverty is, simply, extended duration. Chronically poor people are those who are usually living below the poverty line. They are likely to be multi-dimensionally deprived, lacking not only income but also capabilities such as good health or educational achievement. It is this combination of capability deprivations, low levels of material assets and social or political marginality that keeps people poor over a long period of time. Karofi and Malami (2004) argued that the chronic poor in Nigeria do not have adequate shelter, in many cases they have only one or two set of clothing worn at all times.

According to the summary of chronic poverty report 2004-2005 "chronic poverty is absolute poverty that is experienced for an extended period of time" (http://chronicpoverty.org). A person living in absolute poverty is not able to satisfy his/her minimum requirements for food, clothing or shelter. Thus, chronically poor people are people who are living below an absolute poverty line (defined normally in terms of money-metric-expenditure, consumption and income-but it could also be defined in terms of wider aspect of deprivation, or subjectivity) for a 'long time.' Such poverty may be passed from one generation to another.

The CPRC outlined three main forms of chronic poverty; namely

- Long- term poverty-poverty that is experienced by an individual or household for so many years that is unlikely to change
- Life-course poverty-poverty that is experienced over the entire length of a person's life
- Intergenerational poverty-poverty or poverty related capital that is transmitted from parents to children via the conditions of childhood and youth, young adulthood and inheritance

According to chronic poverty report 2008-2009 the chronically poor experience multiple deprivations, including hunger, under nutrition, illiteracy, lack of access to safe drinking water and basic health services, social discrimination, physical insecurity and political exclusion. The report further identified five main traps that underpin chronic poverty, namely; insecurity, limited citizenship, spatial disadvantage, social discrimination and poor work opportunities.

The distinguishing feature of chronic poverty is its extended duration in absolute poverty. Therefore, chronic poor people always or usually, live below poverty line, which is normally defined in terms of money indicator (e.g consumption, income, e.t.c) but could also be defined in terms of wider or subjective aspects of deprivation (Scott, 2008). This is different from the transitorily poor, who move in and out poverty, or only occasionally fall below poverty line. Various characteristics are commonly associated with chronic poverty. These include geographic locations such as remote rural areas, urban slums and conflict zones; disadvantaged social groups such as tribes, ethnic groups and refugees. Within the households, the elderly, women and children, people living with disabilities, serious illness, widows, and orphans are also more likely to live in chronic poverty.

CPRC uses chronic poverty to describe extreme poverty that persists for long time-many years, an entire life, or even across generations. People living in chronic poverty are those who have benefitted least from economic

growth and development. They depend on work which is insecure, low paid, unhealthy, and have little scope to improve their situation.

CPRC estimates that between 300 and 420 million people are trapped in poverty (Moore, 2005: 4). To Moore, these people experience deprivation over many years, often over their entire lives, and sometimes pass poverty to their children.

The above suggests that the chronically poor people are not a distinct group, but usually are those who are discriminated against, stigmatized or 'invisible': socially-marginalized ethnic, religious, indigenous, nomadic and caste groups; migrants and bonded laborers, refugees and internally displaces people with impairment and some illness especially hiv/aids (Moore, 2005: 4).

While chronically poor people are found in all parts of the world, the largest numbers live in south Asia. The highest incidence is in sub-saharan Africa, where between 30% and 40% of all present 'us $ 1/day' poor are trapped in poverty: an estimated 90 to 120 million people (ibid).

On the causes of chronic poverty, Moore (2005) argued that the causes of chronic poverty are complex and usually involve set of overlaying factors. Sometimes they are the same as the causes of poverty, only more intense, widespread and lasting. In other cases there is qualitative difference between the causes of transitory and chronic poverty, except that rarely is there a single, clear cause. Mostly, chronic poverty is as a result of multiple interacting factors operating at levels from the intra-household to the global. Some of these factors are maintenance of chronic poverty: they operate so as to keep poor people poor others are drivers of chronic poverty: they push vulnerable non-poor and transitory poor people into poverty out of which they cannot find a way out.

Corruption

Literally corruption is an attempt by individual or group to involve themselves in dirty or shady deals in government, public or private setup. Osoba 1996 defined corruption as 'antisocial behavior conferring improper benefits contrary to legal and moral norms, and which undermines the authority's capacity to secure the welfare of all citizens.' On the other hand, transparency international sees corruption as the abuse of entrusted power for private gains (It, 2077).

The recent human development index has placed Nigeria among the 20 poorest countries in the world. It is estimated that up to 70% of Nigerians are living below poverty line. Nigeria has been branded by the international community as the second most corrupt nation in the world. For three consecutive years, 2000, 2001 and 2002, it has maintained that unenviable position. The rating came up as a consequence of several failed attempts by the civilian administrations to wipe out corruption and poverty or reduce them to a tolerable level in the polity. In the same vein, within the last twelve years, the country has been engulfed in a series of conflicts resulting in the loss of lives and property. Various developmental strategies have been adopted by various administrations, yet the situation is not very encouraging. We are already in more than half way to the 2015 deadline for the achievement of the mdgs, the poverty eradication policies are judged to be unsatisfactory and inadequate in meeting the mdgs. It is absolutely frustrating and painful when one realizes the immense potentials in Nigeria. Twelve years is enough time for any administration to sort out the fundamental problem of the country (poverty).

Using poverty indicators such as literacy level, access to safe water, nutrition, infant and maternal mortality, and the number of people living on less than $1 a day, nigeria is found to rank among the 25 poorest nations in the world below kenya, ghana and zambia (World Bank, 2002). The job market is over saturated; the literacy level in Nigeria remained at the bottom. According to Daniel back (2011) the fees paid for the politicians' children is far more than the budget in education.

An historical overview of poverty alleviation programmes in Nigeria

In Nigeria, poverty has evolved over the past few decades to become a critical development issue, demanding concerted efforts from government, civil society organizations and Nigeria's development partners. Initial attention was focused on rural development, together with town and country planning as the approach to dealing with the problem (CBN, 1999).

Osahan (2007) argued that poverty reduction strategies in Nigeria could be divided into three phases; the pre-sap era, the sap era and the democratic era.

i. The pre-sap era: during this period (1960-1985), poverty reduction was not the direct focus of Nigeria's development planning and management. The federal government and its agencies embarked on various development projects that had beneficial impact on rural inhabitants, although some of the programmes did not target poor people. Development projects and programmes established during this era include the River Basin Development Authorities (RBDA), Agricultural Development Programmes (ADP), the Rural

Electrification Scheme (RES) and the Rural Banking Scheme (RBS). The river basin development authorities established by decree 37 of august 1976 is one of the earliest attempts at combating poverty via improved agricultural production. The main objective of rbdas is the economic exploitation and management of land water resources of their respective areas of operation with particular but varying emphasis on the development of agriculture, fishing, human settlement, infrastructural facilities and industries as well as the improvement of their environment. Other programmes include Operation Feed the Nation (OFN), Universal Basic Education (UBE) and the Green Revolution (Osahan, 2007). The Operation Feed the Nation (ofn) was enunciated in 1976 by general obasanjo's military regime. The programme had the specific focus of increasing food production on the premise that availability of cheap food will raise the nutritional level of the ordinary Nigerian and invariably lead to high per capita income and improved standard of living. The shagari regime came up with green revolution project, which also emphasized food production.

Ii. The sap era: in 1986, the federal government introduced economic reforms, culminating in the Structural Adjustment Programme (SAP). Although various initiatives embarked upon during this era never dubbed poverty alleviation programmes, they nonetheless were transforming livelihoods (Osahan, 2007). A summary of these programmes are shown in the table below

TABLE 1: GOVERNMENT ANTI-POVERTY PROGRAMMES IN NIGERIA DURING THE SAP ERA

Programme	Year	Target Groups	Nature of Intervention
Directorate Of Food, Roads And Rural Infrastructure (Dfrri)	1986	Rural Areas	Feeder Roads, Rural Water Supply And Rural Electricity
National Directorate Of Employment (Nde)	1986	Unemployed Youth	Training, Finance, Guidance For Youth Employment
Better Life Programme (Blp)	1987	Rural Women	Self –Help And Rural Development Programme, Skill Acquisition And Health Care
People's Bank Of Nigeria (Pbn)	1989	Under Privileged In Rural And Urban Areas	Savings And Credit Scheme
Community Banks (Cbs)	1990	Rural Residents And Micro-Enterprises In Urban Areas	Banking Services
Family Support Programme (Fsp)	1994	Families In Rural Areas	Health Care Delivery, Child Welfare And Youth Development

Adapted from: Osahon, 2007

Of all the sap era poverty eradication programmes, dfrri is the most comprehensive programme. It was introduced by babangida administration (1985-1992). Dfrri sought to open up rural areas via construction feeder roads and provision basic amenities that would turn them into production centers for the national economy. The establishment of National Directorate of Employment (NDE) on the other is certainly one of the indirect measures taken by the government to attack poverty in the society via creation of employment opportunities.

The democratic era: Nigeria's re-emergence as a democratic state in 1999 provided the impetus for good governance aimed at addressing the needs of the poor and underprivileged. At the inception of the new administration, government created the Poverty Alleviation Programme (PAP) aimed at promoting employment and mitigating the unemployment crises in Nigeria, which was fueled by two decades of economic recession that had under wined the private sector and reduced capacity utilization in the manufacturing sector to less than 30 percent.

Lack of success with pap, spurred the federal government to embark on an elaborate anti-poverty initiative known as National Poverty Eradication Programme (NAPEP). Napep was established in 2001, with the goal of eliminating "core" poverty in the next ten years. As an ambitious development tool, napep is expected to provide strategies for the eradication of absolute poverty in Nigeria through the streamlining rationalization of existing

poverty alleviation institutions and coordinating implementation of relevant schemes and programmes. Under the initiative, 12 ministries were co-opted into napep. These ministries are the ministries of agriculture and rural development, education, water resources, power and steel, employment, labour and productivity, women affairs and youth development, health, works and housing, environment, finance and national planning commission. In addition, 9 agencies were also mandated to become part of napep. They are as follows: Nigerian Agricultural Cooperative and Rural Development Bank (NACRDB), Universal Basic Education (UBE), River Basin Development Authorities (RBDAS), small and medium industries development agency (smida), bank of industry (boi), power holding company of nigeria (phcn), national directorate of employment (nde), national primary health care development agency (nphcda) and federal mortgage bank of nigeria (fmbn) (http://nigerianguildofeditors.com. Accessed on 23/04/2011).

Napep evolved four core schemes: the first is the youth empowerment scheme (yes), which is concerned with providing unemployed youth opportunities in skills acquisition, employment and wealth generation. The second is rural infrastructure development scheme (rids). The objective of this scheme is to ensure the provision and development of infrastructure needs in the areas of transportation, energy, water and communication especially in rural areas. The third is the social welfare services scheme (sowess) which aims at ensuring the provision basic services including quality primary and special education, strengthening the economic power of farmers, providing primary health care, and so on. The last is the Natural Resources Development and Conservation Scheme (NRDCS). The vision of this scheme is to bring about a participatory and sustainable development of agricultural, mineral and water resources.

Poverty Profile in Nigeria 1999-2010

When nigeria returned to democracy in 1999, people started jubilating thinking that their plight will improve particularly in terms of poverty reduction. The result was not all together positive. The obasanjo's regime in an attempt to make nigerians realize their dream introduced in may, 2004 the national economic empowerment and development strategy (needs). This in response to development challenges of nigeria. The goal of needs according to obasanjo is to mobilize the resources of nigeria to make a break with the failures of the past.

Between 2004- 2007 nigerians have assessed the needs program and found it not to have made a fundamental break with the failures of the past. It is estimated that three quarters of the country's inhabitants live on roughly $1 per day (Khalid, 2008).

Poverty is better understood and appreciated as a condition in which its victims are unable to have access to the basic needs of life. These needs include not having enough to eat, safe water to drink, adequate housing and health care. In nigeria majority of people take cereals and starchy food to the absence of nutritional food. Thus nigerians are ill-fed, ill-clothed; ill- educated and are in a state of ill-health.

Though poverty cut across all parts of nigeria, the rate is higher in the northern parts. According to national bureau of statistics, the poverty rate in the country now stands at 54 per cent, with northern parts of the country accounting for more than half the number; as most are said to be living in abject poverty. The mdg report of 2005 showed that poverty is more acute in rural areas and that some geo-political zones are particularly harder hit than others by the phenomenon. States in northern part of the country use firewood as means of cooking the more, with jigawa leading with a very high figure of 98.5 per cent closely followed by kebbi and yobe 98.1 per cent and 96.7 respectively. Lagos and oyo formed the least with 1.1 per cent and 38.4 per cent respectively. The latter two states are however leading in the utilization of electricity, gas and kerosene as means of cooking. This is in contrast to states like jigawa, which has only .9 per cent utilization of kerosene and a zero percent utilization of gas (weekly trust, October 15-21:17).

In the same vein, garba (2006) found that 78% of the rural dwellers in sokoto were living below the poverty line. The result of his findings further showed that 28% of rural dwellers were absolutely poor, living below $1 per day.

It is obvious from the foregoing that poverty is more pervasive in the northern part than in other parts of the country. The poverty situation in the country as a whole is not very encouraging. It therefore suggests that nigeria cannot talk of development going by seers' fundamental question about development. The poverty situation in nigeria affects other aspects like unemployment, which is one of the cardinal points of development. Employment opportunities in nigeria are grossly inadequate. Nigeria is characterized by high rate of unemployment. The national unemployment rate estimate of the office of the statistics is not encouraging. Cases of retrenchment and redundancy are rampant in nigeria. Policies put in place by government are more of rhetoric than real action. For example, money allocated to assist unemployed nigerians through the national directorate of employment end up in the pockets of the mangers of the agency. The situation at the national eradication is even worse (Leadership, October 9, 2005).

Similarly, the monetization policy, which was supposedly meant to cushion the effects of retrenchment, has woefully failed because workers were sacked without any thing to fall back on. The implications of unemployment are numerous. Unemployment leads to the feeling of deprivation and frustration, which serves as a necessary condition for aggression. Most unemployed people may perhaps be aggressive. Most actors in riots, armed robbery, theft etc. Are unemployed and as rightly argued by seers, any nation whose unemployment rate is on the increase cannot boost of development.

Apart from unemployment poverty can widen the gap between the rich and the poor. Nigeria as a dependent capitalist nation is characterized by sharp inequality. .abdullahi 2004 argued that looking at the lavish life style of some rich nigerians there is an unacceptable gap between the income of the very rich and those of the very poor.

it is necessary to re-emphasize certain facts. As stated earlier the obasanjo administration's effort of reduction in poverty was slow in meeting the target set for 2015. The chronic nature of poverty in nigeria shows that one can hardly call the result development. It is absolutely painful and frustrating when you realize the immense potentials of the country. Eleven years is enough for any administration to sort out it basic problem (poverty).the effects of poverty on nigeria's socio-political and economic development are myriad. The present administration has a lot to do especially in the areas of poverty and unemployment. Concerted efforts have to be geared toward realizing the number 1 Millennium Development Goals (MDGs).

Shortcomings of Poverty Alleviation Interventions in Nigeria

It is obvious from the above review that from 1960 till date, no nigerian government, be it military or civilian, has come without introducing and leaving behind one form of poverty reduction or alleviation programme meant to reduce the level of poverty, give hope and succor to the poor and, or move towards some sort of wealth creation. Strategies, policies and plans have been formulated and executed over these years. These programmes have been judged by scholars (Ekong, 1997; Ogwumike, 1998; Osahaon, 2007; Khalid, 2008) not to be satisfactory. Inspite of all such previous government efforts at alleviating poverty in nigeria, the incidence and severity of poverty has continued to pose formidable threats to the welfare of Nigerians and sustainable development of the country (NDHR, 2000/2001).

To this end, a myriad of problems has been identified as constraints on poverty alleviation programmes in nigeria. These include policy inconsistency, lack of effective mechanism for project monitoring, the ad hoc and non-integrated nature of most programmes, lack of accountability and probity in programme implementation, poor co-ordination of programmes, inadequate funding, to mention but a few of the factors responsible of the failed efforts aimed at poverty reduction in nigeria.

To support this position, chukwuemaka, 2010 asserts that:

> *There is no gainsaying that efforts made by the successive regimes and administrations in nigeria to stamp out poverty failed due to poor implementation and incompatibility of policy goals.*

In line with the above, khalid, 2008 argued that the responsibility of various administrations to the poverty problem appears to have been ad-hoc and un- coordinated. He however acknowledged the fact that none of the programmes was completely without merit. He argued that none of them had significant, lasting or sustainable positive effects. To buttress his position, he outlined some of the major factors hindering the success of government efforts to reduce poverty, which include: poor coordination, the absence of comprehensive policy framework, ineffective targeting of the poor leading to leakage of benefits to unintended beneficiaries, overlapping of functions which led to institutional rivalry and conflicts, the absence of sustainability mechanisms in programmes and projects and lack of involvement of beneficiaries in project design, implementation, monitoring and evaluation.

In the same vein, eseme observed that corruption in government and neglect of target group-the poor, who were never considered during the formulation of policies, is responsible for the failure of successive governments efforts aimed at poverty reduction in nigeria. Similarly, osahon and owen 2009 argued that the major reasons for the failure of many poverty alleviation programmes in nigeria have been marginalization of the poor in the conceptualization and management of such programmes.

Radda, 2008 was however specific about the failure of the structural adjustment programme (sap) where he asserts that:

> *The advent of sap in 1986 came with the policies and programmes to alleviate poverty and provide safety nets for the poor because of the unintended negative effects of structural adjustment policies on the society's vulnerable groups. The structural adjustment had its*

negative effects on economic growth and lacked emphasis on development; it also increased socio-economic problems of income inequality, unequal access to food, shelter, education, health and other necessities of life thereby aggravating the incidence of poverty in the country.

Commenting of obasanjo's efforts aimed at alleviating poverty, eze, 2007 contends that the government adopted a policy of poverty eradication and promotion of socio-economic development and at the same time pursued a policy of retrenchment of thousands of workers from the federal bureaucracy. This sounds ironical. The government is only paying lip service because the efforts are more of rhetoric than real action. You cannot claim to introduce policies aimed at alleviating and at the same embark on massive retrenchment. That is why the situation in nigeria cannot be regarded as a development scenario because duddley seers had argued that there are three fundamental questions to be asked about the development of nation; these are: what happen to unemployment? What happen to inequality and what happen to poverty? All these variables in nigeria are on the increase. Therefore, the result cannot be claimed to be development.

CONCLUDING REMARKS

It is clear from above that nigeria does not need any new policy on development and chronic poverty, all it needs is seriousness in terms of the implementation of existing and past policies to address the chronic nature of the nigerian poverty. Nigerians need to sit up with a view to address corruption in all its ramifications. Corruption in nigeria is wide spread. The targeted poor only get remnant of the cake. Those at the top corner what is meant for the poor. This is the only way nigeria would get out of the shackle of chronic poverty and by extension development in general.

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FAMILY VALUES AND CORRUPTION IN NIGERIA: A STUDY OF SELECTED FAMILIES IN NSUKKA, EMIGU STATE, NIGERIA

OKEKE V.I.

INTRODUCTION

Corruption is a problem which is said to be as old as the world and has been found even in ancient civilizations (Dike, 2003). Though it is also noted to be endemic in these modern societies, cutting across continents, regions and ethnic groups, the magnitude of corruption varies from country to country. It is a problem which has bedeviled most developing countries especially Africa, with particular reference to Nigeria.

After Nigeria's independence in 1960, the government was toppled in 1966 by the military and corruption was cited as their major reason. According to them, corrupt practices marred the various elections into the executive and legislative arms of both the federal and regional governments which led to the rejection of these elections. It is, however, well-known that the military became more corrupt than the civilians whom they came to correct. Indeed, the military in Nigeria, took corruption to its present level. Corruption has reached an all-time high level and affects all facets of the country's life. In fact, Transparency International (2010) ranked Nigeria as the 134th out of the 178 countries of the world and thus placed Nigeria among the most corrupt nations of the world. It is, thus, expected that this ravaging cankerworm will certainly not spare the family. Hence, this study is concerned with finding out the contribution of the family to this phenomenon. In other words, what has happened to those values of the society which are supposed to be taught by the family? Why has the family appeared to have failed in this regard? In the proceeding section, the term corruption is defined, some of its forms looked at as well as our traditional values which guided the moral behaviour of own people.

Definition of Corruption

The concept corruption has been variously defined as the perversion of change from good to bad, the violation of established rules for personal gains, and profit (Dike, 2008). It is also defined as securing of wealth or power through illegal means or misuse of public power for private benefit (Lipset & Lenz, 2000). Corruption also includes the use of a reward to pervert the judgement of a person in a position of trust (bribery) bestowal of patronage by reason of ascriptive relationship rather than merit (nepotism) and illegal appropriation of public resources for private uses (Banfield, 1958). These definitions above, all appropriately describe the situation in Nigeria. Corruption is the easiest way in Nigeria for quick accumulation of wealth.

Forms of Corruption

Corruption in Nigeria has been categorized under political, bureaucratic and electoral aspects (Dike, 2008). There are, of course, others like embezzlement, favouritism, nepotism, money laundry, etc. but these major ones will be briefly discussed. While political corruption involves greed on the part of politicians and political decision-makers who manipulate/distort rules of procedure in government business for their own selfish ends, bureaucratic corruption is the type encountered or experienced when dealing with people in government offices and businesses, that is, the public sector. In other words, those working in government offices expect to be tipped (or have their palms greased as said in local parlance) before they can attend to people. It should be noted that electoral corruption in Nigeria, especially with the high rate of kidnapping, assassination and disappearance of political opponents. In addition, opponents and their supporters are intimidated and a lot of election malpractices go on just so that people can get into political office which, as noted earlier, is the easiest way to accumulate wealth.

The point in all this, and this is the crux of the matter, i.e. the problem, is that all these people involved in corruption practices are members of different families and are even heads of those families. One wonders what moral examples these parents can give to their children. This worrisome observation cuts across all the ethnic groups including the lgbo, of which Nsukka, the study area, is a part.

Some of the traditional values of the lgbo people

These cultural values are taught by the family, both nuclear and extended, both of which play crucial roles in the socialization of children. The family is indeed, an important agent of socialization especially in the primary (face-to-face) situation which usually leads to the development of stable elements in a child's personality, like a sense of love or security (Cotgrove, 1975). Indeed, behaviour patterns are structured and guided by these cultural values which in turn, dictate the practices of a people, their perceptions and attitudes towards life.

Generally, among the lgbo (and Nigeria as a whole for that matter), children are cherished, more especially, male children and that is why a man would not mind having a second wife if the first one fails to bear children for

him. The idea is to ensure that one's lineage continues, which is also why some ethnic groups still practice levirate marriage (window inheritance) and woman-to-woman marriage, where a woman marries another woman to start bearing children for her family. This is particularly so if this woman had not been married or is unable to bear children herself. Thus, the cultural value of having many children to propagate one's lineage, with which we have been socialized, drives many people into difficult situation of marrying many wives especially when they do not want to (Okeke, 2000).

Again, the lgbo (and some other ethnic groups) cherish achievement motivation. High aspiration and success in life are positively valued and these are inculcated in children. Those who do not have wealth are looked down on as non-achievers and lazy. Therefore, people struggle by all means, fair and/or fowl, to become wealthy in order to be recognized or gain people's admiration and respect. It is also part of our traditional values to care for our immediate and extended family relations.This is the emphasis on strong kin ties which enjoins us to care for the poorer members of the extended family, including the aged parents and grandparents. In fact, western individualism is alien to African societies because the wealthy man in the family is expected to set up his brothers and sisters with his wealth. People are not impressed, even as at now, with a situation where, in a family, one man is extremely wealthy while the other members are wretched. This is a lingering practice from our olden day's communal living characterized by the spirit of sharing which still forms part of our behaviour pattern. There is this saying among the lgbo, *onye aghana nwanne ya* , meaning that people should not abandon their relatives. It is, however, strongly believed that this particular traditional value is responsible for much of corruption in Nigeria (Dike, 2003, 2008, Oualaja & Oualaja, 1991).

There is, also, the practice of presenting kolanuts to people which is also referred to as gift-giving. kolanut can be in cash, the traditional kolanuts or any other items and can be given to an important host by the visitor. It is usually said that one cannot visit a king or chief or any "big" man empty handed. The above are cultural values and attitudes we had imbibed over the years and which had guided our behaviour and shaped our world view. These are expected to have steered the people away from negative/illegal behaviour of enriching oneself through corrupt means. However, this has not been the case as corruption in Nigeria, seem to be the rule rather than the exception.

Nsukka, as previously mentioned, is the study area and it is in the south-eastern (lgbo) part of Nigeria. One was curious to find out their perceptions of this problem of corruption, what part they think the family plays in its occurrence and persistence and also how it affects the family itself.

In this regard, the following research questions are designed to collect the needed information.

1. Are you aware that Nigeria is one of the most corrupt nations of the world?
2. Do you know the reasons for this bad opinion of Nigeria?
3. People believe that there are socio-cultural factors (like our traditional values) which are responsible for corrupt practices in our society. Do you know of these traditional values?
4. In what way do you think our family values especially the extended family system encourage corrupt practices?
5. What role do you think the family can play in reducing corruption in our society?

Brief review of the causes of corruption

A lot has been written, both in newspapers, books and journals on the factors that are responsible for corruption particularly in Nigeria. Theories have also been propounded on why it is an endemic problem (see for example an edited book on corruption by Ugwu (2000) among other numerous books, workshop and conference proceedings). A few of these factors will be discussed.

Lipset and Lenz (2000) summarized the major factors for corruption as social diversity, ethno-linguistic fractionalization and presence of different religious groups. That is, where there are social differences among people in terms of wealth/social standing, ethnic/language differences as well as religious differences, there is bound to be disunity and distrust which bring about the tendency to struggle for and grab the national wealth for oneself. It is equally noted that the political system (and culture) of a society could make the citizens more prone to corruption as most non-democratic countries are said to be engaged in wide-spread corruption (Dike, 2008).

Specifically in Nigeria, corruption is linked to the great inequality in wealth distribution. While over half the population wallow in abject poverty, a small fraction of it enjoys the wealth of the nation. These few rich ones engage in brazen display of their ill-gotten wealth and conspicuous consumption. Because they are never called to account for their corrupt practices, others seem encouraged to engage in similar corrupt practices (Dike, 2003). This author also notes that many people who are struggling to survive are pushed into corrupt behaviour as there is no assistance from the government.

Again, corruption has continued to thrive in Nigeria because, as noted earlier, being elected or appointed into a political office has remained a primary and sure means of gaining access to wealth. This is why people engage in all kinds of horrible behaviour, including taking other people's lives in order to get into these offices (Ugwuoke, 2002; Dike, 2003; Okeke, 2002). Thus, the struggle to get into political office is pursued with a lot of cash (or sometimes in kind) because anything spent is recouped immediately the person gets into office. One can imagine that any allocations for such an office or establishment will be thoroughly embezzled.

Furthermore, a people's culture has been linked by many studies to the presence and persistence of corrupt practices in their societies (see the cross-national study by Seleim & Bontis, 2009 of 18,000 people on their perceptions of the influence of culture on corruption). In other words, our traditional values are said to encourage corrupt tendencies (Egbue, 2006; Theobald, 1990). Banfield as far back as 1958, had pointed out the relationship between corruption and strong family orientation which was his explanation of the high level of corruption then in Italy and its environs. For Banfield, corruption is linked to the strong family values involving intense feelings of obligation towards family members which (obligations) must be fulfilled by all means, fair or foul.

Similarly, Merton (1968) also found a relationship between culture and corruption, noting that corruption is, at times, a motivated behaviour that is responding to social pressures to violate the norms in order to meet set goals and objectives of the social system. Similar findings of a relationship between values and corruption were reported in surveys by World Values Study Group in 1994.

Finally, Onalaja and Onalaja (1997), in line with the above researchers noted that the pressures from one's peers and extended family members, made worse by the polygynous family set up, equally push people into corrupt practices in order to satisfy the needs of their relatives. It should also be noted, the contributions of the law enforcement agents to the problem of corruption in Nigeria. For example, the police do not always do their jobs but readily abdicate their responsibilities for a bribe. Those in the Bench- the Judges have been known to accept fat bribes in cash or kind to give bad judgement by setting the guilty free (Dike, 2003 & Ocheje, 2011).

METHODOLOGY

As already noted, Nsukka people of the lgbo ethnic group were used for this study. A survey of selected families using in-depth interview was carried out. Specifically, as sample size of twenty (20) respondents made up of ten (10) men and ten (10) women was randomly selected from different areas of Nsukka town.

The residential area of Nsukka town viz: Odenigbo/Ogurugu Road, Onuiyi/Ibagwa Road, Ugwuoye/Enugu Road and University community were taken as clusters from where two were randomly selected for the study, namely Onuiyi/Ibagwa Road as Zone A and Odenigbo/Ogurugu Road as Zone B. From zone A, two (2) streets were selected namely Ibagwa Road and Obollo Road while from zone B, Ofulonu and New Anglican Roads were selected all through simple random (ballotting) procedure. From each of the four selected streets, five (5) households were randomly chosen making a total of 20 households. From each household, one adult male or female (husband or wife) was interviewed. In the end, the selection was done in such a way that ten (10) men and ten (10) women were interviewed altogether.

DISCUSSION OF FINDINGS

In this section, the summary of the responses to the questions are presented as well as their personal characteristics. In terms of their characteristics, they were aged between 35 and 55 years. The women were between 35 and 45 while the men were between 40 and 55 years. As already stated, there were 10 men and 10 women and they were all married. Among the respondents, were 4 male University of Nigeria workers and 6 female university workers, 6 traders/ self-employed (4 males and 2 females) 2 housewives and 2 artisans (a motor mechanic and a tailor). For their income, the two housewives estimated their income per annum to be between 50,000 and 70,000 naira; the self-employed traders and artisans earned between 200,000 – 500,000 naira per annum, while the university workers earned between 2.5 million – 4.5 million per annum. They were all Christians of different denominations. In terms of educational attainment, the least qualification was senior secondary school but without certificate and that was for the two housewives, the traders and artisans. All the university workers had WASC and some had HND and Bachelor's degree.

Question 1: Are you aware that Nigeria is one of the most corrupt nations?

All the 20 respondents indicated that they were aware of the problem of corruption in Nigeria because they watched the television and listened to the radio whenever there was electricity. The very educated ones- the university workers even mentioned the visit to the university by some Independent Corrupt Practices Commission (ICPC) members and also talked of the activities of the Economic and Financial Crime Commission (EFCC). This category of the respondents indicated that they had heard and read of Nigeria's bad image.

Question 2: Do you know the reason(s) for this bad opinion of Nigeria?
In response to this question, all the respondents emphasized that people are dishonest and cannot be trusted; that people want to get rich over-night without working for it. The leaders, they said, do not usually care for the citizens and yet would like to swallow the wealth that belongs to everybody. All emphasized on the selfishness of the political leaders, right from the executive to the legislators who earmark huge sums of money in the budget to take care of themselves alone. One of the respondents put it in lgbo language that *agwo na enoro ibeya, adighi eto*, that is that if a snake does not swallow another snake, it cannot grow. This summarizes why people will continue to engage in corruption.

Question 3: People believe that there are socio-cultural factors (like our traditional values) which are responsible for corrupt practices in our society. Do you know of these traditional values?
In response to the above question, the respondents indicated they had some idea of these values. All the men stated that being ambitious or having achievement motivation is an important value for the lgbo man. A man needs to be achievement oriented in order to take care of his family. Another value for the lgbo man is having children, especially male children who will maintain the family lineage. All the female respondents also mentioned this love for children as an important value, stressing that any woman without children feels inadequate. Equally mentioned by both the male and female respondents is the extended family cherished ideal of caring for each other especially for the less privileged ones in the family. They would like the idea of being one's brother's keeper to be maintained. Some of the men realized that things were not easy these days but in spite of that, they still insisted that the tradition should be maintained. In fact, one of the men said it would not be in the interest of the family to have one rich man in the mist of those in abject poverty; the rich man should be able to pull the poor ones up by using his wealth to set them up in business. He jokingly said that if nothing else, he (the rich man) could sleep with his two eyes closed without thinking of anyone harming him.

Further probing on other traditional values brought out the idea of lgbo hospitality, that is presenting kolanuts to visitors by the host. All the respondents agreed that this is an important practice that still goes on. It is a sign that the visitor is well received. In like manner, the lgbo people believe that one cannot visit a king or chief or any important person empty handed, that is, without a befitting gift. It is a mark of recognition and respect for the host.

Question 4: In what way(s) do you think our family values, especially our extended family system, encourage corrupt practices?
As earlier mentioned, the family (traditional) values include being ambitious or the desire to achieve, love for children, extended family ideal of being one's brother's keeper and gift-giving.

In response to the issue of ambition or the desire to attain success, the men shared similar views that a man without ambition was worse than a woman (note the ancient traditional belief that women were not supposed to be ambitious beyond being good housewives and mothers, hence the chauvinist comparison of unambitious men to women). For them, the man was a dead-living. Ambition, they contend is what makes the man able to fend for his family and relatives, earn the admiration and respect of his peers as well as take traditional titles which mark him out from ordinary men. Therefore, with this notion, the ambitious man now has to make it by all means, either by legal, or most often by fraudulent means. This is where corruption comes in.

On the issue of love for children, all the male and female respondents' views showed an agreement that this is a major reason people engage in corrupt practices so that their children will not suffer in their lives, particularly if they, themselves, had gone through difficult childhood experiences on account of poverty. Thus, they set up buildings in every city, buy land as well as stash money away in many banks for generations of their children. A female respondent gave an example of her neighbour who had a lot of such property that when he died in a motor accident, his children were unable to trace some of them nor could they have access to the foreign accounts. These were lost to the children. However, the point was made by one male respondent that children watch their parents as they amass wealth that they cannot account for. Though they may not challenge their parents, they just take note and do as their parents have done- i.e. engage in dubious activities also.

Again, the contribution of the extended family was closely related to that of the love of children. Both the male and female respondents noted that it was in a bid to help prop up poor relatives that people try to defraud others and the nation in order to make more money and distribute to their relatives. Although, the men had earlier insisted on the ideal of helping their poor relatives, one of them lamented that it was in a bid to do this that he got a bank loan which had made him unable to pay for all his children's school fees and other needs. It seemed like he was having a double mind on this sharing ideal at one's own detriment. The point was also made by a respondent from Ofulonu that the evil of corruption was responsible for his son being denied admission in a polytechnique

because the person in charge gave the chance to his own relation. This is nepotism, he said and that his own son scored higher than the one admitted.

Finally, on the idea of giving gifts/dash, the men and women university workers easily linked this to the present day "greasing of palms" before attending to a client or moving a file from one table to the other. A respondent who got her international passport recently, told of her experiences in giving bribes before her passport file moved to their immigration boss.

In sum, this group of respondents were not unaware of the problem of corruption and the contribution of our traditional values to this phenomenon, particularly as a few of them have been victims, one way or the other, of this problem that affects almost every aspect of our lives. Indeed, they all lamented that the constant power outage in Nsukka and Nigeria as whole is a result of mismanagement by those placed in charge of these amenities.

Question 5: What role do you think that family can play in reducing corruption in our society?
In response to this question, some suggested value re-orientation through a form of re-socialization to be carried out in families by parents. In other words, children should be taught the right values and this will be more effective if parents lead by example. The male respondent, who made the point on children copying their parents' bad behaviour, suggested that parents should not scandalize their children by exhibiting bad behaviour in their presence as good examples are better than precepts. Another male respondent insisted that if parents were alive to their responsibilities, their children would follow suit; that where citizens have imbibed the right culture and attitudes, they would be able to tell their leaders that they are not doing well and so demand that they be changed.

However, all the respondents (both male and female) made the important point that nothing meaningful would be achieved by the family unless those in authority lead by example manage the nation's resources well and ensure that these resources get to the citizens. They condemn the idea of children of the rich politicians enjoying the life while the poor people's children suffer want.

SUMMARY

In this brief survey, a number of issues have been brought out namely, that corruption is a recognized problem, an ill-health which remedy has not been found because those who should spearhead the finding of the remedy (leaders) are themselves steeped in corrupt practices. Again, our traditional values which positively guided our behaviours in the past seem to be leading us into the temptation of corrupt practices. For instance, the too much emphasis on wealth acquisition is now to ensure that one's generations of children continue to be wealthy. They are prepared to kill ormaim others who stand on their way to success.

In addition, consideration for extended family relatives leads to nepotism which is undue favouritism towards one's relatives over and above those who may be more qualified. In other words, the family, including the extended family, has contributed, in a way, to the presence and persistence of corruption in the study area, the lgbo land and Nigeria in general. People believe that others should not be served until they, their own family and extended family members are served first. If anything is left over, then others can manage that.

The consequences of corruption are all too well known as can be seen in the devastated economy and the impoverishment of the masses. The family is at the receiving end. For instance, the various belt-tightening programmes (like the structural adjustment programme- SAP) that were introduced by the different governments in Nigeria to stem corruption or cushion the effects of mismanagement of the nation's resources (the recent example of oil subsidy removal and the previous ones) always had ripple effects on family life and income. Such programmes reduce family income through high inflation rate, making it difficult for parents to take care of their children's education, health and other basic necessities of life. In other words, when leaders steal the nation's resources, the poor masses suffer the consequences. Thus, the respondents' suggestions notwithstanding, it has been emphasized that corruption cannot depart from Nigeria as long as the leaders do not have the political will to deal with it since they are all in it. In fact, the world may not likely take us seriously in our fight against corruption because the anti-corruption agencies like the Economic and Financial Crime Commission (EFCC) and the Independent Corrupt Practices Commission (ICPC), etc, that have been in existence have not produced any meaningful results. They have all suffered from government interference in their operations. For example, Obasanjo's administration was said to use them to chastise his political opponents and those who did not support his third term bid.

CONCLUSION

From what has been found in the literature and our daily experiences in Nigeria, corruption has been made a profitable venture that is not likely to abate soon. It may require Jerry Rawling's treatment in Ghana for Nigeria to be saved. Unfortunately, we do not seem to have such fearless leaders, with commitment and vision, who are

ready to sacrifice even their own lives for the nation. Indeed, unless something happens fast, the phenomenon of "Boko Haram" may continue to multiply until the entire nation becomes engulfed.

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Appendix Indepth Interview (IDI) Guide

1. Respondents personal characteristics.
2. Are you aware that Nigeria is said to be one of the most corrupt nations of the world?
3. Do you know the reason(s) for this bad opinion of Nigeria?
4. People believe that there are social factors (like our traditional values) which are responsible for corrupt practices in our society. Do you know of these traditional values? (Probe for specific ones they are familiar with).
5. In what way do you think our family values, especially the extended family system, encourage corruption practices? (Probe for specific ways corruption is encouraged)
6. What roles do you think the family can play in reducing corruption in our society?

NATIONALITY, CITIZENSHIP AND CORRUPTION

ANICHE, Alex and ANOZIE Hezekia

CONCEPTUAL AND OVERVIEW

Nationality

According to Haralambos and Halborn (2004) Nationality has to do with membership of country by a person. To Wallerstein (1991) the term nationality is ideological and it is used to imply something about a group of people's past and to suggest how they should behave now. Thus, a group which is persuaded that it is a nation group may take action to secure its own state.

Individuals usually seem to identify more with their nation than with any other grouping as the case in Nigeria. A nation is supposed to be a socio-political category linked somehow to the actual or potential boundaries of a state. Castle (2000) defines a nation as a cultural community of people who believe that they have a common heritage and a common destiny.

Citizenship

According to castle (2002) citizenship involves the possession of certain rights as a result of being recognized as a member of a particular state. He emphasized that in a well integrated nation –states the national (who identifies with the community) and the citizen (who possesses social and political rights in the territory may be combined.

Nwankwo (1990) emphasized that a citizen is an individual who has full political and legal rights in a state (by birth, naturalization, marriage, registration etc). The state has the right to make rules to governing membership. In case of the state, membership is known as citizenship. Therefore, citizenship can be defined as membership of a given state. Furthermore, citizenship is term by which we express the status of individuals who possess full political and legal rights in a state.

Ways of Acquiring Citizenship

According to Nwankwo (1990) citizenship may be acquired through the following ways:

1. By Birth: the commonest way in which individuals acquire citizenship of a state is by been born to parents who are citizen of that state. E.g. I am a Nigerian because my parents are citizens of Nigeria.
2. By Naturalization: this is a voluntary process by which an individual can opt out of membership of one state and into membership of another state. Some countries however, do not recognize the right of individual to renounce his citizenship of that state and so you may find occasional confused circumstances where a man may be the citizen one country according to the laws of that country and the citizen of another country under the laws of the other. In such a case, the citizen concerned is said to possess dual citizenship. Nigeria for instance, does not allow dual citizenship.
3. By registration: citizenship may be acquired by registering the birth of a child according to the law of the state, where he/ she is born and where the parents are resident but not national of the state. The child whose birth is so registered becomes a citizen of that state by registration.
4. By Confirment: (Honorary Award): This type of citizenship is confirmed on an alien /non indigene) by the government of the awarding state, probably because the recipient had distinguished himself or herself in a manner commendable to the government of the state concerned. Brazil conferred honorary citizenship to Nelson Mandela when was in prison because of his strong courage and determination to free his people from aparthied regime in South Africa.
5. By Marriage: On becoming married, for example, a woman may acquire the citizenship of her husband. For instance, if an American woman is married to a Nigerian man, she would automatically become a Nigerian citizen by marriage.
6. By conquest: citizenship may be change by conquest for example, the French subjects who lived in Quebec became British subjects in the mid- eighteenth century as a result of the conquest of Canada by Britain. This means that if a state is conquered by another state, the conquered state might be forced to take up the citizenship of the conqueror or the conquering state. Citizenship acquire in this way is said to be by conquest. Citizenship may be changed and loss by renounciation; Illegal acquisition of dual citizenship, Government withdrawal of confirment & deep involvement in criminal &subversive acts.

Rights of Citizens

According to Igbo (1997) rights are certain basic conditions of happiness which an individual must enjoy in order to live a satisfactory social life. The sun total of these rights is what we call civil liberty. Citizenship confers

certain rights on the individual, and imposes certain duties. According to Nwakwo (1990) the rights of citizens are divided into:- (A) social rights,(B) economic rights, (C) political and (D) legal rights.

(A) Social Rights

The social rights of a citizen are:- (i) Right to Education (ii) Right to Association (iii) Freedom of Religion/ Conscience (iv) Freedom from discrimination on the basis of sex, tribe or religion. (v) Right to Life

(B) Economic Rights

Some of the economic rights of a citizen include:- (i) Right to own Property. (ii) Right to pursue any business allowed by the law. (iii) Freedom from the compulsory acquisition one's property except with adequate compensation (iv) Freedom to work and a earn a salary.

(C) Political Rights

(i) Right to Vote (ii) Right to be voted for (to stand election) (iii) Freedom to be appointed and to hold any political or public office (iv) right to form a political association or a political party as may be directed under the law.

(D) Legal Rights

Some of the legal rights of citizens are:- (i) Freedom of access to the law courts (ii) Freedom from subjection to torture or other inhuman or degrading treatment (iii) Freedom from slavery or forced labour (iv) Freedom from deprivation of personal liberty except in accordance with the law. (v) Respect for private and family life and for private correspondence (vi) Freedom of expression (vii) Freedom of movement

The individuals were given civil rights by the law which is protected in the constitutions by the Habess corpus acts of 1979

Duties and Obligation of a Citizens/ Individuals of a State

Duties are responsibilities of citizens which they have to carry out because they enjoy rights and liberties provided and protected by the law of the state. Unless the citizens perform these duties and obligations, the government will breakdown, and their rights would therefore be invalid. Legal duties of a citizen include:- (i) Obedience to laws (ii) Payment of taxes (iii) Defending the country (iv) Services to the nation as a Juror/witness in the court/NYSC

Corruption

At present, Nigeria is facing acute and chronic problem of corruption. Corruption according to Umez (2000) is dishonesty, an immoral behaviour. According to Clark (2001) corruption is said to have taken place when the participant follows what would be termed unacceptable ways. Clark (2001) emphasized that corruption while being tied particularly to the act of bribery, is a general term covering misuse of authority as a result of considerations of personal gain, which need not be monetary.

THEORETICAL FRAMEWORK

It is the position of this work that it is possible to analyse and understand nationality, citizenship and corruption in Nigeria from conflict perspective because corruption in Nigeria is a Mark of exploitation of the masses by the few minority. In this act, individuals and groups used various dubious ways in cheating and exploiting the others.

Corruption in Nigeria on the Basis of Nationality and Citizenship

According to Igbo (1997) Nigeria is a multi-ethnic and multi-cultural society with an estimated 250 ethno linguistic groups. Some of these groups are larger than the others. The major ethnic groups consist of the Hausa Fulani in the North, the Yoruba in the west, and the Igbo in the east. Other lesser but prominent ethnic groups include the Tiv the middle belt, the Edo in the mid-west and the Efik, Ibibio and the Ijaws in the East. These ethnic groups always feel cheated, neglected and marginalized and consequently each ethnic group see themselves as we and others as there and corruption in Nigeria more or less takes the same line.

What is certain is that Nigeria is currently experiencing corruption. There is corruption everywhere in Nigeria. Each ethnic group, tribe, and individual engages in corruption practices in order to favour their members and enrich themselves and the individuals for his selfish personal interest. The leaders in various positions of authority favour only their brothers and sisters, and those from their areas and ethnic groups.

The federal and state governments are not doubt fully aware of the seriousness of various corrupt practices in Nigeria by emphasizing their negative impact on national development .Also the government is fully aware of the complaints and feelings of various communities, states, ethnic groups and individuals large or small on the issue of

corruption. To this end, some policy measures have been introduced in Nigeria in order to curb corruption but like other well meaning policies, they have been abused and human rights are violated and denied in Nigeria.

There are high incidences of human rights abuse and denials. According to Igbo (1997), the Nsukka analyst 1994 pointed out that the major ethnic group as well as the minorities have at one time or the other cried for justice and fair play in the distribution of nation's economic resources and political power. On the political front, the Nsukka analyst argued that since the end of the civil war, unlike the Hausa – Fulani and Yoruba, the Igbo have not had decent share federal cabinet posts. It argued that whenever an Igbo man occupies a position of consequence, he is removed ether ignominiously or through bribery and corruption or through a military coup.

Similarity, on employment, persons are employed on the basis of their ethnic linkages and where you come from and not on the basis of qualifications. In this case, the most qualified persons are dropped on the ground of coming from one ethnic group or the other and if he / she cannot give bribe. In some states like Enugu, Anambra etc. there is issue of indigene and non indigene in employment. If you are working and you are not a citizen of such state the government will disengage you and request you to go and work in your state of origin. In some cases, the worker has to engage in bribery and corruption in order to either retain his/her job or secure new job in the state of origin.

CONCLUSION

Nigeria is where it is today be of corruption. One of the major factors why Nigerians are corrupt is the prevailing value system in the country. Nigeria has value system that encourages corruption. According to Ogbeama (2004) this value system creates dishonesty, free rider mentality, disobedience to law and disregard of experts opinion within the general public. According to Umez (2001) most importantly it produces at the general level, a corrupt mass and corrupt and inept leadership which ultimately misappropriate public funds, thereby creating problems of development. Both leaders and the led are basically the Same given the value system that trains them.

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PART 2

THE IMPERATIVE OF SOCIETAL VALUES FOR ADDRESSING CORRUPTION IN NIGERIA

CANOE HOUSES AND BOAT REGATTAS AS FORERUNNERS OF OIL INSURGENCY IN NIGERIA'S NIGER DELTA

YOHANNA Kagoro Gandu

INTRODUCTION

This paper investigates how the logic of pre-colonial cultural canoe houses and boat regattas which was purely for sports, survival in a difficult Niger Delta environmental terrain and later entertainment became an instrument and operational logistics for oil insurgency. The methods of research adopted in this paper are qualitative ethnographic techniques. Harvey and Myers (1995: 13) argue that because "research methods are the means by which knowledge is acquired and constructed within a discipline", it is mandatory that research methods adopted by scholars are "both relevant and rigorous in order to be accepted as legitimate within a particular field of knowledge." In doing qualitative research there are several commonly used methods; but among qualitative research methods adopted in this paper are published and unpublished documentary or secondary sources and ethnographic interviewing methods of data collection. The primary variance of qualitative ethnographic techniques adopted includes extensive use of In-depth (open-ended) Interviews (IDIs) and life histories. The objective here was to ascertain the extent to which existing literature corroborates participants' narrative on the ethnographic place of canoe houses and boat regattas in the life of the people of the Niger Delta.

The adoption of IDIs and life histories methods of data collection provides for flexibility that enables coverage of a wide range of dimension of the research problem investigated in this paper. The un-structured interview schedule allows our target participants to respond to our inquiry by sharing their views and feelings in "a conversational format, without the constraints of a structured questionnaire."[1] Every potential research participant received a copy of introductory letter which explains the purpose and objective of research; sensitised participants, key informants, traditional institutions, gate keepers, as well as other relevant institutions and requested their attention, cooperation and support in the execution of the field work exercise. The field research work was part of an initial PhD dissertation (Gandu, 2011) and was carried out from December 2007 to May 2008.

Fundamental relevance of qualitative research approach dwells on the ways in which it treats 'context.' In the *Argonauts of the Western Pacific*, Malinowski (1932: 6) argues that context is at the very heart of qualitative observations and analyses. Context gives room for qualitative researchers to adopt research techniques which enable them to explore and weave contextual webs to strengthen their search to uncover knowledge and meaning of reality. Context is therefore the main body of techniques and thrust in the domain of the qualitative variance known as ethnography. Parker (1998: 1) argues that in qualitative research techniques, context gives "integrity" to the data or material collected. Harvey and Myers (1995: 18) point out that the importance of 'context' in qualitative research was first raised by Malinowski (1932). According to them, Malinowski "departed from previous researchers" by "suggesting that cultural practices from other societies could only be understood by studying the context in which they took place." They also acknowledge that prior to the emergence of Malinowski; Eurocentric scholarship "had simply taken various cultural practices out of context." That explains why non Western cultural practices "appeared strange" to Eurocentric scholars. Stressing the very importance of context, Harvey and Myers (1995: 18) advocate thus:

> *"...by learning the local language and living in a society for at least one or more years, by trying to understand the meaning of particular cultural practices in context, only then would other cultures and societies start to make sense to Western observers." Malinowski provided the groundwork for the scientific emergence of ethnographic research method as an intensive fieldwork.*

The decision to adopt qualitative research techniques in this paper meant that data collection was done in natural ethnographic human settings, rather than in artificially constructed contexts. The import of this has adequately been captured by Denzin and Lincoln (2003: 47) thus:

> *"The socially situated researcher creates through interaction the realities that constitute the places where empirical materials are collected and analysed. In such sites, the interpretive practices of qualitative research are implemented. These methodological practices represent different ways of generating empirical materials grounded in the everyday world."*

[1] **See "**Qualitative Market Research Overview", accessed on: 06/06/2010, at: http://www.resolutions.co.nz/qualitative_market_research_overview.htm

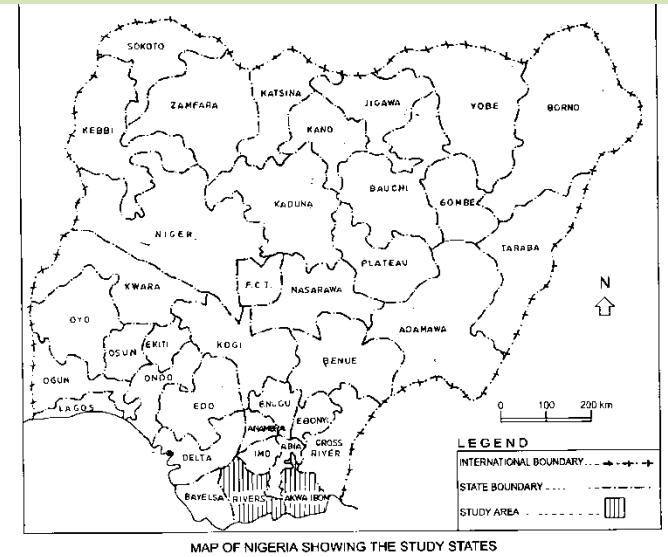
We are not in any way saying that the qualitative method of data collection techniques has not attracted criticism or has not been associated with scientifically identified weaknesses. Adopting a qualitative and ethnographic research method is appropriate for this study because quantitative research methods consistent with a positivist approach (Benbasat, et al., 1987: 370–380; Lee, 1989: 34–41; Yin, 1994) would only succeed in obscuring the subtleties of the meaning that participants' narratives and words are meant to convey. While qualitative approach elicits a deeper understanding of participants' verbal responses, a quantitative data collection technique would not adequately translate participants' quantum sums, percentages or measure of associations into the real or equivalent meanings that reflect the participants' intended inert feelings. Quantity or numbers are not words. Numbers do not carry instant meanings as do words. If we had adopted a quantitative method or inquiry, it would have been extremely difficult to explain in relative details the inner mind of participants who choose a Yes or No as an answer to a question. But in open ended qualitative interviews, each individual participant is in position to describe her/his inner feelings in words that can easily be understood and appreciated by even lay members of the general public.

Parker (1998: 1) warned that we cannot "set quantitative and qualitative traditions in diametric opposition to one another", because "we would lose sight of the value of much qualitative research if we were to do so." The socio-economic context under which canoe houses and boat regattas metamorphosed into mechanism for oil insurgency in Nigeria's Niger Delta can adequately be described in words or linguistic terms and not in any form of quantum figures or alien models that stand abstract to the environmental, economic, historical and socio-ethnographic settings in the Niger Delta. While quantum figures of the barrels of crude oil exploited or stolen and the number of oil pipelines destroyed by militant activities can make statistical meaning; individual human understanding of the sum total of the socio-ethnographic impact and cultural changes induced by oil extractive activities on oil bearing communities can adequately be described in words or visual pictures.

With words, linguistic categorisations, artifacts or visual pictures, participants can explain how and the extent to which, canoe houses and boat regattas provided the kinetic spectrum for oil insurgency in Nigeria's Niger Delta**.** This is in contrast to quantitative responses which indicate 'Yes' or 'No.' 'Yes' or 'No' answers are incapable of explaining the inner feelings of individuals or groups in OBCs. The foregoing partly explains why we adopted the qualitative research principles in this paper.

Mapping Research Sites and Negotiating Field Access

Figure 1: Map of Nigeria showing the study states of Rivers and Akwa Ibom



MAP OF NIGERIA SHOWING THE STUDY STATES

For obvious financial and timeframe reasons, it was not possible to study the entire population of the Niger Delta and expect to achieve the in-depth investigation that was intended. This study therefore limits its fieldwork to purposively selected oil enclave sites or areas within the two purposively selected states of Rivers and Akwa Ibom (see figure 1). The mapping of potential participants was initially difficult and looked impossible to accomplish because the main researcher was regarded as an 'outsider' or not indigenous to the Niger Delta region.

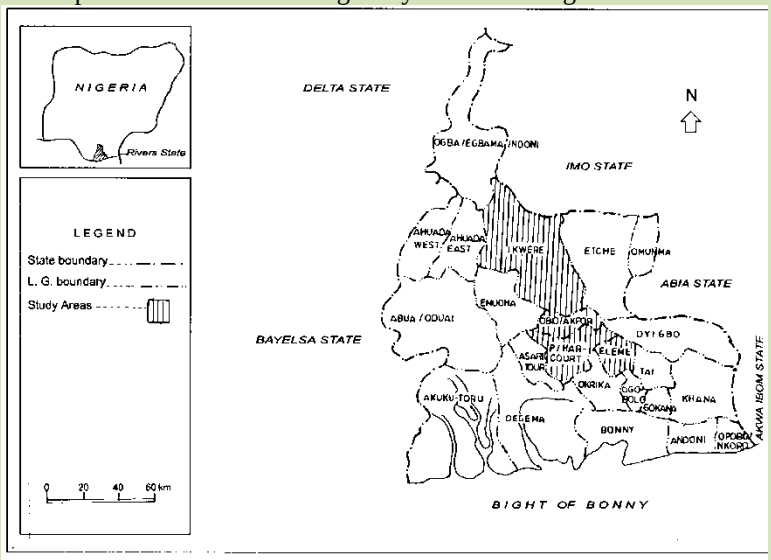
In the negotiation for field access, the first major problem was that the main researcher is a Nigerian but not from the Niger Delta region. Being an 'outsider' from a different geographical region (Middle-belt) of Nigeria; the researcher does not speak nor understand any of the local languages of the Niger Delta region. Coming from the Northern part of the country which has produced about 90 percent of the political leaders who have ruled Nigeria and by extension managed and mismanaged oil revenues, was initially difficult for our contacts in Rivers and Akwa Ibom states to accept. There were questions as to whether the research was genuine and not sponsored by the Federal government. There were also questions as to whether the research was funded by the United States via South Africa (where the researcher was undertaking a PhD) to spy and collect vital information on local communities in the Niger Delta for use by foreign oil companies. The foregoing problems put the researcher at a disadvantage. To circumvent these challenges, the researcher took residence in Port Harcourt. He made several tireless contacts with gatekeepers and key informants in both Rivers and Akwa Ibom states. The situation that initially looked almost impossible began to change. Research assistants and key informants were recruited, trained and equipped with the necessary field research skills to enable them assist the main researcher to probe and elicit information that is of critical importance to the study.

Taylor (1998: 38) argues that in some cases, the complexity of negotiating field research access or hostility confronted by researchers may be a function of suspicion or that researchers are "seen as government spies or tools of management." Concerns can also shift to "what kind of person the researcher is, rather than the purpose of the researcher", and this "can often render the research impossible." This has a tendency to also generate the following questions against the researchers; "can they be trusted, can they be exploited, can they be manipulated, could they be a source of support?" Taylor concludes that "these issues may well still be present when people have agreed to participate" in a research exercise.

The foregoing challenges were responsible for the first two months of field work being spent on negotiating, confidence building, developing rapport and making constructive contacts with local gatekeepers and key informants, and reaching out to relevant institutional bodies, individuals and groups that could facilitate access to the research sites and potential participants. This was indeed a hectic experience. Borrowing an inference from Taylor (1998: 39), the people of the Niger Delta "are not 'social facts' inhabiting the place" and institutions just waiting to be studied and to reveal their problems.

Establishment of necessary contacts with potential research participants and key informants provided the keys that unlocked the socio-historical and economic metamorphoses of canoe houses and boat regattas into instruments of oil insurgency in Nigeria's Niger Delta. Fieldwork research activities were carried out in sites located in the two purposively chosen states of Rivers and Akwa Ibom out of the nine states of the Niger Delta area (see figures 2 and 3).

Figure 2: Map of Rivers State showing study sites or local government areas



RIVERS STATE SHOWING THE STUDY AREAS

While Rivers State is the most urbanised oil producing state in the Niger delta, Akwa Ibom is sparsely semi-urban and predominantly rural. The two states provide the best setting in the Niger Delta area where our research questions could be investigated and answers provided. The two states (see Figure 1) are located in the heart of the

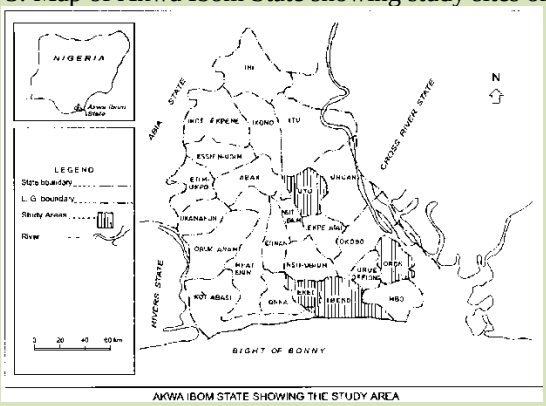
Niger Delta. Locating our research sites in the two states gives us an added advantage. In the first place, these states housed the largest oil production sites in the Niger Delta region. Secondly, violent militant conflict that engulfed the Niger Delta between 1997 and 2003 were relatively more pronounced in these states (Ukiwo, 2007). In the purposive selection of the two states and mapping of respective research sites, some objective criteria and procedures were followed. We were not just conscious of the requirement to be multi-dimensional in our data collection methods, but we also adopted what Akpan (2005: 83) describes as a "multi-site model of data collection." According to him, this is "in keeping with a widely accepted qualitative research principle that besides increasing the generalisability of findings, such a model further assures the researcher that the phenomena observed in one given setting 'are not wholly idiosyncratic."

Rivers State was created from the then Eastern Region of Nigeria by Decree No. 19 of 1967. Rivers State has 23 Local Government Areas (see Figure 2). Prior to her creation in 1967, the area was known as "Oil Rivers Protectorate."[2] This name has its origins from central role played by the territory "in the oil trades of the last two centuries",[3] beginning first with early palm oil trade with Europe and North America and later crude oil in the 1950s. Rivers state is adduced to be "the heart of the hydro-carbon industry, responsible for a huge chunk of the nation's foreign exchange earnings."[4] Akpan (2005: 84) describes Rivers State as "the nerve-centre of Nigeria's oil economy", and "Nigeria's second most industrialised state (after Lagos)." The Rivers state government claims that the state accounts "for over 48% of crude oil produced on-shore in the country and 100% of the liquefied natural gas that Nigeria is currently exporting to several countries of the world."[5] Rivers state is not only a strategic oil enclave economy in Nigeria, but her importance to the larger Nigerian economy and society earned her the name "Treasure Base of the Nation."[6]

Besides housing the Shell-operated crude oil export terminal (at Bonny), Nigeria's second largest seaport and a container port (Akpan, 2005: 84), Rivers state has two petroleum refineries, a petro-chemical plant, fertiliser plant and a liquefied natural gas plant all located in the greater Port Harcourt urban area. Port Harcourt marks the eastern terminal of Nigeria's railway system and housed Nigeria's second busiest seaport after Lagos. With a busy International airport and busy regular local and international flights to all parts of the country and major cities of the world, Port Harcourt is indeed a cosmopolitan city.[7]

Figure 2 indicates that research sites in Rivers state were located in Port Harcourt city, Obio/Apkor, Ikwere, and Eleme Local Government Areas (LGAs). These LGAs are part and parcel of what is regarded as the greater Port Harcourt urban city *'Oil radius'*. Locating the study in the greater *Port Harcourt urban* gives us the advantage of collecting data from a relatively urban setting to complement data from sites in Akwa Ibom state, which are semi-urban and in a largely rural setting.

Figure 3: Map of Akwa Ibom State showing study sites or local government areas



AKWA IBOM STATE SHOWING THE STUDY AREA

Akwa Ibom is one of the nine Niger Delta states in the South-South political region of Nigeria. The state was created out of the then Cross River State on September 23rd, 1987 by the Federal Military Government. Cross River state itself came into existence in 1976 from the old South Eastern State, which itself was created among the

[2]See River state Government, "Our Profile", RiversState.gov.ng, accessed on 05/24/10**,** at: http://www.riversstate.gov.ng/OurProfile/tabid/100/Default.aspx
[3]Ibid
[4]Ibid
[5]Ibid
[6]Ibid
[7]See River state Government, "Our People", RiversState.gov.ng, accessed on 05/24/10, at: http://www.riversstate.gov.ng/OurPeople/tabid/101/Default.aspx

12 states created by General Gowon in 1967[8] from the then four regions of Nigeria. The last state creation exercise took place on 1st October 1996 and 6 new states were created[9] bringing the total number to 36 states (Alapiki, 2005: 54–62).

As Figure 3 indicates, the specific research sites or Local Government Areas (LGAs) in Akwa Ibom state include Uyo (the capital city), Eket, Ibeno and Oron. Akwa Ibom state is located between latitudes 4° 32' and 5°33' north and longitudes 7°25' and 8°25' east. With the capital city at Uyo, Akwa Ibom state is made up of what the state government regards as "a homogenous group of people believed to have originated from a single ancestral stock", because the "languages spoken in the state are closely related."[10] The inhabitants of the state are Ibibio, Oron, Annang, Ibeno and Eket peoples; languages spoken in the state also go with the same names include the Ibibio, Annang, Oron, Eket and Ibeno. In terms of population size, the Ibibio are the largest group. Annang, which is the second largest group, speak a dialect that is very similar to the Ibibio language. The next groups are Ibeno and Eket who speak similar dialects. These two groups share the Atlantic Ocean border with beautiful beaches.

QUALITATIVE METHOD OF DATA ANALYSIS

With the exception of hand written notes taken during interviews and discussions, most of the field data was audio recorded. To condense the data for easy handling, management, transformation, and interpretation of output, the data was first manually transcribed; typed into the computer, word processed and thematically formatted using Microsoft Word. Given that the audio recorded data was huge, the transcription process took a long time to complete. The transcribed data was produced as a discussion document with verbatim quotations from participants. The objective was to ensure that the transcribed data is a true reflection of the issues covered during the interview sessions.

Having adopted qualitative data collection techniques, we had no option but to employ a descriptive qualitative method of data analysis in this study. To help us track relevant thematic segments of text, our use of the computer was limited to word processors. Aware that qualitative software packages have strengths and weaknesses; we decided not to use any because we did not want to evade the hard manual and intellectual labour of qualitative analysis required in a study like this. This enabled us to manually determine meaningful thematic categories for the analysis of salient issues. The advantages are immense.

First, thematic descriptive method of data analysis is explicable in this study because the data were collected through qualitative interviewing methods. Secondly, being qualitative data, it is very easy for participants' responses to be thematically itemised, arranged and analysed. The qualitative or descriptive data analysis approach in this study exhibits a distinctive approach, which gives us room not only to understand, but to blend the various forms of data collected from both the interviews and other ethnographic sources. Qualitative research and analytical methods are used to explore and understand the meanings of participants' world view, their personal understanding of social reality or the impact of socioeconomic reality itself on their personal social lives. Qualitative research design and analysis also facilitate our understanding of the social structure, nature and causes of individual action or inaction.

The qualitative analytical method is further strengthened by the way that the data itself was largely collected and recorded in the form of words rather than numbers. This means that the descriptive analysis of concepts in the form of words takes precedence over mechanical or quantitative numbers. Some of the face-to-face interviews were quite long, with important and relevant personal information scattered throughout. Sorting out and picking out such vital information demanded that we go through the transcripts several times. This was the only way to identify relevant thematic issues in the long interviews and to arrange our data in analytical themes, rather than coding information according to the specific questions asked or specific topics covered. The adoption of this data analysis technique is informed by our understanding that people who have lived with certain experiences are often the best source of expert knowledge about those experiences. This technique is a valuable approach when adequate descriptions of field narratives are desired.

It is also important to point out that participants' responses that were considered to be of critical importance to this study were highlighted with quotes. Our driving objective is to try and bring to the fore some critically illuminating responses emanating from our interview sessions as spoken and/or expressed in the words of our participants on the issues under investigation. Although these are direct quotes from participants' spoken words,

8See Gowon's broadcast to the nation - May 27, 1967: Gowon's Broadcast to the Nation, dividing Nigeria into Twelve States, accessed at: http://www.dawodu.com/gowon.htm, on: 17/02/2010

9See "Nigeria States", accessed at: http://www.worldstatesmen.org/Nigeria_federal_states.htm, on: 17/02/2010

[10]See NigeriaGalleria.com (2004): "Akwa Ibom state of Nigeria: Nigeria Information Guide" at: http://www.nigeriagalleria.com/Nigeria/States_Nigeria/Akwa_Ibom_State.html

there are some cases in which we had to restructure the grammar. In doing that, we were very careful not to alter the original meaning that participants intended to convey. In such a situation, we cannot rule out the possibility of some limited errors in the process of paraphrasing and re-wording their ideas.

Given the low level of education of most of the participants, our objective was first and foremost to restructure their responses by standardising their grammatical expressions for easy assimilation and understanding because English is not their first language. In the process, there is the possibility for errors to be committed. The foregoing systematic processing and handling of qualitative data gave room for increased depth of analysis and provides relatively detailed interrogation of data that would not have been possible in predetermined response choices that characterise quantitative surveys.

THE LITERATURE REVIEW

Oil insurgency in the Niger Delta involves the use of sophisticated tactics and maneuvers on a terrain that is characterized with water, difficult swamps and creeks (Apter, 2005). Given the swamp based maneuvers militants use speedboats to quickly attack oil infrastructure and other targets in succession. Multiple, highly maneuverable units of militants have kept the Nigerian oil industry and Shell's oil operations off-balance. With improved firepower and combat training received, militants have the ability to overpower the combination of Oil Transnational Companies' military guards and the Nigerian military elite units. The effective use of systematic disruptions and bombing of oil pipelines by militants which have been in most cases repeatedly accurate triggering international increase in the cost of crude oil; have been attributed to water and the '*invisibility*' of militants to the Nigerian security forces. Crawford (2009: 9) corroborates and describes how 'invisible' manoeuvres and strategies are employed by militant groups such as the Movement for the Emancipation of the Niger Delta (MEND) thus:

> *"MEND implemented guerrilla tactics such as swamp based manoeuvres; utilizing rundown single-engine outboard motorboats used by local fisherman to quickly attack or hijacks an operation. Their boats were disguised from outsiders."*

The Delta as a geographic unit and a unique environment is largely defined by water. Water serves what Anderson and Peek (2002: 25) refer to as "a leitmotif for the region's arts and cultures", because "it draws disparate peoples together by providing them with a sense of a shared identity." To that extent, "throughout the Niger Delta, people celebrate their aquatic lifestyles both on land, where they pantomime fish hunts and paddle imaginary canoes, and on water, where they stage a variety of nautical displays." It is therefore no surprise that "shrines house paddles and fishing gear, songs mimic the lapping of waves, and dance steps evoke the flickering movements of fins and fish tails." Anderson and Peek (2002: 25) describe it thus:

Festivals almost always feature waterborne activities, ranging from athletic events like blindfolded canoe races to rituals that include offerings to water spirits. Ceremonial war canoes parade noisily along the region's myriad waterfronts, festooned with raffia and spewing smoking medicines. Similar boats, loaded with boastful competitors and their rowdy supporters, announce their arrival at wrestling meets with bells, drums, and horns. Well-dressed mourners travel to funerals aboard "engine boats" that serve as modern "dance canoes," and revellers transform ordinary barges into floating discos. Canoes and rafts ferry imperious "water spirits" to masquerade venues.

The work of Anderson and Peek conveys the extent to which "the festive spirit of a regatta and aquatic masquerades through videos and photographs." Pictorially, their work "pays tribute to aquatic modes of transportation through a display of art forms that includes canoe masks and paddles." *Ways of the Rivers* also shows that in the Niger Delta, "paddles can serve as spirit emblems, shrine furnishings, and dance props as well as equipment for propelling canoes" (Anderson and Peek, 2002: 25). They also state that "the extreme wateriness of the Niger Delta clearly creates boundaries and opportunities for its human inhabitants" (Anderson and Peek, 2002: 14). The foregoing explains in part why Niger Delta's unique natural environment has also impacted similar cultural traits among the people. It also explains why "peoples throughout the region celebrate their riverain lifestyle by mounting aquatic displays, including dazzling regattas" (Anderson and Peek, 2002: 17). Because the Niger Delta is dominated by saline swamps and crisscrossed by a labyrinth of creeks and rivers, the canoe has always been indispensable in the culture, socioeconomic survival and trading activities within and without the region. This explains why the Niger Delta economy and society have historically been organised and run on the format of Canoe Houses.[11]

Dike's (1956) outstanding historical studies confirm that Canoe Houses were indeed the pivot of social and economic organisation. Dike also averred that all units of cooperative trading and local institutions of governance

[11] See "Biography: JaJa of Opobo", accessed on 07/27/2010 at: http://www.answers.com/topic/ja-ja-of-opobo

were usually composed of a wealthy merchant or its founder, including his family, and all numerous slaves owned by the merchant. A prosperous Canoe House "could comprise several thousand members, both free and bonded, owning hundreds of trade canoes", and in "this intensely competitive society, leadership by merit – not by birth or ascriptions – was necessary if a house was to make headway in the turbulent, cut-throat competition that existed between houses."[12] The implication was that "any person with the charisma and proven ability, even if of servile birth, could rise to the leadership of a house." The case of Jaja of Opobo who became king is exemplary.[13]

Anderson and Peek's (2002: 13) *Ways of the Rivers* also interrogates "the relationship between culture and environment", including "images and representations", their "different uses and manifestations." *Ways of the Rivers* not only took a critical look at cultural borrowing and intergroup relationships in the Niger Delta, but "highlights two recurrent themes in Niger Delta cultures: water and war." Anderson and Peek (2002: 13) acknowledge that throughout the Niger Delta "and well into adjoining mainland regions-people associate water and water spirits with well-being, fertility, and prosperity." They also observe that the "water ethos" in the Niger Delta is so overwhelming in the social and economic life of the people that it "surfaces in shrines, masquerades, and rituals associated with water spirits, as well as in aquatic exhibitions and performances on land that incorporate canoes and paddling displays." While accepting that "though underlying beliefs tend to be more disparate", Anderson and Peek (2002: 13) also state that the "warrior ethos" in itself manifests "in virtually all Delta cultures in a group of related images and practices that emphasise masculine strength and assertiveness", and that "sometimes the two merge, as when ceremonial war canoes appear at festivals or when maskers impersonating water spirits aggressively pursue spectators with their machetes."

Anderson and Peek's (2002:17) perspective only corroborates participants' narrative, but goes beyond it to provide the historical context thus:

> *In the Niger Delta, men tend to be more closely associated with warlike, land-based spirits; women often have stronger ties to water spirits, who are thought to bring children. Although a display of Ijo and Urhobo carvings in the exhibition includes maternity and other female images, many of the figures depict males and express the region's warrior ethos. Ijo shrines typically portray forest or bush spirits as superhuman warriors with aggressively projecting features; when displayed in shrines, these forbidding images protect the community from evil spirits and other dangers. The stunning example shown in Figure 5 may represent a warlike spirit known as Tebesonoma, or "Seven Heads," who appears in the Ozidi play, a performance staged in villages throughout the area. Multiple glass eyes enhance his aura of supernatural vigilance and vitality. White markings probably denote his status as a titled member of the Peri warrior society. Although not clearly identifiable, the surmounting animal recalls stories about warriors who transformed themselves into leopards and other animals during battle.*

In "alienation and militancy in Nigeria's Niger Delta" (Cesarz's et al., 2003: 2) analysis and conclusions corroborate the foregoing narratives. This is the way they put it:

> *They brought to the confrontation new assets: rocket propelled grenades, AK-47s, machine guns, satellite phones, and speedboats. They demonstrated a willingness, and ability, to kill Oil Company and Nigerian military personnel and credibly threaten oil sector infrastructure. Quickly, they proved their dominance of Delta waterways and ability to impede the passage of security agents. They handily overpowered the 1,000 Nigerian troops deployed to quell their assaults, provoking a humiliating retreat into the ChevronTexaco compound.*

These gangs and their leaders were tough but disciplined until the 1980s when Structural Adjustment Programme (SAP) implemented by the infamous Babangida military junta upset the social and economic fabric of the Nigerian society.

In *Structural Adjustment, Oil and Popular Struggles: the Deepening of State Legitimacy in Nigeria*, Obi (1997) adequately addressed these issues and we would not want to repeat him here. The level of pollution of both the natural environment and water resources by the oil industry had also reached a breaking point in the 1990s. Besides nationwide mass protest against the harsh effects of SAP otherwise known as 'Sap riots' in Nigeria in the 1980s and 1990s, the foregoing situation metamorphosed into the mass protest against the oil industry in the Niger Delta especially after the execution of Ken Saro-Wiwa and nine others in 1995. These state executions and high

[12] Ibid
[13] Ibid

handedness of the Nigerian security forces in the Niger Delta contributed to the transformation of pseudo-canoe houses and street gangs and their gradual metamorphose into splinter militant groups.

Structural Adjustment policies of the late 1980s and early 1990s, created what can be regarded as the 'new poor.' This was a situation where former employees like bank managers and top and middle level public and private sector workers were retrenched as part of the conditions for the IMF credit (Obi, 1997; Gandu, 1992). The foregoing section has demonstrated the terms of the Nigerian oil enclave economy which is characterised by the "politics of plunder" (Obi, 2006: 5). Niger Delta youths have not only tapped "into local/traditional idioms of power, knowledge and accountability", but employ their knowledge of the history and practice of boat and canoe regattas to "resist the theft" of oil resources, which they consider to be part and parcel of "their natural heritage" (Obi, 2006: 5–6). The imagery of 'invisibility' does not simply call attention to or describes the reality of how oil insurgents derive strength and impetus from ancestral boat regattas, but how it has continued to play an integral and inextricable role in constituting reality in contemporary oil insurgency.

Canoe Houses and Boat Regattas as Forerunners of Oil Insurgency: Research Participants' Narrative

During the field research, participants and particularly community leaders and elders presented a narrative on how the famous Canoe Houses or cultural boat regattas which were a reflection of environmental survival instincts of the people of the Niger Delta, metamorphosed first into youth street vigilantes, and later transformed into full scale oil insurgency. Community leaders interrogate the social and economic settings that they think best explain why purely cultural and environmentally driven boat regattas became impetuous social kinetics that energise youths in their militant resistance to the extractive activities of Transnational Oil Companies and the Nigerian state. Participants hold strongly that the debate over youth militancy in the Niger Delta has often omitted how culture and ecology intersect over time and how the mechanism of such an intersection was hijacked and now manifests in the form of oil insurgency. Their narrative holds that in pre-colonial and pre-oil Niger Delta; Canoe Houses engaged in competitive games like boat racing. The objective was to competitively determine which canoe house can bring down or capsize the opponent's boat on water around the creeks and or even on coastal waters of the Atlantic Ocean. These were not only healthy competitions but honed survival instincts in a treacherous and difficult environmental terrain.

A community leader acknowledges both the historical and cultural significance of competitive boat paddling in the lives of the people of the Niger Delta. Of significance, he identified the respect that Niger Delta communities give to the rivers and water sources around them. In the competition, some boats get capsized deep inside the river or along the Atlantic coast. In such competitions, there is usually no provision for rescue missions for capsized boats. The idea is not only to win the race, but to build the spirit of endurance and resilience of competitors whose boat has capsized. In the spirit of sportsmanship, those with capsized boats are expected to celebrate with those who won the competition. The meaning of this is that it mystifies the fear of the river or big body of water. It is also meant to show that competitors have mystical and spiritual prowess that make them 'invisible' deep inside the water. This is also reflected on the costume worn by competitors.

For the Niger Delta, water, the thick mangrove forests and swamps have always been an important source of defence in cases of war or foreign invasion the Niger Delta (Apter, 2005). Therefore the use of the Niger Delta environment as a defence mechanism by youths in the form of militancy is neither new, surprising, nor out of place with history. Generations in the Niger Delta have lived and survived on water. They therefore understand the logic and spirit of water as an important source of defence. A community leader commented: "water has always come to the rescue of our people in cases where an enemy or enemies are pursuing us; the simplest act of defence is taken by a deep swim inside the water to come out at the other end into safety." He continued: "This is what is referred to as 'invisibility."

This art of 'invisibility' has been passed down from one generation to another and has continued to give strength and confidence to the people of the Niger. Under the presence dispensation, youth militants have cultivated and imbibed these cultural habits in their oil insurgency tactics against the Nigerian security forces and oil companies. One of our research participants also interjects:

> *Please permit me to correct a few issues and impressions often created by people while discussing the origins of youth militancy on the creeks of the Niger Delta. When we talk about the cultural background of the boat games and what we refer to as youth militant activities in the Niger Delta today, first of all, I want you to know that culture is a way of life of the people. A way of life is about the things you come to see that your community, family or immediate parents do. At different times of the year in the Niger Delta, there are traditional and cultural plays, festivals and sport games that communities engage in at different intervals and periods of the*

> *year. At some point, because of the influx of Africans and Nigerians from other regions into the Niger Delta, such people are usually not used to our cultures and festivities.*
>
> (Field research participant, 2008)

The dominant narrative from participants is that the presence of these other Africans in the Niger Delta has over the years contributed to the transformation of these festivals from purely cultural entities into avenues for entertainment and recreation, later to be employed as mechanisms for militant services when the need arose. So these cultural practices that were hitherto practiced as traditional rituals and deity worshipping gradually became a source of entertainment and in some cases as carnivals in the Niger Delta area. Most popular were the boat regattas, which have come to be a national tourist attraction in the national monument and calendar of Nigeria. After a deep review of the origins of the boat regattas, our research participants came to the conclusions that these competitions were meant to build the spirit of sportsmanship and competition between various Canoe Houses. Houses are used here by participants to refer to clans, villages or families. Each house has a boat or fleet of boats; each house has professional canoe men and women who are expected to be experts in paddling boats. So at certain times of the year, these houses engage in healthy competitive boat paddling. For tourism purposes, it has now become the boat race.

Participants recognised that cultural belief in 'invisibility' is very important in the orientation and training of young people in the Niger Delta. They also acknowledge the extent to which present day insurgents key their spiritual training and operational orientation to the origins and history of boat paddling competitions handed down from one generation to another. The militants of today in the Niger Delta are therefore not doing anything new, rather they are cashing in on a cultural practice that has been with the people for a long time. This historic and cultural connection partly explains why conventional warfare, even with its super weaponry and mechanised military fire power, cannot win the 'oil war' against local militants in the creeks of the Niger Delta.

Still on 'invisibility', participants submit that a couple of the militants believe that their bodies are invisible and that their bodies cannot be pierced because of the cultural and traditional practice and ancestral protection they possess. This mental state of mind pushes them to dare oil companies as well as the Nigerian navy and other official armed security forces. That in itself is an important weapon which has tended to sustain the oil insurgency and militancy but has been ignored in the narrative of the problem by scholars and international experts. A community leader reminded the researcher that: "In those days, each of these canoe houses keenly contested the boat padding race with the zeal to win. Like horse racing, canoes were symbols of strength and authority in the community. Some houses were known for success because they won the competition several times. Those canoe houses that persistently fail to win over a period of time were considered as weak houses."

Furthermore, on the cultural concept of 'invisibility', youths who engage in militant activities channel their morale, energies and mentoring by routinely recreating and identifying with symbols that represent successful canoe houses. These militant youths routinely celebrate and mobilise their followers by making reference to the exploits and successes of famous canoe houses. They therefore cultivate discipline in their rank and file by making reference to successful canoe houses. This approach helps to instil discipline, and encourage competitive spirit and the drive for excellence in the struggle for the cause they have set for themselves. So everybody wants to go out there in the sea with his canoe, be invisible, conquer the enemy (i.e., foreign oil workers or Nigerian security forces) and come back successfully un-harmed.

The foregoing narrative paints a picture of the psychosocial strength of oil insurgency and its relationship with the history of canoe culture in the Niger Delta. We are talking of young men and, in rare cases, women who go to the creeks and stay for months and are not bothered because they come from a history and cultural orientation that sees the creeks and large bodies of water as their abode. This is not the case with either foreign oil workers or the Nigerian security forces that rely on conventional means. These boys and girls can swim for very long distances. For them, water is a natural environment.

Amazing convergence of opinions from participants' narrative holds that when a child is given birth in Ijawland and other riverine communities in the Niger Delta, the child is usually taken and placed in the ocean or nearby river and left there for a day or two. The child is adequately fed before a calabash is tied around the baby and is submerge into the water. It is a kind of initiation into the world of water. The essence is to establish in the child that he/she is from the river environment and he/she cannot be beaten by the river or external enemies. The child is socialised to know that he/she is greater than the river. We can imagine, a defenceless and innocent child being submerged into water and left there for one or two days to survive and come out un-hurt. Even if these patterns of narrative were folktales or fairy tales, the fact is that these tales energise the youth both physically and psychologically.

The child is made to believe that he/she was kept in the water for over 24 hours and all the aquatic wild animals could not do any harm to him/her. The picture that is painted to the youths is that they are not only invisible but a special breed of human beings. By such orientation, Niger Delta youths are taught not to doubt the mystical powers of water spirits and ancestors. There is some strength of power within the water that is recognised by all communities in the Niger Delta. So these cultural antecedents give a bite as well as a push to the confidence and successes of oil insurgency in the Niger Delta.

Beyond the foregoing, participants opined that boat regattas or competitions have been modernised to the extent that young men are imbibing not only the successes of legendry canoe houses but have gone further to improve the art and science of canoe paddling. Youth groups or pseudo types of age grade canoe houses began to emerge with modern techniques of canoe regatta competitions far beyond ancestral practices. Some of these youths even began to organise inter-street football competitions in what has been popularly captioned by the Nigerian media as 'street gangs'.[14] These youths played their inter-street football games without any incidents. Of course they had 'gang' leaders who guided and ensured that they carried out their activities in a peaceful way.

With the passage of time and in the absence of any meaningful government intervention to channel the energies of these youths into to positive use, this development became very relevant for the physical and emotional recreation of youths in the Niger Delta in the 1970s through the 1980s. Narrative from research participants submits that these gangs and their leaders were tough but disciplined until the 1980s when Structural Adjustment Programme (SAP) implemented by the infamous Babangida military junta upset the social and economic fabric of the Nigerian society.

According to one community leader; "this point is often lost when you 'experts' from the university analyse youth militancy in the Niger Delta." This participant also states that, if Nigeria had a government with a nationalistic purpose, the energies, confidence and self-discipline of these pseudo-canoe houses and street competitions by youths would have been channelled into positive endeavours in the Niger Delta. But that was not to be. The oil boom that Nigeria experienced within the same period created a few very rich elite who developed illusions about what oil wealth can do, but did not think of what oil cannot do. These countless illusions by the Nigerian state and its parasitic elites created armies of unemployed youths including university graduates in the Niger Delta. During our interview sessions, a community leader stated that the implementation of SAP was an important catalyst that facilitated entrance of university graduates from his community into oil insurgency. University graduates also facilitated the construction and articulation of new ideology to guide militant groups. With the emergence of civilian government in 1999 came the availability of small arms supplied to some of these youth gangs by the various factions of the political class, especially in the Niger Delta. By this time, youth militancy had gone beyond pseudo canoe houses and disciplined street gangs witnessed in the 1970s.

Therefore, corruption and mismanagement of oil resources are root causes of the formation of oil insurgency in the Niger Delta. Young people born into a society that does not enable a structural way of growing socially and economically into adult life are bound to take to odd activities as sources of survival. That is the situation in the Niger Delta that in part fuels oil insurgency.

Another dimension of the oil industry which encourages the growth of youth militancy or insurgency has to do with oil company policy. Most oil companies come into the Niger Delta not only with their heavy equipment, but also with expatriate engineers and technicians from Europe, North America, Asia and elsewhere. Local personnel are also recruited from their Lagos head offices. This makes it extremely difficult for Niger Delta professionals to gain employment in the oil industry. Beside extracting and taking crude out, there is also capital flight out of not only the Niger Delta economy but the country through the massive presence of foreign oil workers in the industry.

CONCLUSION

The foregoing narrative have demonstrated that Canoe houses were for entertainments; defining symbols that represented political authority; youth initiations; 'gun boat' training sites as well as power for war making. Canoe houses and boat regattas also represented the collective will and capacity of the people of the riverrine areas of the Niger Delta for self-defense as well as instruments for protecting and maintaining their territorial security and environmental integrity. Given that oil extractive activities constitute an aberration of the collective interest of the people of the Niger Delta, the instrumentality of the training and memories of war canoe houses boat regattas became handy in resisting the extractive activities of Oil Transnational Companies. This paper wishes to

[14]. See: Niger-Delta Peace and Reconciliation Report - Executive Summary, the Potential for Peace and Reconciliation in the Niger Delta, *Next Newspapers online, May 25, 2009*, accessed on 14/12/2010, at: http://234next.com/csp/cms/sites/Next/News/3841050-147/Niger-Delta_Peace_and_Reconciliation_Report_-.csp

recommend that a close ethno-archeological study of the relevance of the activities of ancient Canoe houses and boat regattas be undertaken by the Nigerian government. The proposed study would help to ascertain the extent to which such ancient practices can come to play in finding solution to raging insurgency in the Niger Delta.

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CHALLENGES OF ICT APPLICATION IN NIGERIAN BANKING ORGANIZATIONS: A STUDY OF NEW AND OLD GENERATION BANKS'

ANIGBOGU Kingsley C.

INTRODUCTION

Human civilization has spiraled into a complex and inundating whole. Sociologists have identified crucial social institutions that sustain the byzantine social network that support modernity (Macionis and Plummer 2008). In the economic sphere, the development of trade and commerce drove the need for readily exchangeable forms of money and consequently the emergence of banks as an institutionalized means of safeguarding such bullion or commodities with "exchange value" (Weatherford, 1998). The essential services provided by banks at every point in time have been anchored on existing technology. Today, following the fusion of information and communication technology (ICT) banks have revolutionized many traditional modes of banking via application of ICT in banking services (Ekanem, 2003; Osabuohien, 2008). In Nigeria, the Central Bank in 2011 came up with an impressive blueprint that would move Nigeria from a cash-based economy to a cashlite society or cashless economy (Central Bank of Nigeria, CBN, 2011). Among other things the policy is aimed ensuring that Nigeria competes favourably in the global economic order as well as help the Nigerian government save humongous sums of money spent on printing new naira notes periodically (CBN, 2012). However, this initiative has brought to the fore, existing and possib le ICT related challenges which need to be addressed if the cashlite policy is to succeed in a developing country like Nigeria. The Efinance (2004) cautions, that the implementation of multichannel banking might be different and more difficult in a developing country, requiring specific strategies and additional costs.

Empirical Review

Indeed, as humans we are left with no doubt as to the pervasiveness and growing importance of ICT in our daily lives and business, given their "general purpose nature", however studies have also shown that as with every anthropogenic creation and activity there are challenges associated with its use. In their study Ali, Siafullah, Imran and Mohamad (2010) found that though, the banks in the sultanate of Oman are trying to offer one form of Mobile-banking (M-banking) or the other, there are weaknesses in the level of patronage. Similarly Ayo (2006) in a study of Mobile-commerce (M-commerce) in the banking sector of Nigeria found out that the potential is great for M-commerce but due to lack of infrastructure support, the implementation is not smooth. The Efinance (2004), reports that in many developing countries where internet connection is slow and expensive—it acts as a deterrent of e-banking usage. In Germany, Tiwari, Buse and Herstatt (2007), in their study found out that Government employees were found not to be supporting mobile banking, concerns of the users were mainly regarding the insecurity and high cost. Similarly, Ali et al (2010) observed in their study that security threat was the major concern of the respondents which stood at 60.2%, while 16.3% considered it as too complicated to use. The study also noted that the cost of mobile services is very high in the Sultanate of Oman as compared to other developing countries of the world. Oluyemi (2006) observed that though the advantages and opportunities that ICT offers are very great, fraud can likely occur more seriously in the financial industry since large amount may be easier to perpetrate electronically than the manual operation as fraudsters can beat various security codes. He observes that though fraud can be greatly minimized, but there could still be some element of dishonest act. As firms embrace ICT some employees in companies also tend to be understandably nervous about the implications (Oluyemi, 2006).

Clarke, Hammerli, Arendt and Pasic (2007) report that the ICT infrastructures over which critical financial services are being delivered are becoming ever more interconnected, open and ubiquitous, but at the same time, ever more fragile and vulnerable to failure and cyber-attacks. In an Aite Group Survey of 267 bankers, sponsored, researchers found a high degree of worry among bankers about security and fraud issues. Asked about the biggest barriers to growth in mobile corporate banking, 77% of respondents cited fraud and security concerns (Banktech, 2011). ICT also appears in some instances to put some people out of business. Projections indicate that over the coming years, it is expected that in the financial sector, the level of self-service will become significantly higher than today, with ubiquitous and mobile banking becoming strong market drivers (Clarke, Hammerli, Arendt and Pasic, 2007).

Earlier, Agboola (2002) had observed in his study of Nigerian banks that Automated Teller Machine (ATM) still ranked least in its spread among other technologies he attributed this to cost, lack of facilities necessary for their operation and fear of fraudulent practices. The finding of the Central Bank of Nigeria (CBN) Annual Report of 31st December 2010 makes the nature of the fraud problem more succinct;

> *In 2010 the Nigerian banking industry lost between ₦11.4 billion and US$10.98 million to successful fraud or forgery. As in the preceding year, most of the successful fraud cases were perpetuated via the electronic system, reflecting weakness in the internal control systems of banks in Nigeria.*
>
> (CBN, 2010:59)

In the U.S.A., the use of ATM by bank customers in high crime areas has been of concern as far back as 1986 (Anyasi and Otubu, 2009). Similarly Agboola and Salawu (2008) found in their study that in the post-consolidation era in Nigeria, New Generation Banks (banks established since the deregulation of the banking sector in 1986) appeared to be more efficient in utilizing ICT to enhance performance. The study also showed that on the average customers, spend 21.58 minutes for loans and draft, this was attributed to the fact that most activities in these two areas still relied on manual processes. The study also observed too much of idle time among workers in 5 of the 24 banks studied.

Idowu, Alu and Adagunodo (2002) in their study of selected Nigerian banks identified the major hindrance to the use of ICT in the banking industry in Nigeria to include poor telecommunication infrastructure and inadequate electric power supply. The researchers therefore recommended that the Nigerian government should find solution to the epileptic supply of electricity in the country. In Romania, the Efinance (2004) reports that the main reason for the slow transition from a "cash-only economy" to a market using predominantly electronic payments is because most individual customers do not yet perceive any benefits in the use of cards, and many retailers are still reluctant to install Points-of–Sale (POSs) in their shops. In Nigeria it may be expected that the citizenry may wish to be certain of the gains of using e-banking channels advocated by the cashlite policy, in contrast to using traditional banking channels. The International Telecommunications Union ITU (2011) observes in its report that challenges of developing a successful e-banking initiative for poorer people entails managing a host of inter-related issues; technology, pricing, financial literacy, functionality, partnerships, delivery channels, point-of-sale distribution, regulation, etc.

Earlier, in his study of selected branches of banks in Lagos, Ehikhamenor (2003) had observed that the expected benefits of investment in ICT were realized in only a relatively few number of banks. Furthermore Maldeni and Jayasena (2010) report that while people in poor countries become increasingly well connected via mobile; they remained much less well-connected financially. There are also issues related to tackling fraud, money laundering and terrorism financing in mobile banking (Bold, 2010; cited in Maldeni and Jayasena, 2010). The ITU (2011) also observes that most players in the ICT driven branchless banking space have a 'volume problem' of getting enough clients to drive revenue. Furthermore the ITU reports that about a decade after the arrival of the first mobile banking services actual usage remains modest in many countries, with exceptions of notably the technologically advanced nations like Japan and South Korea. This has been attributed to the fact that the appeal of mobile banking might simply not be strong enough to influence the mass migration of bank customers away from existing channels.

In a similar development the provision of international remittance services which has traditionally been the preserve of long-established firms such as Western Union and Money Gram is already under threat as e-banking solutions appear destined to play an intrinsic role in the provision of international remittances as there is already evidence of services being launched (at a lower cost than Western Union or Money Gram) (Kwiatkowshi, 2010).

In their evaluation of e-banking internet conferencing and e-public services, Patriche and Bajenaru (2010) found that some users fear that by using online banking, they expose themselves to privacy, security and financial risks, such as hackers gaining access to their usernames, passwords and so to their accounts and ultimately, leading to possible identity theft, misuse of the system and transactional errors, that could cause monetary loss but also could have a powerful psychological and social impact. The researchers also found that another threat was associated with the usability and performances of the system, with difficulty to use web-sites, slow interaction due to bandwidths, and breakdowns of the system that could again be associated with monetary loss. However the study also observes that once these issues are overtaken there are many advantages of using e-banking as compared to the traditional banking system pointing out that other studies have revealed that the majority of the e-banking users trust the system and did not have unpleasant experiences, as opposed to the ones that don't because they perceive it as distrustful (Patriche and Bajenaru, 2010). From the studies reviewed it becomes apparent that despite the gains and promises that use of ICTs pose, there are a host challenges that need to be addressed to enable banking organizations and society in general benefit fully from its potentials. In view of the imminent nationwide take-off of the proposed cashlite Nigerian society, it is necessary that the study investigate the aforementioned, guided by the under-stated research objectives;

STUDY OBJECTIVES

a. To ascertain the challenges of ICT application in Nigerian banking organizations.
b. To examine the relationship between literacy level and perception of ICT based challenges in banking organizations.
c. To determine if disparity exists in ICT challenges facing new and old generation banks.

STUDY METHODOLOGY

Data for the study were collected in the first quarter of 2012 using a cross-sectional survey design. Awka and Obosi in Anambra State South-Eastern Nigeria were the locations randomly selected for the study. Awka is the state capital, while Obosi is a suburb of Onitsha, the commercial nerve center of the state. For this study the 1986 banking sector deregulation policy was used as benchmark to distinguish between old generation and new generation banks. Following this one old generation bank and one new generation bank were randomly selected to represent old and new generation banks respectively. A branch of each banking organization was used for the study in both Awka and Obosi. The population of the study comprised of all employees and customers of all the four banks branches. A total sample size of 648 respondents consisting of 132 bank employees and 516 customers were used for the study. A questionnaire schedule pre-tested for validity was used to collect quantitative data, while the In-depth interviews were conducted among four select bank employees from each generation of bank to elicit qualitative data.

FINDINGS

Results from the study are based on 624 validly completed questionnaire forms. The results from the study show that over three-quarter (76.3%) of respondents agree that there are problems associated with use of ICT in banks. This shows that both bank employees and customers are mindful of the ICT based problems being experienced by banks. To examine the relationship between literacy level and perception of ICT challenges in banks, the variable measuring perception of ICT challenges was cross-examined by level of educational attainment. The Table 1 below shows the relationship between level of education and views on ICT based problems in banks.

Table 1: Distribution of Respondents according to their Level of Education and views on problems associated with ICT in banks

Level of Education	Are there problems associated with the use of ICT in banks			Total
	Yes	No	Don't Know	
Low Education	38 (8.0%)	8 (11.3%)	9(11.7%)	55 (8.8%)
Medium Education	252 (52.9%)	52 (73.2%)	46 (59.7%)	350 (56.1%)
High Education	186 (39.1%)	11 (15.5%)	22 (28.6%)	219 (35.1%)
Total	**476 (100%)**	**71(100%)**	**77 (100%)**	**624(100%)**

$X^2 = 17.183$, df = 4, p = .002

Table 2 above shows that more respondents with medium (52.9%) and high (39.1%) levels of education agree that there are problems associated with the use of ICT in banks. The cross-tabulation is also statistically significant ($X^2 = 17.183$, df = 4, p = .002) meaning that respondents differed significantly on perception of ICT related problems across levels of educational attainment. What this suggests is that the literacy level/ educational attainment of clientele plays a role in determining the quality of services they expect from their bank as well as their awareness of ICT related problems experienced by banks.

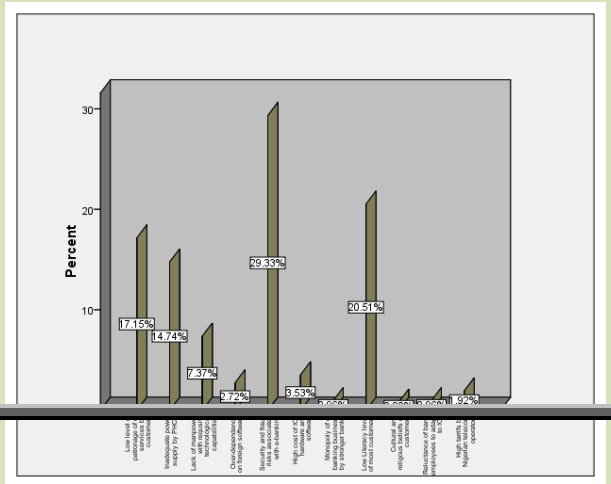


Figure 1: *Respondents views on major problem encountered by Nigerian banks in use of ICT*

Figure 1 shows the distribution of respondents by views on major problems encountered by Nigerian banks in use of ICT. The distribution shows that most respondents (29.33%) view security and fraud risks associated with e-banking as a major problem, 20.51% allege that low literacy level of most customers is a major problem, 17.15% think it is low level of patronage of e-services by customers, 14.74% contend that inadequate power supply is a major problem, 7.37% feel that lack of manpower with requisite technological capabilities is the bane of ICT use in banks, while about 0.80% of respondents view cultural and religious beliefs of customers as a major problem, encountered in use of ICT by Nigerian banks. Specifically 28.8% of bank employees sampled perceive security and fraud risks as a major challenge. The IDIs results also reveal similar apprehension among interviewees as can be seen in the response of a respondent from the new generation bank;

> *How can the e-banking channels thrive in the proposed cashless economy when banking services are literally run on diesel powered generators?... how can POS terminals in retail outlets work without constant electricity?... the operating cost of fuelling power generating sets to power these ICT devices may undermine the entire process.*
>
> (Male, Operations Dept)

Another respondent from the old generation bank while commenting on the fear of online fraud among bank clientele had this to say;

> *Some customers lose money to fraudsters because they are careless with information critical to accessing their accounts electronically, such as PIN, PASSWORDS or SECURITY QUESTIONS… changing pin code or password periodically is one way of averting online theft.*
>
> {Male, ICT Specialist)

TABLE 2: CHALLENGES OF ICT APPLICATION BY GENERATION OF BANK

Major problem encountered by Nigerian banks in use of ICT	Bank		Total
	New Generation	Old Generation	
Low patronage of e-services	51 (15.8%)	56 (18.6%)	107 (17.1%)
Inadequate power supply	47 (14.6%)	45 (15%)	92 (14.7%)
Lack of requisite ICT capabilities	20 (6.2%)	26 (8.6%)	46 (7.4%)
Over-dependence on foreign software	9 (2.8%)	8 (2.7%)	17 (2.7%)
Online Security and Fraud risks	92 (28.5%)	91 (30.2%)	183 (29.3%)
High Cost of ICT hardware and software	12 (3.7%)	10 (3.3%)	22 (3.5%)
Monopoly of e-banking by stronger banks	4 (1.2%)	2 (.7%)	6 (1%)
Low literacy level of most customers	76 (23.5%)	52 (17.3%)	128 (20.5%)
Cultural and religious beliefs of customers	2 (.6%)	3 (1%)	5 (.8%)
Reluctance of bank employees to adapt to ICT	4 (1.2%)	2 (.7%)	6 (1%)
High Tariffs by Nigerian telecom operators	6 (1.9%)	6 (2%)	12 (1.9%)
Total	**323 (100%)**	**301 (100%)**	**624 (100%)**

$X^2 = 6.572$, df = 10, p = 0.765

The statistical cross-tabulation of results from both generation of banks show that views of respondents on major problem, encountered by banks in use of ICT is almost evenly distributed in the area of security and fraud risks associated with e-banking, (14.7% and 14.6% respectively), inadequate power supply by PHCN (7.5% and 7.2% respectively), over-dependence on foreign software (1.4% and 1.3% respectively), high cost of ICT hardware and software (1.9% and 1.6% respectively) and monopoly of e-banking business by stronger banks (0.6% and 0.3%

respectively). There are however slight variations in views from both banks, with regards to the problem of low literacy level of most customers (12.2% and 8.3% respectively). There is however no significant difference (p = 0.765) in the views of respondents from both banks on problems encountered by Nigerian banks in use of ICT. The implication of this finding is that problems of ICT use in Nigerian banks, may not occur with specific regards to a particular generation of banks, rather the challenges are pervasive and cut-across the different generations' of banks.

CONCLUSION/POLICY IMPLICATIONS

The affirmation of the existence of numerous ICT related challenges confronting Nigerian banks is an "early warning sign" of pitfalls that may be experienced if the cashlite policy comes into full effect without redressing some of these problems. The importance of literacy level of bank clientele in enabling maximal benefits from emergent self-service e-banking channels also came to the fore in this study. This is consistent with the findings of the Efinance (2002) and ITU (2011). Furthermore, findings show that security and fraud issues associated with e-banking, closely followed by low literacy level of most customers, low patronage of e-banking services and inadequate power supply, ranked highest as major challenges encountered by Nigerian banks in use of ICT. This finding agrees with earlier findings such as those of, Agboola (2002), Tiwari, Buse and Herstatt (2007), Clarke, Hammerli, Arendt and Pasic (2007), CBN (2010), Ali et al (2010), Maldeni and Jayasena (2010), Patriche and Bajenaru (2010), and (Banktech, 2011), whom among other things, found in their separate studies, that security and fraud risks were closely linked to e-banking apathy observed among bank clientele.

Since both new and old generation banks did not differ statistically by ICT based challenges, it may be inferred that the ICT related problems are pervasive in the Nigerian banking industry, rather than being peculiar to any generation of banks.' These findings are noteworthy because the success or otherwise of the proposed cashlite Nigerian society may be contingent upon effectively tackling these challenges. As such, all stakeholders (government financial sector regulators, banks and ICT service providers) must synergize to prevent online security breaches; similarly emergent self-service e-banking channels should be customized to suit the literacy level of the average Nigerian so as to boost patronage and; government must stabilize power generation and distribution to facilitate deployment and use of ICTs for e-banking services.

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CORRUPTION AND IMPLICATIONS FOR INDUSTRIAL DEVELOPMENT IN NIGERIA

OKAFOR Emeka E.

INTRODUCTION

Industrial and technological infrastructure is the main drivers of national development. A country that achieves this has the greater prospect of meeting the needs and aspirations of its people. However, in a situation where this is distorted by the officials of the state through corrupt practices, the consequences can be disastrous for the masses and the nation at large. Corruption is a worldwide phenomenon. It has been a global scourge since civilization began. Simply defined by Transparency International and the World Bank as the abuse of public office for private gains, it has permeated the socio-economic and political fabrics all over world (in Fakoya & Lalude, 2001). What may constitute a corrupt practice may vary from one society to another (Odekunle, 1983; Okafor, 2005) but the effects are usually same – stunted socio-economic development and poor living standard on the part of the masses.

The forces of globalisation have incorporated African continent into the world capitalist economy, and it has been shown that the level of technological and industrial development of most African countries left much to be desired and is nowhere near what most countries of Europe and American and other countries like Asian countries like Japan, Indonesia, Malaysia, South Korea and China have achieved (Kim, 1997; World Bank, 1999; Offiong, 2001). These countries have achieved high level of technological and industrial development even with little or no known natural resources. However, most countries in African and Nigeria in particular has been lagging behind in technological and industrial development even with abundant human and natural resources. What are the reasons for this and what the implications of this for the nation? This is the question this paper tries to address. To do this, two technological and industrial projects that would have brought Nigeria to a reckoning will be reviewed. The paper will also discuss how corruption and other associated factors scuttled the projects with wide range of implications for technological and industrial development in Nigeria.

Understanding the Concepts of Corruption and Industrial Development

Corruption as a concept has been attracted a number of definitions form various disciplines and scholars. It will be impossible to exhaust such definitions in this paper. However, as a working concept, corruption can be defined sociologically as any act or behaviour that contravenes societal approved standard and negatively valued by large number of individuals in the society (Odekunle, 1983). Corruption, from economic viewpoint, is defined, generally, as the misuse of a position/title of authority for private/personal and/or group benefit or gain, and this "misuse" typically connotes a breach of legal norms (Misangyi, Weaver & Elms, 2008).

From the above definitions one can infer that the action of someone in position of authority using such position or status to subvert due process or to use such position for undue material enrichment therefore constitutes corruption. This practice goes by different names such as; bribery, kickbacks, nepotism, sexual inducement, sorting, extortion, patronage, peddling, fraud, embezzlement, misappropriation and so on (Ashforth, Gioia, Robinson & Trevino, 2008). Scholars have attempted to categorize corrupt acts into different types. These include; political corruption, economic corruption, bureaucratic corruption, executive corruption, legislative corruption, judicial corruption and moral and religious corruption (Olopoenia, 1998; Ajayi, 2001; Okafor, 2005; Umunna, 2007). The implication here is that corruption permeates all aspects of human existence in the society. Hence corruption is not peculiar to any continent, region, ethnic group, faith, political system, profession, age group or gender. However, the magnitude of corruption may vary from one country to another, group to group, person to person, organization to organization, or region to region. Therefore, no nation or business organization, profit or non-profit, is totally free of corruption either at the executive level or the employee level. Corruption is an economic, social and political malaise. It threatens growth, development and stability of nations' systems, constrains the ability and capacity to attract foreign direct investment (FDI), damages national development reforms and retards the growth of democratic institutions and systems (Gore, 1998; Lange, 2008; Osuagwu, 2012).

Industrial development on the other hand, is the ability of a country to manufacture equipment and gadgets that will propel massive improvement in the quality of lives of individuals in the society. The relationship between technological and industrial development is two-way approach. Whereas technological development propels industrialisation and promotes the development of the capacity to manufacture goods, particularly capital goods, industrial development in turn provides the impetus for technological development and innovation (Gapanski, 1996). A major prerequisite for this transformation is the acquisition of technological capacity – that is, the ability to select, diffuse, develop or adapt technology and build on imported technology. Countries that have experienced rapid growth in recent times (notably Singapore, Korea and Taiwan) have adopted the strategy of importing and building on established technology from abroad (Westphal, Kim & Dalman, 1985; Oyelaran-Oyeyinka, Laditan & Esubiyi, 1996; Afonja, 2003; Haruna, 2012).

Characteristically, developing nations are exporters of unprocessed raw material required in the industrialized countries, both as inputs for their industries and, in some cases as food for their predominantly urbanized population. However, most of them have not been able to effectively apply the proceeds to industrialisation

(Hodder, 1973; Ernst & O' Connor, 1989). The underdevelopment in the sub-Saharan African region in spite of the enormous resources is due to several factors associated with corruption, poor leadership and poorly articulated and unstable development and industrial policies (Babalakins, 1982; Kayode, Oyejide & Soyode, 1994; World Bank, 1999; Haruna, 2012).

It is pertinent to state that industrialisation in Africa has been largely as a result of import substitution strategy. Prior to industrialisation the trade in most countries was dominated by multi- national companies. Many of these companies eventually imported technology for local production of their main lines, taking advantage of cheap labour. This approach to industrial development has done very little to stimulate the acquisition of local technological capability since the choice of technology, equipment, installation as well as the simple routine maintenance are carried out by expatriates (Ernst, Ganiastor & Mytelka, 1994). Unfortunately, public funded projects do suffer from technical partner syndrome (Akamatsu, 1962; Herrick & Kindleberger, 1984). One of the first steps in starting most public project is the appointment of a technical partner who selects the technology and equipment. Quite often the selected partner lacks competency and sub contracts the project to third parties. These technical aspects of the project are designed to ensure perpetual dependence on the technical partner, with little or no chance of technology transfer to local personnel (Tambunlertchai, 1994).

By contrast, India at the initial state of industrial development relied heavily on the purchase of franchise of well-established technologies. The technical skills gained in operating these franchises eventually led to the development of local capability to manufacture similar products locally and today, India is a major exporter of technology, particularly industrial machinery (machine tools, electric motors, diesel engines, high technology furnaces, etc). The point here is that technical progress is a vital requirement for sustainable industrialisation. However, the type of industrial growth which has taken place in Nigeria has failed to stimulate technical progress as (Chenery, 1960; Oyelaran-Oyeyinka, 1997). Despite the fact that most of the countries in the sub-region spend substantial proportions of their annual budgets importing technology and the products of technology, there has been little progress in the acquisition of technological capability (World Bank, 1999). The wholesale adoption of complex western industrial techniques which in many cases grind to a halt or have made little impact on industrial development has been the practice of many countries in the sub-region. Quite often, the problem is not due to failure to assimilate technology but due to corruption and the absence of adaptation to new technology which further industrial growth needs (Afonja, 2003; Ebosele, 2012).

Technological and Industrial Development: The Nigeria Experience

Nigeria is one of the richest countries in Africa in terms of natural and human resources. The country is the sixth largest exporter of crude oil and has extensive reserves of natural gas, solid minerals and forest resources (NPC) & ICF Macro, 2009), but is also one of the poorest in terms of human development and poverty, trailing behind Gabon, Cameroon, Kenya, Ghana, Lesotho, Namibia and Botswana (NBS, 2010a; 2010b; Osarenren, 2011). A scholar in comparing the pace of industrialisation in Nigeria and Japan aptly described Nigeria as that 'country which has everything and produces nothing, and Japan as that which has nothing and produces everything' (Ayoade, 2010). The industry is at a rudimentary stage of development, mostly producing import substitution and low-technology products. Attempts to develop more technology intensive industries have failed woefully (Ehusani, 2002; Onumah, 2012). For instance, four of the six automotive plants have collapsed and the two surviving ones are operating at less than 10 per cent capacity; the three paper projects have closed down; the five steel projects are in comatose; the petrochemical and fertilizer plants are operating epileptically and the small scale industrial base has collapsed (Akinnaso, 2012; Awoyemi, 2012; Nnodim, 2012).

A critical review of two national projects identified by some scholars (Mohammed, 2002; Afonja, 2003; Abimboye, 2010; Akaeze, 2010; Chigbo, 2010; Okoronkwo, 2012) which were designed to stimulate the industrial development will not only buttress the above point but will also highlight how major fundamental and structural problems and corruption militated against the full industrialisation of the nation. The two major projects examined below were purposely selected because they should have held the key to technological and industrial development of the country and more importantly vital lessons could be drawn from the manner they were established and managed thereafter.

First is the case of the automotive industry which particularly highlights the flaws in Nigeria's development strategy. In pursuance of the strategy of import substitution industrialisation, the Nigerian government in the mid-1970s commissioned six automobile plants, all of them assembly plants on turnkey basis. They comprised two passenger car plants and four commercial vehicle plants. According to the terms of the agreement between the government and the foreign automobile companies, the selection of technology, backward integration and progression from assembly to manufacturing were virtually left to the discretion of the latter. For example, although the contract agreement specified that the car assembly plants must achieve a 50 per cent local content by

value within five years and 100 per cent in thirteen years, findings showed that as at 2010 - after over thirty years of operation, the only surviving plants have not achieved more than about 20 per cent locally manufactured component input and this has been limited to components which require rudimentary technology (Haruna, 2012; Okoronkwo, 2012). These include; manufacturing of windscreen which involves cutting up imported sheet glass and pressing to shape, production of ignition coil which merely involves the assembly of foreign manufactured components, petrol tanks constructed from three-piece, pre-pressed imported components, batteries assembled from imported plate and shell components, upholstery and tyres.

At present, no single local manufacturer makes simple bolts and nuts of acceptable automotive quality. The foreign partners in the car assembly projects claimed that the contract was not explicit on who was expected to produce the local components. The usual practice internationally is that, while automobile plants may set up subsidiaries to produce such critical components as the engine and transmission, the bulk of the inputs are sourced from independent small companies. Unfortunately the Nigerian environment has not been conducive to the proliferation of small manufacturing companies capable of making automotive components of acceptable quality. Furthermore, the proliferation of models of Nigerian cars has given wide latitude for substantive product differentiation, which makes local manufacture of components unattractive and uneconomical. In over thirty years of operation, one of the car assembly plants has introduced as many as twenty five models, apart from the hundreds of other models of imported new and used vehicles (Ebosele, 2012; Haruna, 2012; Okoronkwo, 2012). The experience of India is again relevant here. India which has a population of at least ten times that of Nigeria commissioned only one car assembly plant which produced only one model in 1948 (Ernst & O' Connor, 1989). The model which was based on a famous British phased out model (the Morris Minor) has been retained to date but has been re-designed and upgraded. All the components are now manufactured locally by small companies which enjoy considerable government assistance, and can be purchased from a grocery store. About thirty years ago, the country introduced another model which happened to be another phased out European model. An obvious advantage of this strategy is that the tooling can be purchased very cheaply and the production technology easily mastered. Nigeria has a lot to learn from this experience.

The second project is the steel industry which is a major national project that has failed to achieve the planned objective of stimulating technological and industrial growth. Planning for the national steel industry started in 1958 with the search for the major raw materials and the commissioning of market surveys. However, the feasibility reports were negative but, in 1967 another study was conducted by United Nations Industrial Development Organisation (UNIDO) which established a potential market for steel products. This led to the commissioning of geological survey by the Soviet Union to determine the availability of the major raw materials. Based on the results, the Nigerian government decided to set up an integrated steel plant to produce 1.3 million tons per year of steel by the blast furnace route primarily for construction, although the proposal by the technical partners was for an equal mix of long products (constructional steel) and flats (manufacturing steel), apparently because of the boom in the construction industry in the mid-1970s.

The Nigerian Steel Development Authority (NSDA) was set up in April 1971 to work with the technical partners (Techno-export of the Soviet Union) in planning and execution of the project. The project was one of the core projects listed in the Second National Development Plan (1970–75). The friction between the NSDA and the supervising Ministry (Federal Ministry of Industries) led to the initiation of a rival project by the latter, based on the direct reduction route (Berger, 1980). Both projects adopted the same product mix and the combined design capacity by far exceeded the market projections for steel profiles, which constituted only about 40 per cent of the potential steel market. The demand for flat steel was much higher (about 60 per cent).

Curiously, government decided to adopt the projects, locating the blast furnace plant in Ajaokuta in Kogi State (Ajaokuta Steel Company) and the direct reduction plant (Delta Steel Company) in Aladja in present Delta state (Mohammed, 2002). Delta Steel Plant was designed, as an integrated facility comprising four electric steel furnaces to feed four rolling mills. For sociopolitical reasons government decided to relocate three of the rolling mills in Osogbo, Jos and Katsina (Mohammed, 2002; Abimboye, 2010). This decision spelt doom for the rolling mills from the start. There was no provision for transporting the surplus billets to be produced by Aladja to the rolling mills. There was no rail link between Delta Steel Plant and any of the rolling mills and road transportation was impracticable since each rolling mill would require one thousand tons of billets daily (about fifty trailer loads). For the simple fact that Delta Steel Plant was run as government parastatal, it never achieved more than about 15 per cent capacity utilization in about fifteen years of operation, hence, apart from transportation difficulties, billets were in short supply. The rolling mills were starved of billets and had to depend on importation. This created enormous technical problems for the three plants which also operated as government parastatal. Ajaokuta Steel Plant had two major technical problems: the location was more or less a virgin land and had virtually no infrastructure; hence much of the initial effort was to put an infrastructure in place. Secondly, coking

coal which is the most expensive input raw material for iron production by the blast furnace route is not available locally (Mohammed, 2012; Semenitari, 2005). Importation would be too expensive and transportation to site would create a major logistical problem.

In spite of the fact that the first phase is yet to become operational after nearly three decades, government had twice commissioned feasibility studies for the second phase. Inadequate and epileptic electric power supply was a major problem for all the plants. If the five steel plants had become fully operational, the power demand would have accounted for about 50 per cent of the national power generating capacity. The two integrated steel plants should have had capacity power plants installed, as is being done presently (Abimboye, 2010).

It is clear from the above that all the steel plants were destined to fail from the start due to poor planning and flawed decisions by government (Kayode, Oyejide & Soyode, 1994). The choice of the product mix comprising reinforcing steel for the five plants was also a major mistake, considering the fact that the bulk of the national requirements is for machineable and flat steel. It is significant to note also that the first private steel plant was commissioned in Emene, near Enugu, in 1962 and since then about twenty other private plants have become operational, all of them designed to operate on scrap steel or billets. Several of them have closed down due to the harsh economic environment and uncontrolled import of same products. However, about ten of them are operating at full capacity (Mohammed, 2002; Afonja, 2003; Abimboye, 2010).

Corruption –Failure Nexus of Industrial Projects

The two projects reviewed above are typical of most of the public sector projects – paper, petrochemical, fertilizer plants, and refineries. Incidentally, virtually all public sector projects initiated at both the federal and state levels have suffered the same fate. Besides conceiving and patterning the projects after the projects in the developed countries in line with the dictates of modernisation approach, many other internal reasons have been adduced for the failure.

First, Nigeria has developed four National Development Plans since independence, all of them very comprehensive, probably over ambitious. Furthermore, they all lacked effective strategy for implementation and were characterized by numerous uncertainties. Inevitably, they were all unsuccessful since most of the listed development projects could not be implemented. The decision to revert subsequently to two-year rolling plans between 1990 and 1994 did not make any significant impact on the development process (Kayode, Oyejide & Soyode, 1994; Emeh, 2002).

Second, political corruption and instability has been the bane of most development projects in the country. Nigeria had a change of government ten times since independence and prior to the current democratic administration, eight of them military governments. Each successive government developed its own strategy for development, with little respect for continuity. This had led to a political unstable environment, which has impacted negatively on development in general, and industrial development in particular. It also actively discouraged foreign investment. Further the development of technological infrastructure which is an indispensable prerequisite for industrial and technological development, has remained very poor. Funds meant for development of infrastructure such as power, energy, transportation, portable water and roads have either been misapplied or outrightly embezzled by corrupt politicians and their military collaborators.

Third, in Nigeria, Small and Medium scale Enterprise (SMEs) have the potential for acting as propellants for virile industrial and technological development and most newly industrializing countries place great emphasis on the provision of comprehensive support for this sector in their industrialisation process. Nigeria established several financial institutions – Nigeria Bank of Commerce and Industry, NERFUND, etc, to provide for the specific financial needs of small scale enterprise. Apart from the fact that the benefit derived by the sector from these institutions was minimal due to bureaucratic corruption, it takes a lot more than finance to develop the SME sector. The fact that the technological infrastructure base of the country is so poor leaves SMEs with little choice but to provide them – electric power, water, even roads in many cases. This inevitably makes them uncompetitive and many have closed down over the last decade or so. Plans to develop industrial parks for SMEs, based on the Indian and Turkish models has not succeeded (Nnodim, 2012). Also, because of corruption at most Nigerian borders, the SMEs have had to contend with uncontrolled smuggling and importation and sale at cheaper prices of the same goods that they produce. The experience of India is pertinent here. At independence in 1948, The Prime Minister, Mahatma Ghandi made a declaration of the country's industrial development strategy: "What we can make we will use, what we cannot make we will do without." For decades, India followed this policy religiously, virtually shutting off importation of consumer goods. This policy helped in the rapid development of SMEs to its present enviable status, capable of producing virtually all consumer goods for domestic consumption and for export. Many of the India products on the market in Nigeria are produced by small-scale enterprises – electric motors, pumps, diesel engines, electric power generators, machine tools (Emeh, 2002; Nnodim, 2012).

Fourth, most of the government attempts at establishing an industrial base have failed due to executive corruption motivated by socio-political considerations. The decision to start six automobile plants at the same time was an attempt to satisfy the geo-political zones of the country. For the same reason, three of the four rolling mills were moved from Delta Steel Plant. The location of the Ajaokuta Steel Plant was socio-political. Ajaokuta was not one of the potential locations identified in the feasibility study (Berger, 1980; Kayode, Oyejide & Soyode, 1994; Mohammed, 2002). There was also considerable interference in the management of the plants. The decision to establish a National Steel Council was never implemented and the two plants were controlled directly from the Federal Ministry of Mines, Power and Steel by two Directors, both of whom were graduates of Arts disciplines. For example, at one point, Delta Steel Plant had a full complement of personnel (about 5,000) when it was producing at only 15 per cent capacity (Mohammed, 2002; Afonja, 2003). The steel projects were badly managed by corrupted bureaucrats which never saw the light of the day. The same fate has befallen many government owned companies in Nigeria which are either moribund or running inefficiently (Soleye, 1989; Mohammed, 2002). However, it is instructive to note that Ajaokuta Steel Company Ltd (ASCL) and Pohang Steel Company Limited (POSCO) in India are both state owned companies, had similar design capacity, and took off around the same time (1971 and 1968 respectively) (Berger, 1980). The investment in ASCL, so far, is about 30 times the commissioning cost of POSCO. While ASCL is yet to take off, POSCO has grown to be the 10th largest steel company in the world, surpassing Japan and other Western steel producers in low cost steel production (Akaeze, 2010).

Theoretical Context and Implications for Industrial development

Discourse on corruption and industrial development is located within neocolonial political economy theoretical framework. According to this theory at independence, most freed colonies got a neo-colonial state where there is a political freedom with economic control and domination by imperialist powers. As several studies have highlighted, neo-colonialists handed political power to emergent African elites whilst retaining the economic foundation of imperialism in a refined manner. The mechanisms of neo-colonization include; finance capital, military assistance, loans, technological transfers, designing and modeling development projects after imperialist nations (Onimode, 1973; Offiong, 2001). The structural location of Africa as an underdeveloped continent integrated into international capitalism as a periphery ensured that it supplied raw materials resulting in unequal trade, inequality and exploitation (Amin, 1971; Rodney, 1972; King, 2006).

Neo-colonial economy meant that foreign exploitation has been "multilateralised." The State offered generous investment incentives in form of subsides and protection as well as profit reparation. In African neo-colonial economy, power (both political and economic) has been used by the various factions of the ruling class – military, politician, businessmen, to enrich themselves and to serve the interest of foreign powers. Thus it is understandable why the holders of political powers in postcolonial state like Nigeria would establish multiple white elephant projects which failed before they took off and later turn around to privatise them in line with the dictates of neoliberalism promoted by the International Financial Institutions (Kayode, 1993). Thus the political leaders struggle to control the "spoils of the state." The state is crucial for the survival of the comprador bourgeoisie because it serves their interest. Hence it is not surprising that the Nigeria government started six automobile plants to tie the country to the apron of some major world economic power. For Nigerian government, importing technology will be more beneficial to its corrupt official than developing the indigenous one. An example will suffice here. If one goes to Nnewi in Anambra State, on finds cluster of automotive industries producing various vehicle components and they suffer lack of patronage because of people's mentality and lack of support from government. In contrast, the rapid growth of TATA Motors in India was primarily due to the support given to the vehicle manufacturing company by the government and people of India. Presently, TATA produces all categories of vehicles, ranging from small cars to heavy-duty vehicles.

Furthermore, the culture of political and bureaucratic corruption characterised by nepotism in the employment of personnel in public sector organisations and their subsequent plundering of treasury and other forms of mismanagement and corrupt practices were generated from the weak economic base of the country (King, 2006; Manuaka, 2007). The neo-colonial economy of Nigeria has nurtured a value system which glorifies wealth and encourages its accumulation at all cost and by all means. Since political leadership is corrupt it lacked the moral right and courage to fight corruption.

Corruption in has a number of implications for industrial development in Nigeria. First, the country has remained perpetually backward in industrial development due to infrastructural problems and other challenges such as inadequate power supply, multiple taxes, harassment by officials of government agencies, inadequate power supply, insecurity and others (Okere, 2012). Under this precarious situation no industrial development will flourish. Several studies have demonstrated that no country ever developed without being industrialized (Sutcliffe,

1971; Oyelaran-Oyeyinka, 1997; 1998). The implication here for Nigeria is that the country will continue to be in the bottom ladder of industrial development. The precarious situations whereby entrepreneurs provide their own infrastructure make the cost of production very exorbitant. This therefore makes Nigerian economic and production environment very hostile to manufacturing and production.

Second, when cost of production is high, most consumers may not be able to afford the prices of certain commodities or services considering the fact that the disposal income of most workers in Nigeria has always been low. Also, when effective demand is low, some industries may wish relocate to a friendlier economic environment and those that may wish to stay may consider the option of cutting down their production cost by reducing their workforce in order to remain in business. According to Manufacturing Association of Nigeria, (MAN) between 2000 and 2008, about 820 manufacturing companies have closed down thereby rendering thousands of workers jobless (Sangosanya, 2011). The sacked workers would then join the already saturated labour market with teeming number of unemployed youths. This will ultimately compound the already insecurity challenge in Nigeria.

Moreover, all over the world Small and Medium Enterprises (SMEs) are the main drivers of the economy because of their ability to create jobs and absorb much of the labour force. SMEs are the engine of economic growth and diversification in most countries of the world (Thirlwall, 1989). In Nigeria, the SMEs are not only undeveloped but the few existing ones are fraught with several challenges. Government has not paid any real special attention to developing SMEs in Nigeria. Smuggling of goods across the Nigeria's porous borders through the corrupt practices security agents continue to suffocate the SMEs whose goods cannot compete with smuggled/imported ones produced at far cheaper rate. This has continued to diminish the chances of Nigeria to develop its technological and industrial sector (Nnodim, 2012). Also the monetary policy of Central Bank of Nigeria (CBN) is not industrial friendly. For instance, the aim of monetary policy everywhere is to reduce inflation, foster a benign rate of cost of funds so that industries, particularly SMEs can borrow at between five and seven per cent and thereby stimulate rise in employment, create demand and grow the economy. Obviously, CBN has failed to achieve these objectives with their monetary policy model since the mid-1980s. Interest rate in Nigeria is still double digits thereby stifling SMEs.

Also, the decision of Nigerian government to ambitiously start six automobile industries at the same time and siting of steel companies very far away from where raw material is deposited to please ethnic nationalities is not only poverty of idea but also corruption. At best these companies are nothing but white elephant projects which have drained the country's scarce productive resources with nothing to show for it after several decades of their establishment. Also, recruiting unqualified personnel to mann these companies through federal character is bureaucratic corruption that robbed Nigeria the opportunity to develop its industrial sector (Ogunsola, 2012).

Reflecting on the dismal state of industrial development in Nigeria, a long term serving council member of the Manufacturers Association of Nigeria (MAN), David Obi, said:

> *The cascading fortunes of Nigeria's economy could be better appreciated with an excursion into the country's socio-economic history. After independence, Nigeria's industrial landscape was the biggest in Africa. In fact, the nation was more industrialised than Malaysia, Indonesia and some East European countries, among others. In the 70s, the Olusegun Obasanjo regime, during the military era, established some automobile assembly plants around the country. Job opportunities were created while technological transfer was facilitated. Today, all the auto plants have closed shop while industrial estates vanished, with churches and warehouses for imported goods taking over from the ruins of the manufacturing plants. The rot set in when the Structural Adjustment Programme (under Gen. Ibrahim Babaginda, 1985-1990) was initiated in 1986, which ensured the continued depreciation of the naira. This, in particular, sounded the death knell of the industrial outfits, as we erroneously put in place, an economic strategy that would have been more suitable for an export-oriented economy — that has high volume production for external market. Also, it is not possible to grow the economy under the current interest rate regime. Until we have interest rate at single digit and naira brought to its highest realistic level, we will merely continue to be a country of lenders and currency exchangers without production base (in Ogidan, Olajide & Adekoyam, 2012).*

CONCLUSION

No doubt corruption is endemic in Nigeria. It destroys the moral fabric of the society with wide range of negative effects. It has stunted the technological and industrial development of Nigeria. Most government companies and parastatals which government had invested large sum of money has been ran aground by personnel that manned them and these same companies have been privatised and sold at a giveaway price to the same characters that ran

them down through proxy or blind trust. To halt corruption that has already ravaged the entire country and failed to allow Nigeria to fulfill her divine purpose in the comity of Nigeria, government should live up to its responsibility and fight this cankerworm head on. This can be down by demonstrating political will to do this and totally overhaul the anti-corruption agencies and appoint persons of integrity and courage to mann them. Also, all those who through corrupt practices ran government companies and parastatals down should be brought to book to demonstrate government's seriousness to confront corruption in Nigeria. By doing this, Nigeria will not automatically take-off technologically and industrially, but may be approaching the take-off stage.

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CORRUPTION AND SUSTENANCE OF DEMOCRACY: AN IMPOSSIBLE SIAMESE TWINS IN NIGERIA SOCIO POLITICAL SCENE

OMOTOSHO, Babatunde Joshua

INTRODUCTION

Corruption has become a household name in African society most especially Nigeria. People at all strata of the society are engaged in this act whether secretly or publicly. It has become a means (whatever name it is referred to) of achieving the aims and objectives of everybody with the country. This virus has eaten deep into the fabrics of most African societies especially this nation such that it is becoming illegal not to be corrupt. This same problem, which affects all aspects of the society, is becoming a threat to the nascent democracy in Nigeria. One may quickly add that if democracy fails in the country one of the factors that might be responsible would be corruption. As a starting point in this discourse, there is need for us to understand what corruption entails in order to throw light to important issues in this article.

What is corruption?

Corruption, often described as anti-social behaviour conferring improper benefits that are against the legal and moral norms of the land (Osoba, 1996 in Dike, 2000) or better put as a situation whereby an individual or group of people misuse public power (financially or otherwise) for personal purpose, usually carried out in secret and the act may not be discovered immediately (Obasanjo, 1994). These definitions, especially, by Obasanjo (1994) may not aptly fit in to Nigeria situation. Corruption in Nigeria has already become a way of life that people practice daily and publicly. People engage in corrupt practices without blinking their eyes and other people around see it as normal (Nye, 1967).

Therefore, the secrecy of corruption may no longer hold considering Nigerian situation. However, these definitions have thrown light on what corruption entails. Usually, corruption is against the accepted rules and regulations of the land; people engage in it in order to enrich themselves or put themselves in advantage positions. People usually dole out gifts in cash or kind in form of favour, services etc to other people with the intention of placing themselves in advantage position. *"Corruption is efforts to secure wealth or power through illegal means, private gain at public expense, or a misuse of public power for private benefit"* (Lipset and Lenz, 2000). The implication is that the aim of corruption under whatever guise is to put oneself at an advantage position using unacceptable means.

The Growth and Spread of Corruption

Corruption is not limited to Africa; as a matter of fact, it is a global phenomenon (Davies, 2006; Lipset and Lenz, 2000). There have been cases of corruption in developed world like "Watergate Scandal" of the 60s, in U.S.A, lobbying business in present American society etc. (This Day, 2005 and Ikubaje, 2003). Yet the dimension corruption takes in Africa makes it worrisome. The alarming rate at which people in the black Africa are scheming and devising questionable means to enrich themselves, or simply put, putting themselves in advantage positions irrespective of the cost and the means adopted is alarming. Aside this, the scourge has spread across like wild fire into all institutions of the society such that it is the 'in thing' to be corrupt in Nigeria.

The family institution is not left out in this matter. Spouses expect some form of 'settlement' from each other before any fom of favour or service could be rendered. The children are not left out; they also want to be 'settled' to undertake tasks for their parents. The religious institution is equally affected with this virus. Several religious riots and protests in some part of the country are as a result of corruption of one form or the other. The political arena, which is the focus of this paper, is not left out. All sectors of the society have become 'socialized' with these ways of life such that corruption has become refined, grounded, accepted and assimilated into the lives of all and sundry.

One then begins to wonder and ask this question: where does this scourge emanate from? This might of course be a difficult question to answer, as affixing the virus to a particular cause might prove difficult. Several scholars have tried to attribute the origin to different factors ranging from the economic recession, uncontrollable passion of human beings, the rise of capitalism etc (Dike, 2000; Girling, 1997; and Obasanjo, 1994). Explanations of these scholars might be suitable or partly responsible, but they may not be able to fully trace, explain and pin the origin of corruption to a particular era in the history of Nigeria as a society. However, Obasanjo (1994) gave an interesting submission on the exact period corruption may have begun in Nigeria. He argued that the period of independence marked the beginning of corruption in Nigeria. He further argued that the structures the erstwhile leaders of this nation met on ground were not conducive yet they made no move to change it to a more favourable one. His remarks:

> *"... at independence the sort of structures that our leader inherited encouraged them to behave in the manner some of them did. Even if they wanted to act differently, the intelligentsia which could have provided them with the impetus were either lacking in critical mass or were already sucked into the vortex of the government"* (Obasanjo, 1994).

This assertion appears tenable in this discourse, yet the argument may not have adequately explained corruption in the country. Explanations regarding ills of this society are usually attached to colonial era or at independence. Does it mean that Nigerians have not been corrupt before this period? In spite of this, however, one can argue in support of the assertion that this period marked the beginning of institutionalization of corruption in Nigeria. However, one may add that factors like ethnocentrism, lack of education on the part of the majority and inexperienced leaders, economic buoyancy coupled with the need to cover up their errors were among the several factors responsible for corruption in our government which now has a 'trickle-down effect' on other social institutions of the society.

Most of the leaders that assumed office during independence were blinded with ethnicity. The desire to develop their regions at the expense of other regions was topmost in their agenda. Surprisingly the primary aim behind the use ethnicity was for individual aggrandizements. More so, the system of administration and government in operation at that time facilitated the development and spread of this virus. Most of these leaders were therefore willing to develop their regions at the expense of other parts of the country, more especially due to economic boom as a result of oil discovery at that period. Several people during that time were also not educated. It became difficult and almost impossible for them to differentiate their right hands from their left. Several people then were neither educated nor the few ones that were educated seemed not interested about the happenings in political arena. They felt this should be the focus of half-educated individuals. They were rather concerned about taking up government jobs or working in overseas at that time as the country to them, was still underdeveloped at that time. The few ones that were in politics at that time who found themselves in the corridors of power misused the power by not being accountable and responsible. This was because the followers did not understand how government operated and the few that were accountable at that time stopped along the line because nobody was asking questions. However, when a group of intelligent and well-educated members of the society started asking questions on the state of the nation, those leaders in government started using several illegal techniques to cover up their errors.

Lately, several efforts have been made to manage, if not eradicate corruption in the country. But the question one may ask is how successful are these efforts? This virus on the reverse is reappearing in different subtle forms ranging from nepotism; preferring one's kinfolk and family members (Amundsen, 1997 and Girling, 1997), smuggling, swindling etc, to embezzlement and stealing public funds (Dike, 2000). Other common forms are extortion whether subtly or violently, favouritism, human trafficking, port congestion, slow movement of files to mention a few (British Broadcasting service, 2004 and Lipset and Lenz, 2000). This hydra- headed monster appears to have successfully defied the moves made at curbing it. We need to state that President Olusegun Obasanjo's administration, which began in 1999, marked the beginning of a definite step at curbing corruption at the national level. That was when he established independent Corrupt Practices and Other Related Offences Commission (ICPC) in 2000. Other bodies established were Economic and Financial Crime Commission (EFCC), new ethics in civil service, anti-corrupt laws. (Corrupt practices and other related offences Act 2000) and so on also followed. Initially, all these efforts seemed to have a strong impact on the general populace. Several erring members of the civil service, government and the general public became more careful in order to avoid being caught. Some people concluded with this opinion in Guardian newspaper in 2002:

> …for the first time in Nigerian history, he (Obasanjo) initiated and personally presided over a series of retreats and seminars… and from these interactions was born a new ethics of public service. Transparency in all financial transactions of government became the new religion. Would- be cheats were almost for the first time, now obliged to contend with two new obstacles. They had to become smarter to be successful thieves. And they had to constantly live with the fear of being detected and indicted in the courts… experts at calculating these things claim that the rate of 'wastage' of public funds in gradually diminishing…"(Guardian newspapers, 2002)

These were the developments unfolding at that time until things started taking another shape; for example a newspaper reports later comments: *"The loot recovery exercise of president Obasanjo seems to be yielding positive results but the news of disappearance of huge sums of money from the recovered loot in the coffers of the Central Bank of Nigeria (CBW) is sounding the death –knill of the regime's credibility…*" (The Post Express, 2000). These problems are becoming more pronounced in the nation's political scene on a daily basis. We shall attempt to situate this menace in a sociological theory.

CONCEPTUAL FRAMEWORK

Social structure and Anomie Merton's (1968) explanation of the relationship that exists between culture, structure and anomie becomes relevant in this discourse. He argued that because of the existing social structure of the

society, some people might not be able to act in accord with normative values (Ritzer, 1996). Merton defines culture as *"that organized set of normative values governing behaviour which is common to members of a designated society or group; and he also defined social structure as "that organized set of social relationships in which members of the society or group are variously implicated".* Further, he also defined anomie as a situation where *"there is an acute disjunction between the cultural norms and goals and the socially structured capacities of members of the group to act in accord with them"* (Merton, 1968).

Going by these definitions, it is evident that culture brings about certain behaviours that social structure prevents from occurring. In other words the way a society is organized socially may generate certain behaviour that negates the structure of the society. For example, in Nigeria, there is emphasis on material success, but the social structure is such that some people are less privileged and may not be able to attain or get this material culture. Based on this anomie will take place which will involve tending towards deviant (unacceptable) behaviours in order to achieve what the society has attached importance to which is material success. Simply put, people desire what the society has termed as important and acceptable, but the means set aside by the society may become difficult or impossible to attain. In order to achieve what the society has termed as important, they devise unacceptable means to achieve what the society approves. Though they have achieved the goals of the society, they have used illegal means to achieve what the society has termed as important. One of this unapproved means could be corruption. Corruption in this context therefore becomes the anomie; deviant, illegal unacceptable behaviour less privileged people in the lower strata of the society adopt in getting material success. Nigeria as a nation attaches importance to success, especially material success in form of acquisition of exotic cars, state-of-the-art structures and so on. Whereas hard work, through education, learning a trade etc is among the established means of achieving success in the country, this may not be so for some group of people. It is unfortunate that not everybody follows these acceptable means for so many reasons; ranging from economic recession, to other reasons best known to the members of the society. People therefore resolve into different means, (corruption inclusive) to achieve material success. This theory has explained why people turn to deviant behaviour (corruption) to make money. However, it has not been able to explain why people in the upper class of the society that are privileged still engage in deviant behaviour (corruption) in Nigeria. People at the echelon in this country and elsewhere still engage in corrupt practices than people from lower class of the society.

Having considered the conceptual framework and some important issues surrounding corruption there is need for us to revisit corruption and democracy, especially its importance as an impetus of change for the society as a whole.

Corruption and Democracy: Some Implications

In Nigeria, democratic government appeared to begin on a clean state when a new administration took over in 1999. Of course there had been other democratic system of governments since Nigerian independence. They have suffered defeat and eventual collapse as years progressed due to this same problem of corruption. Military governments have interjected and taken over the mantle of leadership based on this premise. But of course the Nigerian experience with the Junta appears to be the worst in the history of Nigerian political system. They looted the treasury of this nation without reservation. Reports indicate that one of the erstwhile military leaders amassed wealth (through corruption) such that when people found out about it, the wife had to seek for political asylum (due to the demise of the military leader) to escape attack and prosecution. The vast fortune of her husband was estimated at $5 billion including an oil refinery in Brazil, all gotten through corrupt means (Nigeria Democratic Movement in Ayittey, 2006). Political climate in this country thus began on a fresh note upon a general election that ushered in a democratic government. But in the last seven years, how has democracy thrived in relation to corruption in the country? In there any hope for the future of democracy? Or is it going to be strangulated, as it was the experience of the erstwhile political dispensations in the country?

The present democratic system as earlier discussed has taken a lot of initiatives aimed at combating corruption; yet, indications emerging from all corners of the nation appear to negate these efforts. There is official corruption running vertically from legislative to the executive through the judiciary and horizontally between members of the civilian executives' bureaucratic and political elites; 'godfatherism' has rendered the political climate of the country incapacitated as these godfathers have proved to be forces to reckon with. There has been removal of leaders over what some termed as 'corruption'. But the processes of their removal are questionable. It has now got to the stage whereby corrupt methods are used to address corruption in the country.

In the last ten years, Nigerian has been saturated with high level of corruption scandals ranging from financial crisis in the arms of governments to money laundering among the governors of some states in the federation. Several billions of Naira, reports indicated, has been misappropriated in the course of this. A little face off among the arms of government is usually an opportunity to see the extent of corruption as these politicians wash their

dirty linen in the public during these periods. The financial scandal in the House of Representatives in 2002 showed how reckless this arm of government could be in the application of resources. Hon. Jibrin Barau the then chairman of the Appropriation committee gave a breakdown of billions of Naira spent in running the arm of government (The Comet, 2002). Worst still, some of these fund had to be sought in banks in order to meet up their expenses (The Comet, 2002). In the words of Odunuga (2002); *"when the House seeks facilities from banks, they pay interest which runs into millions and the tax payers are expected to foot that bill."*

The conception of politics or democracy especially during election in Nigeria is another issue of great concern. Elites and the general public often perceive politics as an investment in which the higher your investment, the higher your returns. Access to large sums of money is usually an important factor to electoral success in this part of the globe. Fund is sought through whatever means, to complement this, there are willing financiers that are ready to dole out money, provided the aspiring politician is ready to meet their conditions. *"Democracy has become a form of enterprise in which people invest financial resources so as to get high dividend* (Nas, Weekly Trust, 2003 cited in Ikubaje, 2003). The manner at which these funds are raised creates a difficult situation for the politicians upon assumption of office. Ikubaje (2003) sums it up: *"the total sum of money realized during some of the fund raising dinners were said to be more than the total budget of some West African countries*". In the process of 'settling back' or simply put saying 'thank you' to all their supporters, the politicians would start misappropriating the funds of the economy whether in form of awarding illegal contracts, money laundering, promulgating or amending laws to suit the objectives of their corporate and individual sponsors (Ikubaje, 2003). These were some of the features of 2003 elections in Nigeria and surprisingly such allegations also pervade 2007 general elections. As a matter of fact the atrocities committed in 2003 were a child's play compared to the ones we face in our courts across the country now. Cases of electoral malpractices such as falsification of results has now metamorphosed into fabrication of non-existing results, others include fielding candidates that were never cleared by Independence Electoral Commission (INEC) arson and to mention a few.

The enormity of the effects of this problem is outside the scope of this article. The impact of corruption on the social and economic development of the country cannot be over emphasized. The 'trickle down' impact on all aspects of the society cannot be quantified, since a major aspect of the social institution (economy) is controlled by the political system, all others institutions of the economy has been negatively affected as well. An average man on the street has turned to a contractor so as to share from the 'national cake'. Investors have refused to come to the country due to weak currencies, poor infrastructure, uncertain legal system, stiffing bureaucracy etc (Ayittey, 2006). This can be succinctly put as opined by Ayittey (2006):

> *"…corruption aggravates the budget deficit problem, drives away foreign investors… infrastructures has crumbled because contractors failed to perform. The educational system has sharply deteriorated. Roads are pot-holed. Hospitals lack basic supplies because they have been stolen or diverted, and the patients are often asked to bring their own bandages and blankets. State institutions decay and break down. Nobody cares…."*

All the above aptly describes the overall effects of corruption on the entire citizenry, which may have begun from the government or politics. Consequent upon this one begins to wonder whether corruption and democracy can be severed in this nation. All attempts aimed at combating it have always been futile. What we should begin to look at presently is how to manage corruption, as total eradication does not appear feasible for now. We hereby make some suggestion on the possible way of managing this problem so as to pave way for democracy in Nigeria.

Management of Corruption

There is need to state here that several scholars have proffered solution to the problem of corruption in Nigeria and elsewhere. For example, Ayittey (2006) listed some procedures that could effectively fight corruption:

- The need to have free press that will be bold enough to reveal all wrong doings of government officials.
- Aggressive Attorney- General with power to prosecute.
- Reformation of the judicial system that will be independent to prosecute corrupt officials.
- Removal of economic powers from the hands of the state and returning it bank to the people.
- An independent central bank that will be able to undertake inquiry into all assets irrespective of the status of the people concerned.

We need to state that all these proposition aimed at combating corruption are welcome developments. However there is need for us to understand that corruption has gone beyond government officials or politicians, it has become endemic in all aspects of our society. As Oluyide (2002) puts it *"..corruption is as old as Nigeria. It is embedded in the ethos, practices conduct, beliefs sayings, culture idiosyncrasies and heritage of Nigeria"*. Therefore, attempt at

combating this cankerworm should go beyond the superstructures. Culture is a way of life transmitted from generation to generation (Giddens, 1989), corruption in Nigeria has been accepted as a way of life across all borders. Therefore efforts aimed at combating this menace must first address how this way of life can be diffused. One of the major agents responsible for transmission of culture, which is the government, will then be targeted to ensure that there is proper monitoring of their activities. The effects of this intervention will go a long way in changing the attitudes of the masses towards corruption.

Equally, all the agents of socialization in Nigeria family, religion peer group etc must be targeted in ensuring that there is attitudinal change regarding corruption. This can be in form of awareness programmes, symposia, and talks etc, aimed at changing the attitudes of the people. An average Nigerian appears religious. The religious organizations should be focused on by agencies responsible for information and attitudinal change in the country. They can organize conference or workshops for these religious leaders on the need to change their behaviour; these leaders in turn will pass the information to their members.

CONCLUSION

In this paper, efforts have been made to examine corruption in Nigeria and how it became institutionalized. The paper further situated the cause of corruption in Merton's Anomie theory. The relationship between corruption and democracy was also considered and the implications for the democracy and the society at large were considered as well. Furthermore, management of this menace was examined so as to reduce this criminal act in Nigeria.

Corruption may be impossible to completely eradicate in the country presently. However, it is believed that if all necessary precautions are taken with all seriousness, this menace can be reduced. This will enable the nascent democracy in Nigeria to thrive thereby improving the living standard and dignity of Nigerian. Furthermore, Nigeria will cease to be the headquarters of corrupt nations of the world.

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CORUPTION IN NIGERIA: A PATH SO FAMILIAR

JOSEPH Shekwo

INTRODUCTION

Corruption is one of the unholy trinity of dirty money, criminal activities and illegal commercial businesses. It is a dark side of society, claimed to cause people in Nigeria to stay poor and in squalor and to suffer from high infant

and child mortality rates, low birth-weight babies, as well as high dropout rates in primary and post primary schools (Kaufmann, et al. 1999; Gupta, et al., 2001). Not only that, corruption has also deteriorated the distribution of income, quality of public infrastructure and productivity. Clearly, it is a serious problem and nothing good can be expected from corruption. It is an indisputable fact that Nigeria is blessed with abundant human and natural resources. Even though very many of these natural resources have yet to be taped, the few which are available for the nation's use are enough, given the nations present population and human resources, so as to make life comfortable for the average Nigerian.

However, attention has been drawn in several quarters especially by the academic community and by other economic analysts to the potent and inherent danger in which the nation's over dependence on the oil sector poses to the nation's economy. This is because Nigeria has been struggling with managing its vast supply of oil, which has resulted in the loss of billions of dollars from her economy. More recently, massive corrupt activities have been discovered within the government fuel subsidy scheme and the story continue to unfold as more investigation and attention is being drawn to the issue.

Due to the over dependent on oil, the federal government in her determination resolved to source for revenue from other areas such as iron and steel, liquefied natural gas, tin, coal etc. all of whose contributions to the gross national product has remained highly insignificant. Efforts are also at top gear to harness other resources such as gold and bitumen believed to be the second largest in the world. Cocoa, palm kernel, groundnut and kola nut which were the major sources of foreign exchange before the discovery of oil appeared to have been revisited due to the encouragement of the government through several inducements and motivation to farmers.

It is however, rather unfortunate that in spite of these human and natural endowments, the nation ranks high among the world's poorest countries. Hunger portrays and exhibits its ugly face in most homes where the average citizen contends with a life of penury and abject poverty. The common man is alienated from himself as he lacks the where withal to afford the basic necessities of life such as education, medical facilities among others. As expected, the life expectancy is low compared with even South Africa and those of the developed nations of the world.

Nigeria has become encapsulated in a kind of galloping/running inflation, which is now rated to be at 11.5 percent and is witnessing the collapse of major institutions in the society. The educational sector is bedridden, the manufacturing industries are collapsing and the health sector is almost comatose and seeking for urgent attention while the polity is bedeviled and engulfed by all sorts of amoral behaviour of monumental proportion.

Many have blamed this on several factors which include but not limited to; weak leadership, mismanagement of funds, misplacement of priority and corruption. Corruption is one menace and scourge which hinders a nation's growth and development as well as posing serious threats to democratic development and growth through its promotion and encouragement of arbitrary ethnics (Crossette, 2004; Ogus, 2003).

Corruption has no dated history. It is perhaps as old as man and it is endemic in all known societies of the world, be it developed, developing or underdeveloped economies. Scott-Joyny (2001) for example, reported the heightened and alarming rate of corruption among top-government functionaries in France, where several of them had criminal charges hanging on them and in Mexico where the people ended an over seventy years corrupt successive regime through a change baton from the ruling revolutionary party to president Vincente. In the United States, the McCain presidential campaign in 2008 was accused of taken graft by the opposition political party, while Germany had a finger sore of kickbacks and favour-broking involving members of the ruling Christian Democratic Party. Even in Vietnam, where leaders of government accused workers of corruption, it was rather discovered that its own henchman were the real culprits.

Studies on corruption in some Latin American countries have revealed a high level of corruption among others which has either brought about the outright impeachment or forced resignation of not less than about a dozen heads of government (Moises-Naim, 2005). The public outcry against the governments of Russia brought about the choice of Vladimir Putin as leader of government. Hence, it is disheartening that in spite of the public concern about the issue of corruption in many of these countries, the scourge persists even to the extent that many believe that society cannot do without it. John Ashcroft, a one-time United Nations Attorney General and a Signatory to the pact on corruption eradication expresses the mind of many by describing peoples' perception of bribery as "simply part of human nature", and "a necessary oil to lubricate the wheels of business or even promoted as a normal expense to be deducted from taxes at home." Aschroft's statement is seen as what is obtainable in Nigeria, a country where corruption prevails astronomically.

In Africa, the situation is pathologically inclined. Positions of public trust have been turned into an avenue for looting public property. Many past leaders have sold their countries into slavery having pillage and looted even loaned money meant for developmental projects. Funny enough, the embezzled looted money are sent back to mostly where they came from- into banking centres in Switzerland, United Kingdom among other western

countries to further boost the economic potentials of these countries at the very expense of the impoverished and poverty stricken people (Stevenson, 2003).

Nigeria and D.R. Congo were quoted as two nations in Africa which were hard-hit by the act of corruption, losing close to five billion dollars each in just a couple of years before the signing of the anti-corruption treaty worldwide (Authonio-Costa, 2003). This is the situation in many African countries especially the oil-rich states, where strong corrupt crooks otherwise known as mafia gangs operates, crippling governmental policies and laws aimed at combating it.

In Indonesia for example, Mohammed Suharto's three decades of administration cost his people a whopping 35 billion dollars. Of the 2 billion dollars granted to D.R. Congo during the over three decades of Mobutu Sese-seko's mal-administration, over fifty percent of the money ended up in his private accounts. In Kenya, an embarrassed Edward Clay, the British High Commissioner had to recommend the suspension of aid to the country as he considered it of no benefit to the wreched of the earth for whom the aid was meant. He put his reasons succinctly thus. "The officials were behaving so gluttonously at the aid, through that they are now vomiting on the shoes of donors" (Edward Clay, 2004).

It was equally reported that between 1995 and 2002, countries in sub-saharan Africa enjoyed over one hundred billion dollars ($114b) as aid yet they have very little or nothing to show for it. Based on the aforementioned, Oshea, (2004) advised that corrupt regimes should be excluded from the list of recipient countries saying:

> *'Our government should of course continue to assist the poor, but we must, for our own sake as much as theirs ensure we get the best value for our contribution (Oshea, 2004). This according to him, is to avoid what he called; a waste of tax payers money as well as save donors from such accusation of collusion in "criminal activities."*

Given the above, the problem arises as to how to achieve the millennium development goals of reducing at least by half the number of people living in total penury by the fast approaching years of 2015. This is because, in spite of the public outcry against corruption, many countries of the third world especially in sub-saharan Africa are perpetrating the act with riskless impunity and abandoned.

To achieve this objective, the United Nations Convention Against Corruption was signed in December, 2003. Many countries of the world have signed the treaty even though many have not fully complied with the rules. Others independent organizations have even formed coalition to fight corruption across the globe one of such organizations is the transparency international which has been publishing the corruption perception index in recent years.

Nigeria, which is our focus in this paper, was rated the second corrupt country in the world during the 2004 corruption perception index. Ever since, the country has maintained a top spot in the corruption perception index. This negative conferment of status has raised alarm on this, revealing the known secrets of corrupt officials. The government of former President Olusegun Obasanjo setup commissions to try and identity culprits. The Economic and Financial Crimes Commission (EFCC) and the Independent Corrupt Practices and other related offending commission (ICPC) was similarly set up with the aim of achieving the objective of minimizing and alleviating if not eradicating corruption in the country.

Several notable Nigerians including past leaders have been accused of corruption but it appears as if the more the allegations, the greater the increase in the corrupt practices of the average Nigerians especially of top government functionaries. One then begins to wonder whether corruption is not a native of Nigeria or a part of human nature.

Base on this, the issues that readily come to mind include:

1. Is corruption seen as an offence or a game in Nigeria?
2. What social class is more involve in corrupt practices in the country?
3. Can the various tribunals and anti-corruption commissions combat the scourge of corruption in Nigeria successfully?
4. Can the various anti-corruption campaigns bring about a positive attitudinal change especially among Nigeria's elites and leaders?
5. Are certain people immune from prosecution?
6. What are the likely implications to the country if corruption is left unabated?

AIMS OF THE STUDY

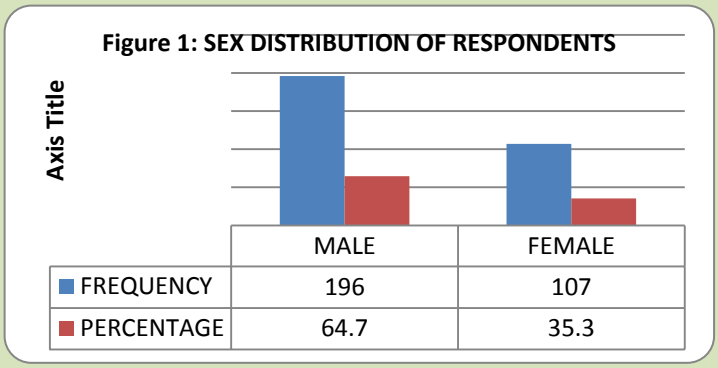
This study examines the behavioural consequences of the public agency and outcry on corruption against public office holders in Nigeria. The study also seeks other objective such as:

1. To highlights the incidences of corruption of public office holders in Nigeria.
2. Assess the efficacy of some of the anti-corruption agencies at combating corruption.
3. Discover the reasons for the seemingly intractable and perennial problem of corruption in Nigeria.
4. Identify certain reasons why government appears helpless in handling some sacred cows in the war against corruption in Nigeria.
5. Knowing the perception and attitude of people towards public office holders in Nigeria.

METHODOLOGY

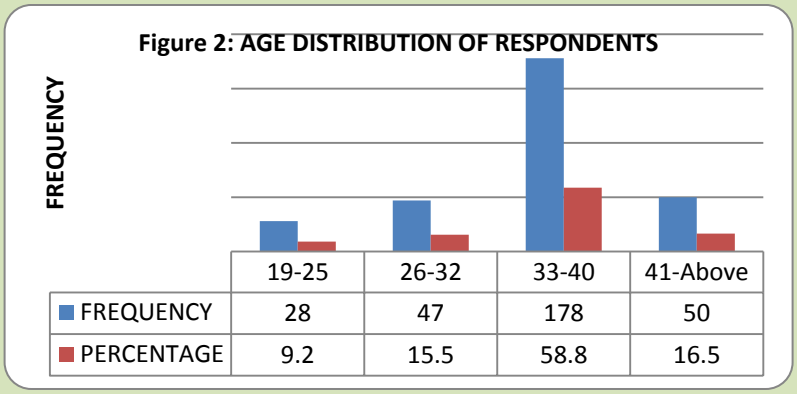
The research method used including questionnaire and interview methods. A total of 345 questionnaires were randomly administered to respondents in eleven major professions which are: civil services, farming, teaching, legal, business/trading, artisans, religion, banking, medical and private organizations and a total of 303 were retrieved. Questions were asked on a number of variables measuring the influence of status symbols on corruption and the perception of people towards public office holders. A total of 303 questionnaires were returned. This technique was however, complimented with secondary data sourced from books, journals, newspapers among other. Simple statistical analysis was employed in analyzing the primary data.

THE SOCIO-DEMOGRAPHIC CHARACTERISTICS OF RESPONDENTS



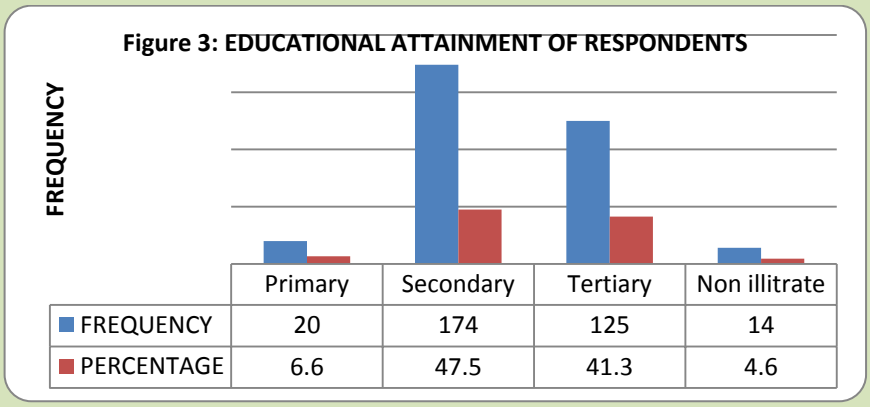
Source: Field work, 2012

Figure 1 shows that the male sex constitute 64.7 percent with a frequency of (196), while 35.3 percent constitutes the female with a frequency of (107) respondents. This is not unconnected with the fact that the men are mostly available since they are more in paid employment than the female sex who is mostly believed to be home keepers.



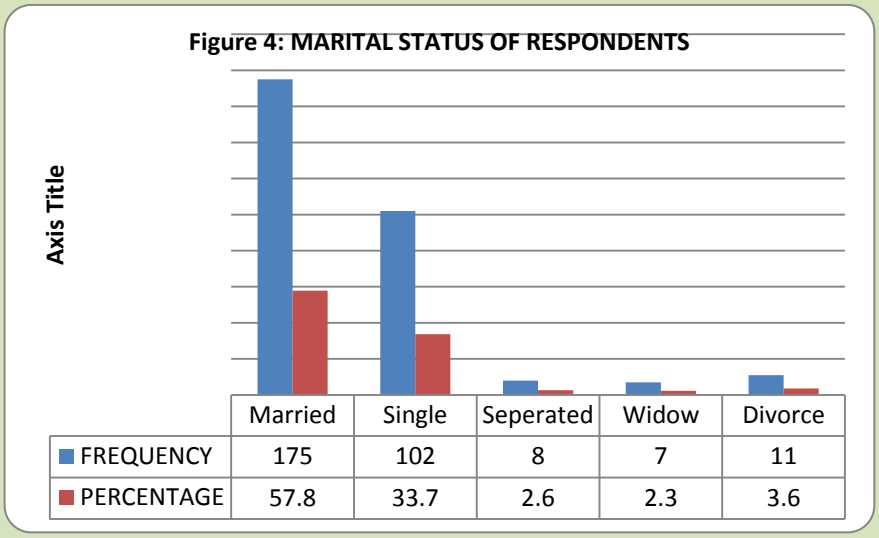
Source: Field survey, 2012

Figure 2 shows that most of the respondents are within the age bracket of 26-32 years which indicate that an overwhelming majority of them are in the economically active population.



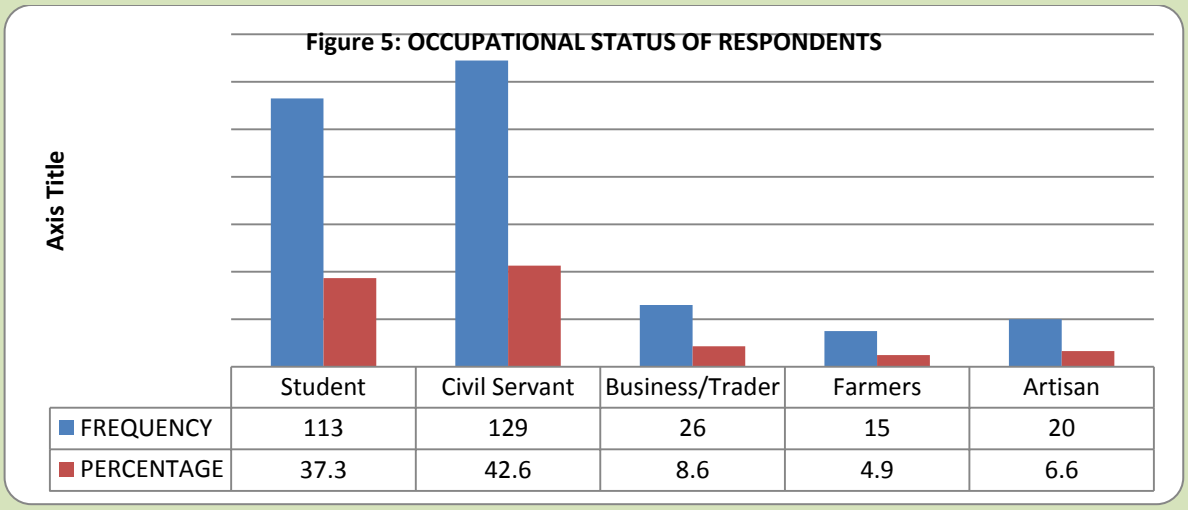
Source: Field survey, 2012

The findings in figure 3 indicate that the area where the research was conducted is literate. This is attested by the findings on literacy level where only a negligible proportion of the sampled population of 4.6 percent reported not having basic education, 6.6 percent had below secondary education, while 47.5 percent had secondary education with 41.3 percent with tertiary education as at the time of the research.



Source: Field work, 2012

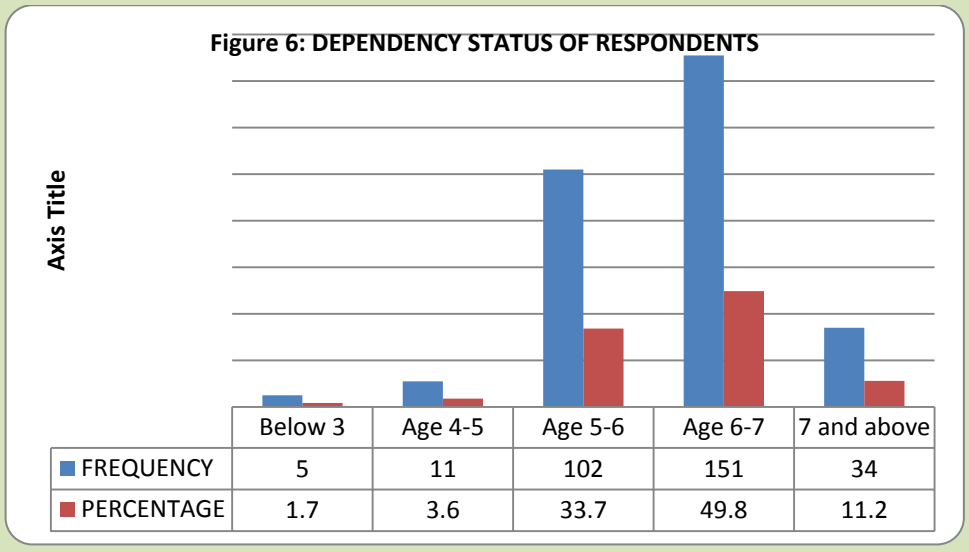
Figure 4 indicates that 57.8 percent with a frequency of (175) respondents are married, 33.7 percent are single, 2.6 percent are separated from their spouses, 2.3 percent widowed and 3.6 percent are divorced respectively. The inference from the information above shows that a large portion of the respondents were married as at the time of this research and as a result they equally have quite a good number of dependents. The desire to make ends meets usually compels or forces some people to engage in one form of corrupt activity with the intent of solving the needs of their various dependents.



	Student	Civil Servant	Business/Trader	Farmers	Artisan
FREQUENCY	113	129	26	15	20
PERCENTAGE	37.3	42.6	8.6	4.9	6.6

Source: Field work, 2012

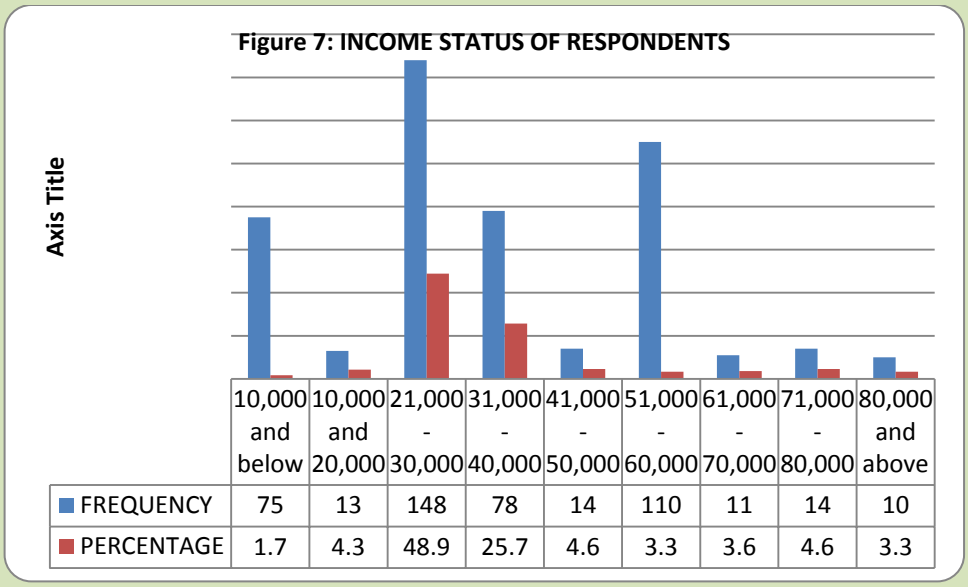
Information in figure 5 indicates that 42.6 percent are civil servants while those in farming, artisan and business has a representation of 4.9 percent, 6.6 percent and 8.6 percent respectively. This leaves the students population with 37.3 percent. The information reveals why a large number of the respondents are still single as shown in figure 4 above.



	Below 3	Age 4-5	Age 5-6	Age 6-7	7 and above
FREQUENCY	5	11	102	151	34
PERCENTAGE	1.7	3.6	33.7	49.8	11.2

Source: Field work, 2012

Findings in figure 6 shows those bearing the burden of dependents, 49.8 percent respondents reported having over six dependents while 33.7 percent had above five dependents, 11.2 has over seven dependents, 3.6 percent had over four dependents and 1.7 percent had below 3 percent indicating that they may have entered the matrimonial world only recently.



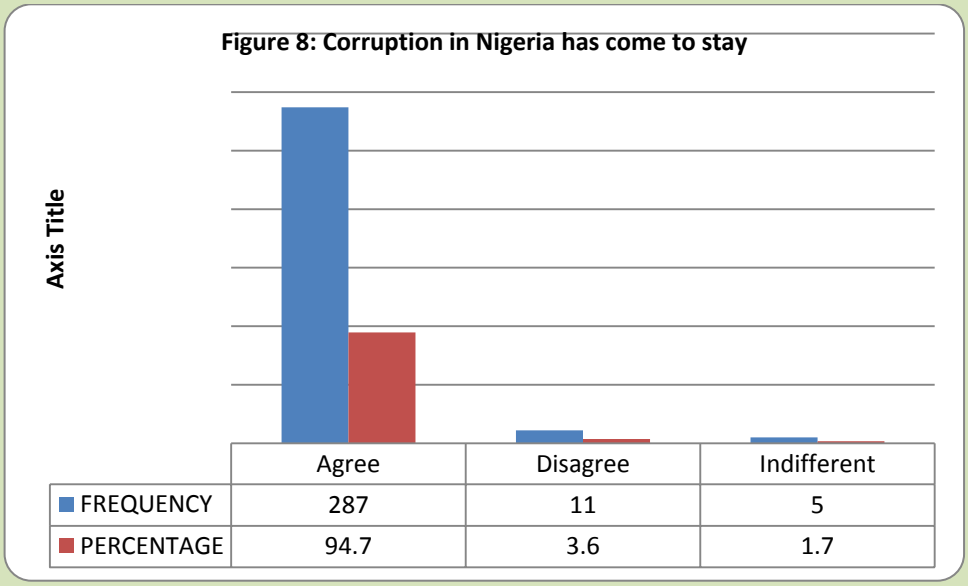
	10,000 and below	10,000 and 20,000	21,000 - 30,000	31,000 - 40,000	41,000 - 50,000	51,000 - 60,000	61,000 - 70,000	71,000 - 80,000	80,000 and above
FREQUENCY	75	13	148	78	14	110	11	14	10
PERCENTAGE	1.7	4.3	48.9	25.7	4.6	3.3	3.6	4.6	3.3

Source: Field survey, 2012

Responses on income shows from the figures that 48.9 percent earns just about twenty and thirty thousand naira per month which is hardly enough to feed an individual for about three weeks in an inflation stricken and ravage country like Nigeria.

An insignificant 4.6 percent earns above seventy thousand naira only. This no doubt corroborates some expressions linking corruption to poor living conditions of the people especially the low-income earners which may not be very correct as most acts of corruption are perpetrated by highly placed people and leaders of government businesses.

Questions were equally asked seeking information on peoples' perception of corruption in Nigeria. Such questions include their awareness of the scourge of corruption in the country and whether it can be dispersed with, the major perpetrators and the factors responsible for its prevalence. It also sought opinions on the efficacy of the various governmental anti-corruptions agencies set up to combat the crime of corruption in Nigeria.

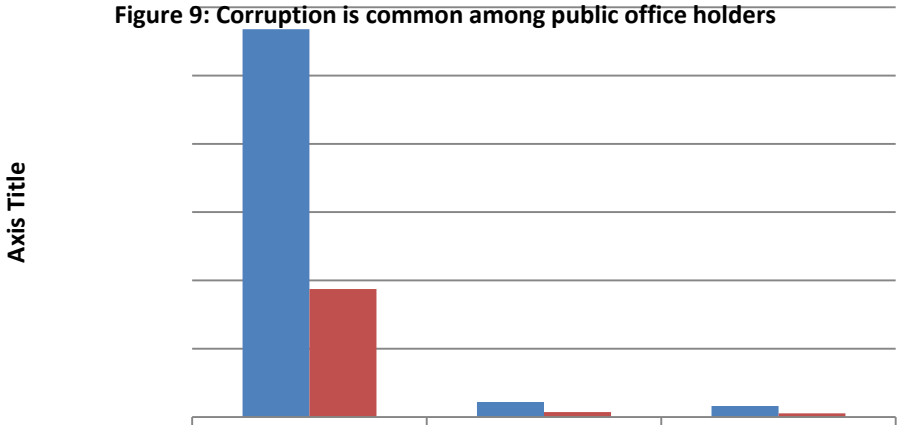


	Agree	Disagree	Indifferent
FREQUENCY	287	11	5
PERCENTAGE	94.7	3.6	1.7

Source: Field survey, 2012

Figure 8 reveals that a high percentage of respondents making 94.7 percent agreed that the scourge of corruption is endemic in Nigeria and has become part and parcel of human nature. This has been enunciated by Wada who noted that in Nigeria, life without corruption is a disease because corruption is the right thing to do in which only fools do not indulge. It is a country where honesty is a serious crime punishable by ridicule and exclusion from public limelight. Corruption is hence the way of life for the office holders.

Figure 9: Corruption is common among public office holders

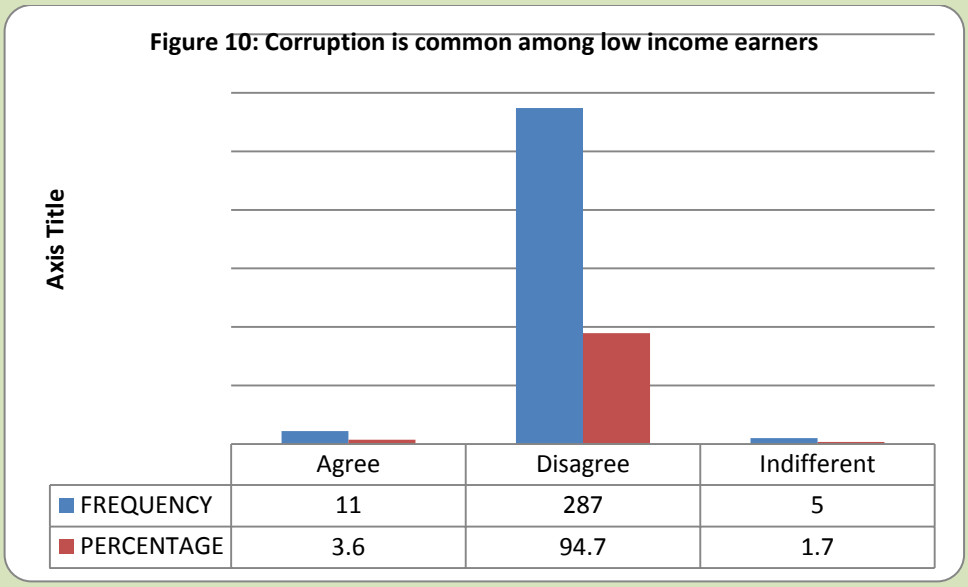


	Agree	Disagree	Indifferent
FREQUENCY	284	11	8
PERCENTAGE	93.7	3.6	2.6

Source: Field survey, 2012

Information in figure 9 indicates that major corrupt practices are perpetrated by public figures in government parastatals and ministries. An overwhelming majority affirmed this with 93.7 percent responses. An insignificant 3.6 percent disagreed that corruption was common among public office holders while 2.6 percent were indifferent. This is what has been termed institutional or official corruption in Nigeria, and has been corroborated with facts from a leading Nigeria magazines report on the oil industry and other national newspapers such as The Nation. According to this report, not less than 40 billion was lost to official corruption in the year 2001 only. Over 67, 798, 490 barrels of crude oil were lost to official corruption in 2006 by the following years, the figures increased to 294, 549, 432 barrels and skyrocketed to 115, 469, 490 barrels just in the first three quarters of the year 2006, Tell magazine (2006).

And more recently, it was revealed in The Nation's newspaper how the federal government of Nigeria dull out 5.6 billion naira to Ex-Niger Delta Militants such as Asari, Ateke, Tompolo among others for securing NNPC oil pipelines and by implication rendering the services of the Police and Navy ineffective (Nation, August 23, 2012). This is nothing but official corruption.



Source: Field survey, 2012

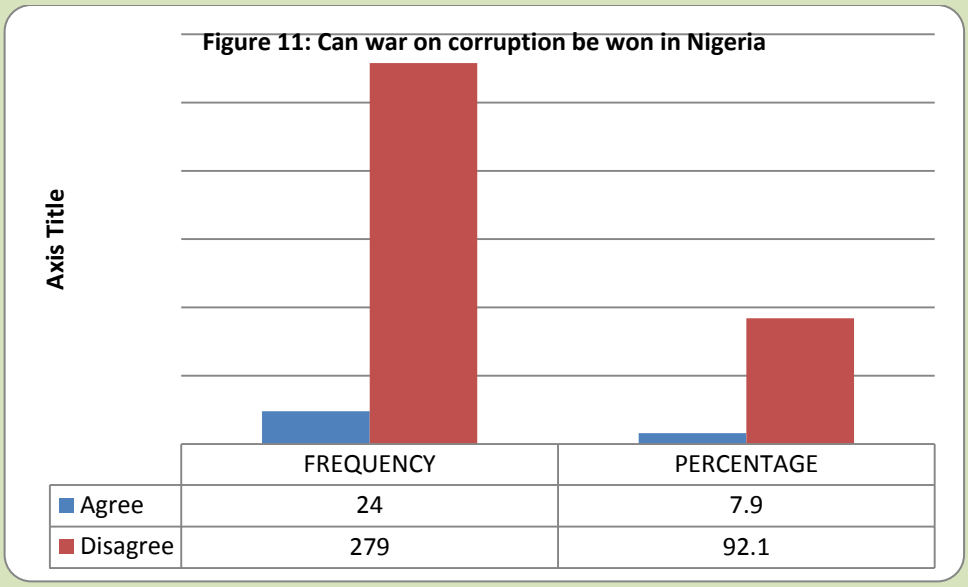
Figure 10 shows a vociferous rejection on response to the question of whether is more pronounced among low income earners, 88.8 percent of the respondents were of the opinion that corruption at this level are mere crumbs from the rich man's table. Real corruption which the common man hardly observes is perpetrated by the rich and the top echelon of the Nigerian society. This was supported by available evidences linking top notches in government to mass corruption in Nigeria.

Several state governors in Nigeria have been accused of corruptly enriching themselves at the expenses of the people whose resources they are supposed to hold in public trust. Many of them could not be dealt with because of the so called immunity that protect or cover them.

The recent scandal which rocked the lower house of representatives is another case in point. The so-called advocate of integrity member; honourable Farouk Lawan and Femi Otedola the business tycoon are by all parameters of judgment not in the low-income class, neither could it be said, using any sociological binocular that all those involved in the $620,000 bribing scandal, which includes the members of the ad hoc committee on fuel subsidy can be said to be poor.

The trend in the act of corruption increases as the position see their privilege position as an opportunity to loot the nations treasury, for example the else while director general of the Nigeria stock exchange – Onyiuke Okereke was alleged to had blew ₦186m on Rolex watches, ₦37m on yacht, sharing of surplus by the council members amounting to a whooping ₦ 1.7b and ₦ 1.3 billion was spent on business travels (Nation's cover page, May 8, 2012). Public figures loot the national treasury with impunity because public office is seen as the only place where one could easily amass wealth without much sweat and since this position is only for a while, it is expected that such a status holder takes care of himself for the rest of his life and that of his/her families. Hence, public office is seen as a way of getting rid of one's poverty.

Similarly, the society encourages corruption by showering and decorating laurels and chieftaincy titles to leaders during their stay in the corridors of power and influence.



Source: Field survey, 2012

Information in figure 11 shows affirmative 92.1 percent responses that the fight against corruption in Nigeria cannot be won. An insignificant 7.9 percent agreed that the fight against corruption in Nigeria can be won. Some of the reasons given by the respondents foe their submission that corruption war cannot be fought and won include governments seemingly lack of the necessary apparatus to fight it.

This is because corruption has eaten deep into the fabric of both the leaders and the governed. Another reason why the fight against corruption cannot be won is because crime is also perpetrated by those who are the crusaders of anti-corruption war in the country. Thus some individuals are seen as above the law and who cannot be touched. This has affected the anti-corruption war a great deal in the country.

Even the various anti-corruption agencies set up would not yield the desires result, because the belief is that only those without any connections would be cornered by the wretched hand of the law while the untouchable will go scope free from the wrath of the law.

From the foregoing, corruption has taken many shapes and shades in Nigeria. Under one military regime it was institutionalized in the name of "Settlement", under another it was internationalized and the Central Bank of Nigeria was nearly transferred to Switzerland. Under the present political dispensation, one may refer to as the "Democratization of Corruption." This is because currently, the pervasiveness of corruption is so endemic that there is hardly any institution that is immune to it; the Governmental Bureaucracy, the Military, the Educational Sector, the Private Business Sector, the Media, NGOS, Professional Associations, the Religious Organizations, Traditional Rulership and a host of others.

The situation is such that many Nigerians now believe that they can hardly obtain something without greasing some palms, while national unity has continued to be elusive in Nigeria, two factors appear to provide symptomatic unity among Nigerians the game of football and corruption. Nigerians irrespective of ethnic, religious and political differences are usually united whenever the national football team- the Super Eagles are playing and 'winning' against another country's team. In like manner, Nigerians from different regional, ethnic and religious backgrounds easily unite and become comrades in lootocracy and other forms of corruption. In the involvement in corruption, no section of the country is marginalized.

The argument is that corruption of whatsoever kind and shape constitutes a big clog in the will of the progress of any country. The pillage of national resources through various acts of corruption is worse than armed robbery. In both the magnitude and impact "Pen-robbery' is often injurious to society than armed robbery. In this sense, corruption can thus be conceived as an anti-thesis to development.

Corruption stalls and even reverses the process of development. On the other hand, attainment would help to remove some grounds where corruption is fertilized and made inevitable. Unlike the Marxian schema where the combination of Thesis and Anti-thesis produces a Synthesis, which represents the progress of a society, the combination of corruption and development produces an epitome of under development and retrogression which are manifested in mass abject poverty, illiteracy, hunger, diseases, high infant and child mortality rate etc. It is in

the light of this reality that this paper contends that although development of whatever nature may not totally eradicate corruption, no meaningful progress can be attained with corruption.

The Political Economy of Corruption: Some Conclusions and Recommendations

The nature of corruption in any society is invariably related to its political economy. The political economy perspective focuses on the social relations that evolve between parties in the process of production, distribution, exchange and consumption of material benefits. The 19th century Britain at the throes of industrialization experienced wide spread corruption as the economy was in transition from an agrarian economy to an industrial one, following the industrial revolution. Hence, the evolutionary view that society's often experienced corruption at the early stages of development (Leys, 1965; Igbo, 1992).

In the traditional pre-colonial agricultural societies, corruption practices were associated with traditional rulers in the administration and adjudication of land (Otite, 1983; Odekinle 1983), because land was central to the economy. In the colonial period when money economy became the prominent means of exchange, corruption was associated with the demand and receipt of cash gifts and extortion of money from clients by civil servants.

Several commission of inquiry which probed the conduct of public officers in the pre-independence and post-independence periods established this fact. Among these were the foster Sutton tribunal of inquiry into the official conduct of employees in the eastern region (1957), and the coker commission of inquiry into statutory corporations in western region (Odekunle, 1983). Corruption was therefore, a major issue in the nationwide broadcast of 1966 by Major Nzeogwu, the leader of the first military coup in Nigeria.

Onoge's pointed to the class content when he viewed primary corruption as:

> *The class misappropriation of surplus value created by the labouring majority in exploring social systems… Even when the systems are functioning to ideal technocratic specifications, and with personnel who do not "confuse" public role with the private.*

The implication is that primary corruption can take place even when the functional pre-requisites are in reasonable operation. Once primary corruption occurs, it however, triggers off a snowball effect in the form of secondary corruption among the citizenry such as nepotism, bribery which if unchecked can culminate into crime. Hence, in some advanced societies with functional social systems where primary corruption has occurred, such functional pre-requisites as integration and latency are highly mobilized to control, but not to eradicate corruption.

The case of Nigeria is a double tragedy. To start with, capitalism foisted on Nigeria by the colonial masters by its nature promotes primary corruption through the socio-economic exploitation of the labouring majority by the property owners who often acquire the status of the privileged ruling class. Their combination of economic and political power enable them to engage in the misappropriation of public funds which then fuels various forms of illegal acts in the form of secondary corruption. Corruption at the lower level is basically a response to this and survival pressures.

Second, the nature of fluid social structure that emerged in the neo-colonial period which Ekeh (1983) referred to as "Emergent structure" has contributed immensely in the mal-functioning of the system's prerequisites especially those of integration and latency. Ekeh consistently argues that the primordial (pre-colonial) social structure has continued to prevail against the civic (organization) construction in the emergent social structure, thereby distorting the blueprints and creating value conflicts and system dissonance (1975; 1983; 1992).

Hence, organizational corruption such as nepotism is viewed by the typical African as an obligation to his primordial public – his kinsmen. A corrupt bureaucratic official is similarly defended by his primordial public – as a matter of obligation. It is in this light that one may justify Etzioni's (1964) remarks that officials in developing countries lack the psychological imperatives of an organizational man.

The inference here is that corruption in Nigeria from time immemorial has always benefited the elites while the masses have been at the receiving end. This by implication has led to the increase of all sorts of social vices in the society. This is in line with the work of Merton (1949) on anomie and that of Cloward (1959) which showed clearly that when socially accepted means of obtaining culturally defined goals are differentially available to persons of different classes or categories in society, this will encourage criminal acts on the parts of the deprived and anomie will soar logically. This is particularly the case if the latter are socially emphasizes money on almost every ramifications, however legitimate access to it is blocked by social injustices exhibited by the ruling classes and supported with the sheer force of coercion.

This paper recommends that any country committed to its development no doubt should get rid of corruption and tackled it with a religious zeal and passion. The war on corruption in Nigeria should be seen as an endless one until the scourge is totally removed from our body politics. It is only then that Nigeria can occupy an enviable position in the committee of nations.

Hence, it is logical for the researcher to therefore conclude that peace and harmony will always elude any country in which corruption has become the order of the day and where the masses have little or no access to justice and a proper means of livelihood.

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CYBERSPACE AND THE SOCIAL ORGANIZATION OF ELECTRONIC CRIMES IN IBADAN, NIGERIA

OMOBOWALE A.O. & ADEGOKE P.D.

The term 'Cyberspace' is derived (from Greek Κυβερνήτης [kybernētēs] meaning "steersman", "governor", "pilot", or "rudder") and it is the global domain of electromagnetics as accessed and exploited through electronic technology and the modulation of electromagnetic energy to achieve a wide range of communication and control system capabilities. Cyberspace connotes a virtual realm represented by the interconnectivity of computer networks covering a large spectrum of digital media (The American Heritage, 2000). The term cyberspace was first coined in the 1984 science fiction work of William Gibson *(*1984) aptly entitled *Neuromancer*. A portion of *Neuromancer* often cited reads as follows:

> *"Cyberspace. A consensual hallucination experienced daily by billions of legitimate operators, in every nation, by children being taught mathematical concepts... A graphic representation of data abstracted from the banks of every computer in the human system. Unthinkable complexity. Lines of light ranged in the nonspace of the mind, clusters and constellations of data. Like city lights, receding" (William, 2004).*

The description of cyberspace as geographical expressions and locations has led to the confinement of its constituent objects to physical limitation of a virtual reality. The internet is used most times by scholars and commoners in spatial terms. Lemley, Mark 2003 posited that the idea that the Internet is literally a place in which people travel is not only wrong but faintly ludicrous. No one is "in" cyberspace. The Internet is merely a simple computer protocol, a piece of code that permits computer users to transmit data between their computers using existing communications networks. Early commentators conceived of a "cyberspace" as a monolithic cyber reality, "everywhere yet nowhere, as free-floating as a cloud" (Economist, 2001: 9).

> *As Agre (1999) notes with reference to Necromancers, "Gibson famously defined cyberspace as a space apart from the corporeal world-a hallucination. But the Internet is not growing apart from the world, but to the contrary is increasingly embedded in it."*

Cyberspace and its technology - Information technology now influences almost every aspect of life and has become the backbone for commerce, businesses, finance, governments, health care, and education (Garfinkel & Spafford, 1996). Cyberspace has motivated computer-mediated communication (CMC) which has redefined communication from the real to the abstract. It has also transmigrated communication from the analogue to digital, as well as from synchronous chat to asynchronous chat, from offline to online, from the physical to the digital. Some internet technologists are already pushing for a hybrid which is belief to support the merger between the virtual and the real which is a merger of the internet non-physical world to the real material world. It is the pivotal aim of this research to examine the relationship between cyberspace and the social organizations of electronic crimes; to identify the social networks that exist in virtual reality as encapsulated by cyberspace.

The cyberspace includes some varieties of media which are wholly encapsulated in the broad concept of the virtual world – e-commerce, digital certificates, cyber cafes, dynamic websites, internet banking, mobile system of satellite communication, global positioning system, electronic messaging, email, and other media are features symbolizing the cyber world. The use of the cyberspace as a medium of communication informed the development of cybercrimes as criminal activities require a medium to be committed. Cybercrime requires some spatial location hence, cybercrimes too require the internet and by extension - cyberspace. Crime is as old as mankind and the nature of crime takes diverse shapes across civilizations. The emergence of new technologies always comes with baggage of new problems and new challenges.

The proliferation and the affordability of digital devices such as the personal computers have transformed the way we socialize and do business. Where there are organized societies there are organized crimes; as the exploitation of man by man is age-long and deep-seated in our evolutionary experience. The term cybercrime describes crimes committed in cyberspace, a virtual reality made possible by the internet. The prevalence of cybercrimes and the recent listing of a Nigerian on the 2010 FBI's List of Most Wanted Cybercrime offenders most wanted internet criminals; show that Nigeria is not immune to the criminal activities of cyberspace. Cybercrime involves the use of virtual digital technologies and most often it is highly organized and the social organization of the crime makes it difficult for Nigeria law enforcement agencies to fight.

The advancements made possible by cyberspace led to infringement and misuse of privacy particularly by social networking websites such as Facebook, MySpace and Twitter, some scholars have derided the anonymity of

cyberspace which they claim can obscure the sources of tortuous misconduct, criminality, in civility, surveillance, and threats to public health and safety (Anita, 2000). The extent of the use of cyberspace to promote criminal tendencies is underscored by a recent case involving Yahoo! Inc. and French activists who demand the removal of Nazi items from auction sites as well as restricted access to neo-Nazis sites. The effect of posting dubious contents on the internet has been researched by scholars like Marc Le Menestrel, Mark Hunter, Henri-Claude de Bettignies as leading to great legal litigations (Marc Le Menestrel et al., 2002).

The nature of cybercrime is not as different in Nigeria as it is in other countries described as developed. The explosion in the *"yahoo-yahoo"* phenomenon in Nigeria is easily attributable to the coming of the communications age championed by the advent of the GSM (Global System of Mobile Communication) revolution at the beginning of the last decade.

Cybercrimes are socially organized and they involve not only the criminals and the victims but some other network of accomplices which include, elite programmers, bankers, web developers, software engineers, the law enforcement personnel, Internet Service Providers, Web hosting Companies, E-Commerce merchants, billing companies, ATM card producers and other players in the internet industry. Examples of cybercrimes include: cyber stalking: online stalking and other cyber-sex offending, including sending unwanted pictures or text of a sexual nature, promoting sex tourism, or using the internet to facilitate human trafficking for sexual or other purposes, online fraud including phishing, spoofing, spamming, which tends to deceive people online for financial gain (e.g. credit card fraud and identity theft); information warfare, phishing scams. All these terms are examples of computer related crimes which are prevalent in Nigeria and other emerging high powered internet using nation.

This study sought to build the gap in knowledge about social relationships among cybercrime criminals and to pursue a rigorous on the ground analysis of the nature of cyberspace and its relationship with cyber criminality. It is also important to note that Ibadan as a metropolis is significant to this study because of its pivotal role as the political headquarter of south western Nigeria and because of its geographical size and population density. The research employs a qualitative method of data collection and data analyzes. Qualitative data were generated through key informant interviews (KIIs), focus group discussions (FGDs) and in-depth interviews (IDIs) in Ibadan. Ibadan was chosen for this study because it is one of the cities with high internet accessibility in Nigeria; the population of cybercrime offenders is notable thereby enhancing the study.

The study population comprised adults of 18years and above. The bulk of the population is made up of youths of tertiary institution age. The places of study are in Ibadan area of Oyo State, Nigeria. The study focused on Agbowo, Akobo and Sango-Ibadan Polytechnic Road. The choice of the study community was largely informed by the high population of youth and the presence of institutions of higher learning in the study area. Cybercrimes in Ibadan Nigeria are perpetuated by literate youths with passable knowledge of computer usage.

The data used for this study were collected through 30 IDIs (ten per community), 18 KIIs were conducted in all (6 in each community); they include bank official, security agent, and café engineer. The Focus Group Discussion was conducted with a peer group of 6-10 members. The FGDs took advantage of group interaction to produce data and insights (Ibrahim, F.M., 2010). Hence, 5 FGDs were conducted in each community. The first set of FGD was conducted among the younger age bracket of 18-24 years and the second set of FGD was conducted among the older age group of 25 and above, the third FGD was done online and it captures the age range between 18 and above. Fifteen sessions of FGD were conducted in all. Because of the sensitive nature of the subject, an online Focus Group method was adopted to guarantee anonymity in cases where participants in the Focus Group Discussion requested for online rather than physical FGDs. The fieldwork was conducted from December 2010 to May 2011. The interviews were conducted with the aid of interview guide which is semi-structure in format and the use of audio recorder which was subsequently transcribed for analysis. A real time chat engine was also designed and implemented for the online focus group discussion. Where participants indicate, Skype and Yahoo Instant Messaging systems were used to collect data.

In conformity with ethical standards in research involving human subjects, this study complied with principles set to protect the dignity and the privacy of all respondents and participatory individuals who in the course of this research had to provide personal information and operational details. Subjects were duly informed and briefed about the significance of the study and they were made to understand that study was for academic purposes only and not prosecutor. The identity of all respondents and participants in this research work are kept strictly confidential.

The Social Organization of Cyber-Criminality

Social relationships among humans are structured into various categories; these divisions help in the smooth operations of daily exchanges which could be economic, political, religious or cultural. The research discovered that a highly mobile and structured arrangement exists among Cyber-criminals. There is obvious division of

labour in Cyber-criminal acts as there are in the legitimate professions. The division of labour is expressed among the respondents suggest some variation in the operation cybercrime offenders in Ibadan. These categories include: credit card frauds, stolen identities, phishing, scamming etc.

Another respondent captured the categories and departments involved in cybercrimes to reflect the supernatural as supernaturalism is deep seated in the consciousness of some of the respondents. Believes in charms and manipulative concoctions to influence the decisions of the victims is aptly captured in the response given by this respondent:

> *It is further observed that the deep seated belief in the supernatural necessitated the differentiation of cybercrimes into two broad categories, the physical involving use of native intelligence and "street psychology" and the spiritual dimension whereby the belief in spirits and rituals as media for influencing the decisions of the victims to be favourably disposed to the whims of the Cyber-criminals.*
>
> *Yahoo business [cybercrimes] involve the use of physical and spiritual means as some people visits babalawos [spiritualists], aladuras [prayer marauders], prophets, alfas [muslim clerics] to perform some rituals for them to be able to control their clients [victims of cybercrimes] [victims of cybercrimes]. Others use common sense which is physical to control their clients [victims of cybercrimes].*
>
> (IDI/ Cyber-criminal in Sango-Ibadan Polytechnic Road/ January 15 2011)

The array of professionals and skilled persons involved in the conduct of the trade of cybercrimes is intimidating as there are educated but unemployed or under-employed professionals involved in cybercrimes. It is important to note that cyber-criminals permeate different structure of society in Ibadan as they have perfected ways of enhancing their acts. The matter of leadership in cybercrime social network and relations is captured in the course of the research as the research probed into the leadership role and expediency in the trade of cybercrime. The leadership arrangements in the social organizations of cyber and e-crimes are expressed in the opinion of some of the interviewee in the course of the research. These leaders are highly respected and the criminals rely on them for supports and protection from law enforcement agents. The leaders are mostly drawn among successful Cyber-criminals who have experience in the acts and whose wealth is derived from the trade.

This research was able to identify the various categories of cybercrimes in Ibadan; the research also revealed the different specialization in the e-crimes business as it subsists in the areas studied. The identified categories include cheques cashing, online dating, lottery scam, fake job offers, spoofing [a spoofing attack is a situation in which one person or program successfully masquerades as another by falsifying data and thereby gaining an illegitimate advantage], malware [malware, short for *malicious software*, (sometimes referred to as pestware) is a software designed to secretly access a computer system without the owner's informed consent], spamming [e-mail spam, also known as junk e-mail or unsolicited bulk e-mail (UBE), is a subset of spam that involves nearly identical messages sent to numerous recipients by e-mail], phishing [using a fake website to masquerade as the original version with the intent to steal private authentication information from unsuspecting internet users].

This study also established that there are people who are ascribed some leadership roles as those who denied leadership in the social organization of cybercrimes agreed that there are people who give advice and whose connections can be annexed for smooth operations. Every social organizations display some level of leadership and followership for the continual sustenance of such groups. From this research, it is confirmed that cybercrimes need people with experience and influence to provide some sort of support for the continued existence of the trade; it is also necessary to note that cybercrimes like every other criminal endeavours is organized as there are interrelationship between new-comers and the old horse. The continual interference on the operations of the Cyber-criminals and the incessant raid of cybercafés and bases of the Cyber-criminals by the law enforcement agencies which usually result into arrests and incarceration of the Cyber-criminals made it necessary to evolve a system to curtail the influence of the law by creating loop holes or compromising the law officers by bribery and mouth watery offers.

The Recruitment of Cyber-Criminals

Recruitment into cybercrime is not unlike every other conventional means of recruiting workforce into legitimate trades; it however differs in approach. Unlike the conventional societal-sanctioned recruitment exercises, recruitment into cyber-criminal businesses requires utmost caution from both the new entrants and the trainer because of the illegality of the acts. While some of the respondents interviewed agreed that the leaders provided some form of master-servant mode of leadership others denied the existence of autocratic, authoritarian leadership.

New registers were introduced with the persistent reference to the leaders as "Chairmen", this is a term used more often to describe the leaders of the existing gangs of cyber-criminals existing in the areas under study.

The recruitment of members into cyber-criminality is a crucial research objective of this study and as such much effort was made to probe into the nature of recruitment in relations to the social organization of e-crimes. Some of the respondents interviewed agreed that there are some form of recruitment and training involved in cybercrime. A case in point is the response given by one of the respondent below:

> *People join the business just as they take up vocational jobs. Somebody must introduce them. Someone introduced me into the business, we were friends from childhood. He is my master in the business now.*
>
> (IDI/ Male/ Cyber-criminal in Akobo/ January 8, 2011)

This respondent recognized a particular leader-figure as patron who introduced him to the business of cybercrime. It is common to find a master-follower relationship in the recruitment of cybercrime as revealed in the response given by this interviewee in an Online Focus Group Discussion:

> *Members are usually recruited through the help of somebody who is successful in the business. These "chairmen" help promote the young yahoo boys [cyber-criminals] in the business. They provide some support like teaching the yahoo boys [cyber-criminals] how to compose scam letters, search for "magas" [victims of cybercrimes] online and other process of yahoo business.*
>
> (Online FGD/ Male/ Cyber-criminal/ January 22, 2011)

In the interview above, it is important to note that most of the sponsors of the new recruits have some pre-established relationships with the new entrants; they are either family members or known friends. Some form of previous relations is noted as some level of trusts must be confirmed before full disclosure can be shown in the recruitment of members into Cyber-criminal acts. In cases where recruits have no previous relationships with the leader; then chance meeting is another avenue for recruitment as another respondent disclosed:

> *In my own case, I met the person who introduced me into the business at a cybercafé; I saw him buying things online and I told him I am interested in the business of buying stuffs online and he agreed to teach me. That was how I got into the business.*
>
> (IDI/ Male/ Cyber-criminal in Sango-Ibadan Polytechnic Road/ January 22, 2011)

It is not uncommon to meet couples who are into the business of e-crimes, in an online Focus Group Discussion session conducted, a respondent disclosed thus:

> *My boyfriend and I agreed that we would go into the business and we went to meet somebody who introduced us into the business. The understanding was that both of us would work together in the business. We have being in the business since that day.*
>
> (Online FGD/ Female/ Cyber-criminal / January 13, 2011)

The mode of entry into cybercrime is predicated on the intellectual disposition of the enquirer as disclosed by another respondent. The new recruits may not be formally educated as informal skills could be a useful tool in the trade of cybercrime as there are people unschooled doing well in the business.

Cybercrime in the areas under study include training such as technical skills like packet sniffing, spoofing, phishing, spamming to evasive techniques to deceive law enforcement officials. Even the petty crime of lock picking requires a certain level of training and it is only reasonable to assume that computer aided crimes must require some form of training or the other.

The period of training ranges from one individual to another; the new entrants passed through some period of apprenticeship which enable them to learn by observation and by practicing; tutorship is provided by some accomplished Cyber-criminals who are willing to share their knowledge with trusted recruits. The training could take months or years depending on the capability of the new entrants, the educational qualification of the recruits is an added advantage.

Recruitment into cybercrime is not limited to the secondary school drop-outs or to the semi-illiterates, it also include the graduates and some unemployed skilled persons who have to result to cyber-criminal behaviours to escape poverty and to gain some level of social acceptance in the society as they have to innovate new ways of achieving the societal benchmark for happiness and fulfilment which is measured by the accumulation of wealth. According to Merton's theory of anomie, Merton perceives a "strain toward anomie" in the relative lack of cultural emphasis on institutional norms—the established rules of the game—that regulate the legitimate means for obtaining success in American society.

Secondly he recognizes structural blockages that limit access to legitimate means for many members of American society also contribute to its anomic tendencies. Under such conditions, behaviour tends to be governed solely by considerations of expediency or effectiveness in obtaining the goal rather than by a concern with whether or not the behaviour conforms to institutional norms, this would lead to some innovation in the methods of acquiring such success (Merton, 1957). The same could be said of the educated professionals who because of the impediments joblessness placed on them in the actualizing their dream of success by wealth accumulation resulted to the innovative way of cyber-criminal behaviours as a route to success.

The Creation and Sustenance of Cyber-Criminal Networks

This study investigated the social networks which existed in cybercrimes in Ibadan and how these networks are maintained. A sort of social web is forged for the preservation of the network of cybercrimes across the city and the study showed the immense network that permeate the entire electronic criminal spectrum of the Ibadan metropolis. The network of cyber-criminals extend to all the various categories of people, agencies to include professions whose original object is to curtail the advance of the business of cybercrime.

This study reveals that cybercrime networks include government officials like the police, customs, officers and men of the Economic and Financial Crimes Commission (EFCC), post office officials, bankers, accountants, computer experts, hackers, prophets, pastors, muslim clerics, spiritualists, graphic artists, linguists, etc. the network is created and sustained by people who benefits from cybercrimes. They operate as a network with strong bonds and they often display some fraternal loyalty which keeps their criminal relationships strong.

The cyber-criminals depend on each other for needed skills in the execution of their acts as no man is believed to be an island and knowledge exchange helps promote the sustenance of the business. The cyber-criminal with only the rudimentary skill of subtle persuasion gets hold of a potential victim and made him/her believe that there is an oil refinery in the cyber-criminal's village at Oloibiri; this fraudster who probable is a high school leaver needs someone to write a business proposal that will convince the western more literate victim. He gets the service of an educated professional who offer to draft some fake documentation for a fee; the victim is made to pay some advance fee to secure the oil deal and the money is wired via the Western Union Money Transfer with some test questions and control number issued.

The cyber-criminal heads to the bank where a known cashier at the Western Union desk helps him to process the money with the aid of fake documentation. The whole process involves different people with different profession and skills all forming a strong cybercrime network. This hypothetical case depicts the cyber-criminal network existing in the areas under study and it shows the intertwined relationship existing among the cyber-criminals. The existence of cybercrime network is emphasized by some of the respondents during the cause of this research.

A respondent who was interviewed explained thus in his own words:

> *We have networks of yahoo people who are into buying of laptops on the internet some buy phones, others are involved in the scam of selling of houses of fake oil wells to greedy magas [victims of cybercrimes], these yahoo boys [cyber-criminals] form cliques based on their areas of specializations*.
>
> (FGD/Male/Cyber-criminal, Akobo / January 18, 2011)

In the same way the spider web form a powerful network of threads so also the network of cyber-criminal groups bond together to promote the trade. People from different background and professions come together in the spirit of brotherhood to promote a criminal act which they view as trade – cybercrime exists and subsists as a network of people with different skills and different mental capabilities all working together for the sole aim of making money. The unity of purpose and the seemingly brotherhood which exist among the Cyber-criminal made for a proper network of people with similar ideology and goal. This position is opined in the words of an interviewee in the cause of this research:

> *We have networks of people with similar ideas in the success of our yahoo business. We have different categories of people in the network all doing different things, specializing in one area or the other. Some are into carding [credit card frauds], some into online pornography by selling nude and sexually explicit pictures to foreign clients, others are into advanced fee fraud. Our network helps to promote our work.*
>
> (FGD/Cyber-criminal, Agbowo / January 13, 2011)

The maintenance and sustenance of the Cyber-criminal network is based on some agreed characteristics which the composite unit [individual cyber-criminal] must possess for the survival of the pack [the whole group]. The

research revealed that the Cyber-criminal network is sustained by trust and familiarity because no experienced criminal would bond with strangers in the execution of cyber-criminal operations. A respondent expressed his opinion on the sustenance of the cybercrime network thus;

> *The network is promoted by brotherliness among us, we are one in the same game and business; therefore we love and work with each other. No yahoo boy will expose another yahoo boy to the police. We do not betray one another because we depend on one another. That is the reason why we share our money with another.*
>
> (Online FGD/ Cyber-criminal in Sango-Ibadan Polytechnic Road/ January 15 2011)

This study also reveals that there exists interrelationship across boundary within Ibadan and that members from one cybercrime conclave could relate with others from other places sharing benefits and responsibilities as the case may be. They also share needed expertise among the networks as a local area could have need for a hacker present in another area, all they need do is to go across geographical divides to acquire the services of the person who possesses such skills. Philip Williams argued that in some cases the network is held together by ties of family, kinship, clan loyalties, or common ethnicity; in others the trust within the network, such as it is, comes from knowledge of and experience with other participants. Whether it is a tight directed network or a loose transactional network, however, the network form provides the flexibility, agility, and adaptability that are essential for operating in the licit or illicit global market-place (John Baylis; James J. Wirtz et al., 2007).

Methods Used by Cyber-Criminals

This study investigated the prevailing methods used in cyber-criminal activities in the study areas. According to Kshetri (2009): a cybercrime is defined as a criminal activity in which computers or computer networks are the principal means of committing an offense or violating laws, rules, or regulations. Examples and methods of cybercrimes include denial-of-service attacks, cyber-theft, cyber-trespass, cyber-obscenity, critical infrastructure attacks, online fraud, online money laundering, criminal uses of Internet communications, ID fraud, use of computers to further traditional crimes, and cyber-extortions (Kshetri, 2006). Some scholars however have restricted the definition of cybercrime to only "an unlawful activity committed by a private individual in cyberspace" (Rho, 2007).

The methods used are both technical and psychological; the technical methods involved the use of computer hardwares and softwares to manipulate clients and to steal important information from clients while the psychological skills is the most important as it involves the manipulation of the victims emotion and it is the most effective methods in cybercriminal acts.

There are different methods used by Cyber-criminals in Ibadan in the cause of their criminal acts. This study investigated the various methods used by cyber-criminals in Ibadan. A respondent states thus:

> *The methods involved in yahoo yahoo [cybercrimes] business in Ibadan are many; we have people who into credit cards, some deal in dating scams, some are hackers who hack peoples' email to get their bank details, some are into cheques fraud, the list is many.*
>
> (IDI/Cyber-criminal, Akobo / January 18, 2011)

The methods used by the cyber-criminals could be divided into two; the technical and the social or psychological. The technical include but not limited to the following:

Spamming: is the use of electronic messaging systems (including most broadcast media, digital delivery systems) to send unsolicited bulk messages indiscriminately. While the most widely recognized form of spam is e-mail spam, the term is applied to similar abuses in other media: instant messaging spam, online classified ads spam, mobile phone messaging spam, social networking spam. People who create electronic spam are called spammers. The act of sending spam messages is called spamming. There is virtually no internet web based mail user who had not received a spammed message before. Common messages purportedly selling Viagra and other health enhancement products, online degrees, scholarships, weight loss products, or some known products like laptops flooding the internet user email box are examples of spam messages. In order to send spam, a spammer must obtain e-mail addresses of the unsuspecting recipients. They often use e-mail address harvesting software or register on list merchants' service websites where access to unsolicited email addresses in thousands or millions is provided. Since spam is, by definition, unsolicited, this *address harvesting* is done without the consent (and sometimes against the expressed will) of the address owners. As a consequence, spammers' address lists are inaccurate. A single spam run may target tens of millions of possible addresses — many of which are invalid, malformed, or undeliverable. These messages usually contain links to external websites which the cyber-criminals use to defraud the victims.

The spammers played on the greed side of the victim and make them pay some money to bribe officials or to smoothen the entire operation. They keep the hope of the victims alive until they have sapped more money from them. The crimes often go unreported because in the long run the victim is also part of a criminal attempt at getting illegal money.

Phishing: is a way of attempting to acquire sensitive information such as usernames, passwords and credit card details by masquerading as a trustworthy entity in an electronic communication. Communications purporting to be from popular social web sites, auction sites, online payment processors or IT administrators are commonly used to lure the unsuspecting public. Phishing is typically carried out by e-mail or instant messaging, and it often directs users to enter details at a fake website whose look and feel are almost identical to the legitimate one. Phishing is an example of social engineering techniques used to fool users, and exploits the poor usability of current web security technologies. Attempts to deal with the growing number of reported phishing incidents include legislation, user training, public awareness, and technical security measures. The term is a variant of *fishing*, probably influenced by *phreaking*, and alludes to baits used to "catch" financial information and passwords. Phishing is just another world for faking. It involves the deployment of a lookalike website to deceive unsuspecting internet user to part away with their information often passwords and usernames in order to use the information gathered to siphon their finances.

There are other methods used by these cyber-criminals such as pyramid scheme, where the victim is made to pay some money which would be doubled in three or four weeks. This was common in Ibadan few years back with the PennyWise, Mega Wealth pyramid scheme which was later stopped by the Nigerian Government, not after many people have fallen victims to the dubious schemes. Another method is the use of nude pictures to attract people; pictures of beautiful ladies often gotten from pornographic websites are posted to people asking them to an African beauty. Some money would be demanded at first, when a lot of confidence has been established, the victim is asked to send more money to get more pictures or to be paid for travel tickets for the beautiful African girl to visit the country of the deceived victim.

There is also the social engineering or psychological aspects of the method used by cyber-criminals in the areas under study. The basic assumption behind social engineering or psychological condition is as follows: in many instances, it is easier and more effective to manipulate potential victims to provide information than to steal it from them. Cyber-criminals persuade potential victims with emotional appeals such as excitement or fear or establishing interpersonal relationships or create a feeling of trust and commitment.

Deception is a psychological rather than a technological exercise (Vidalis & Kazmi, 2007). Zhou et al. (2004) note: "deception in human communication occurs when information senders attempt to create a false impression in receivers". Cyber-criminals possess skills in areas such as psychology and linguistics (PR Newswire, February 21, 2008). They are combining their technological and social engineering skills. Such skills have helped them achieve their ends by creating false impressions in victims by managing their perceptions and disrupting their decision making processes (Waltz, 1998). Kevin Mitnick, arguably the world's most famous hacker, employed social engineering tactics in order to illegally access organizations' computer networks (Mitnick & Simon, 2002).

The usage or choice of methods is dependent on the skill capabilities of the individual Cyber-criminal and the situation at hand. There are both mid-level and high end cyber-criminal acts. In the areas studied, the methods used are mostly mid-level which require little IT skills as the cyber-criminal in the Ibadan metropolis are mostly youths and only few of them acquire computer skills. They are mostly into online dating and identity theft which any computer savvy can carry out easily without fear of detection or without consulting high end computer programmers. According to a respondent who is an ethical hacker [a person who has written and passed a certification examination on ethical hacking, which is, hacking for good purposes often for government and other legal agencies] responded thus:

> *I think the methods used by those yahoo boys [cyber-criminals] are rudimentary. From observation I discovered that they are mostly into online dating and other petty internet scams. Ibadan boys are not all that computer literate to pull large internet scams.*
>
> (KII/Certified Ethical Hacker, Akobo / January 22, 2011)

This expert opinion is shared by another ethical hacker who made some differentiation in methods used by the cyber-criminals in the areas studied who expressed his thoughts thus:

> *There are different methods used by the yahoo yahoo [cybercrimes] boys in this community. There are those who are into low level internet scams; they do online dating, credit card scams, and they steal people's identity online; these form the bulk of the internet criminals in Ibadan as*

a whole. Only very few yahoo boys [cyber-criminals] are involved in high level scams such as spoofing, phishing and other hacking techniques.

(KII/Certified Ethical Hacker, Agbowo / January 24, 2011)

The methods are learnt from various sources. Some of the new recruits into cybercrimes acquire skills from experienced masters and those who have succeeded in the trade over a certain period of time. The low ended methods are learnt on the street, in cybercafé and other meeting points for cyber-criminals while the high ended methods are skilled acquired from computer professionals and expert programmers. The people involved in the implementation of the methods included the Cyber-criminals, computer programmers, law enforcement officials, the bankers, the post office agents and other government officials. The trade like the drug acts is evasive and discreet. Caution is emphasized to protect the identity of the people involved in the implementation of the methods in cyber-criminal acts in the selected areas of study in Ibadan.

From the analysis given in this section, this research demonstrates the methods used by these cyber-criminals and shows the effectiveness of the methods deployed by these cyber-criminals in their transaction processes.

The Existing Networks between Cybercrime and State Officials

This study investigates the involvement of government and state officials in cyber-criminal activities in the areas studied. The networks of cybercrime permeate all the various strata of the society and it involves so many people across social structures and classes. The research revealed that there are police officers, custom officials, postal agents, and crime control personnel in the ring of cyber-criminal deals. According to a respondent, the networks involve so many people both in the formal and informal sector of the economy. He spoke thus:

It would interest you to know that police officers have aided the cyber-criminals a lot of times. They know these people and they are made to pay some money called security vote [money paid to law enforcement officials by cyber-criminals to prevent future arrests and prosecutions]. After paying this money, the cyber-criminal is free to operate without fear or intimidation from the police.

(KII/Male/Network Engineer, Sango-Ibadan Polytechnic Road / January 20, 2011)

The role of state officials is further emphasized in the comment of this respondent:

There are bank cashiers who cooperate with us in this business. They help to clear our checks and they also accept fake identification documents from us whenever we visited them to get our money. The post office official also help to monitor our Tracking Number [a number given by foreign postal services such as DHL or UPS to monitor the movement of parcels and mails world-wide] and they alert us on when to come collect our parcels and when not to show up at the post office because of police trouble. We work together.

(IDI/Cyber-criminal, Sango-Ibadan Polytechnic Road / January 21, 2011)

The whole study on the nature of cyberspace and cybercrimes in Ibadan covers vast concepts, opinions and interests. That networks exist among cyber-criminal groupings and individuals in Ibadan is incontrovertible; but the extent of the networks is endless as there are a whole lot of people involved in cyber-criminal acts in the areas studied.

The addition of the clerics into the list of supporters of cybercrime is not to generalize or categorizes men of these noble profession as Cyber-criminals; but some of within their folds especially those with the syncretic doctrines of Christianity and African indigenous religions form the bulk of supporters of the cybercrime trade. It is believed that they provide some prayers or rites to influence the victims into parting away with their study. Whether these prayers are effective is not the subject of this research. But it is significant to note that most of the cyber-criminal interviewed believed in one form of spiritual influence or the other. Interviewed subject gave his opinion thus:

There are prophets who help us prepare special work to control the magas [victims of cybercrimes]. There are candles and special incense which the prophets provide for us to help in our business. We pay these prophets to do special vigils for us too.

(IDI/ Cyber-criminal, Agbowo / January 20, 2011)

The Links between Ibadan Cyber-Criminals and Foreign Cyber-Criminals

The study also examines the links between the Ibadan cybercrime networks and those outside Nigeria. It investigates the international connection to the operation of the Cyber-criminals in the areas studied. The study

revealed that there exist some collaborative relationships between the cyber-criminals in Nigeria and those outside the countries. The international collaborators provide some form of support to the local criminals to ease the operational mode of the Ibadan Cyber-criminals. They are vast in the usage of computers and they are well abreast with the latest cybercrime tools which they are willing to sell or share with their local partners. Aside from the software aids, they also provide help when needed in supplying useful information about some unsuspecting victims to aid in manipulating such victims. They also serve as courier in transferring goods bought with fake credit cards form the host country to the receiving country.

The research revealed that the links are formed from recommendation from other cyber-criminals who would vouch for the honesty of the local cyber-criminals; in most instances it is usually a known relative or friends of the cyber-criminals who would stand in for the local cyber-criminals because cyber-criminal is a serious offence in developed countries. In that wise, the international partner would exercise extreme caution in order not to be caught. There are various categories of international cybercrime collaborators who are involved with local cyber-criminals in Ibadan. These international partners provided different services and support to the local clients [victims of cybercrimes]. A respondent described the relationship thus:

> *There are the programmers, the hackers and the foot soldiers; we use foot soldiers to act as our go between in foreign lands.*
>
> (IDI/ Cyber-criminal, Akobo /January 23, 2011)

This research exposed the collaboration between the local cyber-criminals and their international partners. The alarming rise in cybercrime has been an issue of pressing concern to the global community. Mike Humphrey, Head of Information Assurance and Accreditation of the UK's Serious and Organised Crime Agency (SOCA), suggested that cybercrime is global and organized (Infosecurity-magazine.com, 2009). The international collaboration is strengthened by cyberspace and with the immense possibilities of the social networking medium made possible by the internet; it is now possible for cyber-criminals to work with each other across continental divides.

Most of the supports given are technical because Nigeria still lacks some programmers with the required skills to write advance computer codes. Some of the tools used in the cyber-criminal acts are provided by hackers and cyber-fraudsters in the western countries. This research also revealed the effectiveness of the network and shows that the collaboration between the local and foreign cyber-partners contributes to the growth of cyber-criminal acts in the areas of study.

SUMMARY AND CONCLUSION

Central to this research is the investigation and examination of cyberspace and the social organization of e-Crimes in Ibadan, Nigeria. The scope of the research is limited to Agbowo, Sango-Ibadan Polytechnic Road and Akobo all in Ibadan, Oyo State, Nigeria.

From the socio-demographic analysis of the data gathered from this research, it could be categorically stated that the age distribution of the cyber-criminals range from 18 and above as there are no age limit to cyber-criminality. It is difficult to emphatically place the age at which cyber-criminals are introduced into the acts because the research discovered that some respondents of high school age are also involved in the trade; but for better analysis it is right to assume that since some of the documentation required to receive money from banks demand that bank transaction can only be entered by someone of 18years and above therefore e-Crimes are committed by people of the age distribution above.

The research also revealed that cyber-criminal networks exist as a social organization with different unit of the network responsible for the sustenance of the trade of cyber-criminality. The leadership arrangement is strong as recognized and successful cyber-criminals are arrogated with the leadership responsibilities of serving as tutor and patron to the new entrants into the trade. The network is also divided across professional skills and intelligence capabilities as there are experts whose role are well defined in the network. Some are hackers, network engineer, software developers, accountants, and university graduates whose command of English language could be put to use while drafting documentation for the cyber-criminals.

Another area the research revealed is the recruitment into the cyber-crime network. From the available data and from the analysis carried out, the findings stated show that some new entrants are recruited into the trade by trusted and known persons whose role primarily is to introduce the interested entrants the operations of the trade and the techniques and skills needed for success of the acts. Cyber-criminal acts are viewed as business deals by those involved and they viewed themselves as business men and women who are into games of intelligence. The duration of training is limited to the ability of the candidate to quickly grasps the rudimentary skills needed for the trade.

Furthermore, the research disclosed that there exist some form of links between the cyber-criminals and officials of formal bureaucracies (public officials such as the police, customs, post office staff and private officials including the bank officials mostly in the mid-level position like the cashiers). The involvement of state officials help promote the behaviours as the law enforcement officials who are supposed to arrests these cyber-criminals are placed on stipulated bribes to look the other way. The bank officials also help the cyber-criminals to use falsified documentation in their banking transaction anytime they have money to collect from the banks. The post office staff would not record accurate information about the parcels the cyber-criminals come to collect from the post-office, instead they inform the cyber-criminals of the presence of law enforcement officials and they alert them about the safe periods to come to the post office to collect their parcels.

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DEREGULATION AND UTILIZATION OF GLOBAL SYSTEM FOR MOBILE TELECOMMUNICATION (GSM) SERVICES AMONG SUBSCRIBERS IN IBADAN, NIGERIA

OKAFOR E.E. & MICAH, D.J.

INTRODUCTION/STATEMENT OF THE PROBLEM

In recent years, several developing countries have embarked on the reform of public enterprises, including deregulation and privatization, within the framework of structural macroeconomic reforms and liberalization. More than 100 countries across every continent, most of them in developing nations have deregulated and privatized some of their State-Owned Enterprises (SOEs). Between 1988 and 1993, over 26,000 privatization transactions with sales values exceeding US$50,000 were recorded worldwide, generating a gross receipt of US$271 billion. Of these transactions, about 900 were conducted in 1993 alone, against only about 60 in 1988. Developing and transition economies accounted for much of this tremendous growth (Sader, 1995). Between 1988 and 1994, developing countries around the world sold about 3,300 SOEs, with sales revenue rising from only US$2.6 billion at the beginning of the period to a peak of US$29 billion in 1992 (Kenneth, 1998; Jerome, 2008).

The urge for deregulation was reinforced by the need to reduce government expenditure in the face of escalating fiscal deficits, and was in conformity with the resurgence of "economic liberalism" in the development literature. Consequently, Nigerian government adopted deregulation policy cutting across the mainstream sectors such as telecommunication. In 2001, only 400,000 lines were in operation in Nigeria with teledensity of 0.4. By April 2012, the number of active lines has exceeded 100.5 million (GSM and CDMA combined) with an impressive teledensity of 72.20 (NCC, 2012). The revenues generated by the telecoms industry amounted to $8.6 billion in 2010 and has maintained a steady growth. It is predicted that the revenues will hit $11 billion (NGN1.7 trillion) by 2013 (Pyramid Research, 2012). The sector has in the last eleven years attracted more than $18 billion by the end of 2009 from a total private sector investment of about $50 million in 1999. The investment in the sector is $25 billon from 2009, which was a 39 percent growth rate in three years. More than NGN300 billion was contributed to the coffers of the federal government through frequency spectrum sales. The percentage share of GDP from telecom sector rose from 0.06 percent in 1999 to 2.39 percent by 2007; moved up to 2.90 percent in 2008, and 3.66 percent in 2009. By 2010 the sector had contributed 8.2% percent to the nation's GDP (NCC, 2012)

As modest as the achievements made in the telecommunications sector, there are growing concerns that these achievements have not benefitted the stakeholders equally. Ten years after the introduction of GSM in Nigeria generally and in particular the Ibadan city and less city area, problems associated with the utilization of GSM persist. Users are still faced with challenges of how to maximize the advantages brought by the new technology; manage high tariffs; cope with poor services; face challenges of theft; mobile lies, fraudsters and scammers and so on. The use of GSM while driving has been identified as a major cause of road accidents on major high ways as infrastructural inadequacies continued to fraught the provision of GSM services.

Similarly, stakeholders in the sector have noted in recent time, the utilization of GSM to perpetrate examination malpractices, as source of nuisance in public places, infidelity in the family, as a reliable tool for ripping off innocent victims. At the level of the operators, there are problems of inadequate power supplies, theft and vandalism of equipment, land dispute, import duties and multiple taxation and multiple regulations. Thus, while deregulation may have benefitted in terms of the contributions of GSM to Nigerian economy, at the micro level the perceived benefits are yet to be fully enjoyed. This is the gap this study intends to fill.

RESEARCH QUESTIONS

Against the background of the above discourse, this study addressed the following research questions:

1. What is the perception of subscribers of GSM services on deregulation policy of telecommunications and how do the stakeholders (consumers, operators, hawkers, and regulatory officials) perceive government policies on GSM services in Nigeria?
2. What is the level of access and utilization of GSM, benefits and challenges and the main problems facing GSM operators in Ibadan?

RESEARCH OBJECTIVES

The general objective of the study was to examine how deregulation has affected access and utilization of GSM services among subscribers in Ibadan metropolis. However, the specific objectives were to:

1. Investigate the perception of subscribers of GSM on deregulation policy of the telecommunications sector in the study areas.

2. Examine the perceived level of access and utilization of GSM services among subscribers in Ibadan metropolis.
3. Examine the subscribers' perceptions of the quality of GSM services in the study areas.
4. Identify the benefits and challenges of GSM services to subscribers in the study areas.
5. Investigate the challenges facing GSM service providers in the study areas.
6. Examine the stakeholders' perceptions of government policies on GSM services in Nigeria.

SIGNIFICANCE OF THE STUDY

Deregulation is an ideology rooted in neoliberal doctrine. The structuralists such as Marxist scholars have argued over time that capitalism would tend to widen the gap between the owners of means of production and the general masses. Thus, they contended that for there to be improvement in the quality of life of the citizens, there should be state ownership and control of the economy to advance egalitarian society (Ritzer, 2008). However, the trend across the world in the 21st century has demonstrated the invigoration of capitalism through privatization and deregulation of public enterprises in both developing and developed nations of the world. This study therefore attempted to ascertain how the masses are happy in this direction in terms of the benefits they have enjoyed and the challenges they faced.

SCOPE OF THE STUDY

The study location is Ibadan covering both main city and less city areas. The study focused on stakeholders in the telecommunication sector. These comprised subscribers both private and commercial users, service providers, and regulatory agencies.

LITERATURE REVIEW

Telecommunications in Nigeria

Telecommunications sector was in the previous decades dominated by the Nigerian Telecommunication Limited (NITEL), which came into operation in 1985. This was a result of the merger of the Telecommunications Division of the erstwhile Department of Posts and Telecommunications (P & T), the body in charge of the nation's internal network on the one hand; and a limited liability company called the Nigerian External Telecommunications (NET) Limited, which was responsible for external telecommunication services and thus providing a gateway to the outside world on the other hand (Akinrele, 2002). NITEL was set up to reverse the defects which characterised telecommunications development from Independence up until 1984, such as yawning shortfalls between targets and their realisation due primarily to poor management, lack of accountability and transparency and a shockingly low level of indigenous technical expertise. Its main objective was to "harmonise the coordination of the external and internal telecommunications services, rationalise investments in telecommunications development and provide easy access, efficient and affordable services" (Akinrele, 2002).

Although there were modest developments in the telecoms industry since the formation of NITEL in 1985, the sector was seriously lagging behind in terms of its teledensity. During this era, Nigeria had only 700,000 telephone lines out of which only 400,000 were connected for its highly mobile population estimated at over 120 million (Imai, 1994; Akinrele, 2003). Therefore, in order to tackle the foregoing shortcomings, Decree No. 75 of 1992 deregulated the industry notably through the establishment of the Nigerian Communications Commission (NCC). The main objectives of the commission include creating a regulatory environment for the supply of telecommunications facilities and services, facilitating the entry of private entrepreneurs into the market and promoting fair competition and efficient market conduct among all players in the industry (Ndukwe, 2004).

Sequel to the reform, the NCC approved almost 200 operating licenses for private providers of various telecommunications services, including internet services providers, which of course has in turn generated a high demand for telecommunications equipment, accessori1es, consultancy and technical partnerships (Ndukwe, 2007). In addition, NITEL approved eight private firms to be connected to its switching systems to provide more lines (with greater efficiency and service) and thus act as a buffer for the grossly inadequate NITEL services. Despite all these efforts, it was quite clear that there was a dire need for government to be more pro-active about improving telecommunications. As a result of the inefficiency and wastages in the sector, deregulation becomes the unavoidable consequence through public sector reform. Therefore, in 2000 the NCC awarded licenses for Global System of Mobile Communications (GSM) to NITEL by auction to two preferred bidders – Econet Wireless Nigeria Limited (now Airtel mobile) and Mobile Telephone Neworks (MTN) Nigeria Limited, though they did not start operation until 2001. The licenses were bought at almost US$240million, the highest amounts ever paid for such licenses in the world (Ndukwe, 2009).

The GSM technology has completely overshadowed NITEL's landlines, as the demand is high for them due to efficiency, despite the astronomical tariffs its consumers were subjected to (Aihe, 2005). However, in recent time, the tarrif rate is progressively falling due to market competition to suit consumer's use. These cumulative events eventually spurred the NCC, through the Bureau of Public Enterprises (its secretariat) to seek to privatise NITEL by requesting core investors to acquire controlling interest in the entity and manage its day-to-day activities (Ikhemuemhe, 2005).

The proposed privatization commenced quite significantly with an auction process whereby it was sold to Investors International (London) Limited (IILL), a U.K. based investor at US$1.37 billion. IILL paid up the mandatory 10% deposit, but was unable to make up the balance by the end of several deadline periods, thereby derailing the process (Ikhemuemhe, 2005). The BPE is currently reviewing the best option for the privatisation of NITEL; the most preferred appearing to be sale by auction of a fixed percent to a core investor who will act as manager, coupled with an initial public offer (IPO) of the remainder to the general public (Ndukwe, 2007). Howbeit, it must be stated that the sale of NITEL is still deadlock as ownership is yet to be transferred to private hands.

In the meantime, NCC awarded a second national carrier license to Globacom Nigeria Limited, the only company out of three who expressed an interest that was able to come up with the US$20 million 10% deposit of the auction price requested by the NCC (Ndukwe, 2004). It is important to note that currently, the GSM operators in Nigeria have doubled the number of the first generation (MTN, AIRTEL AND GLO) previously licensed. Competition among the operators has also forced down tarrifs relatively compare to what was obtained in the early period of active deregulation (Tade, 2004). However, since there are new entrants in telecom industry within the framework of free market economy, it becomes increasingly important to evaluate the mode of operation and possible challenge(s) that confront operators in the emerging market. The evaluation of the utilization of GSM services by subscribers is important. It is until when access and utilization of technology such as GSM is transformed into real benefits for users that deregulation policy of government is successful (UNDP, 2003; 2007; 2009). This underlines the root of the study established in neoliberal ideology and rational choice.

THEORETICAL FRAMEWORK

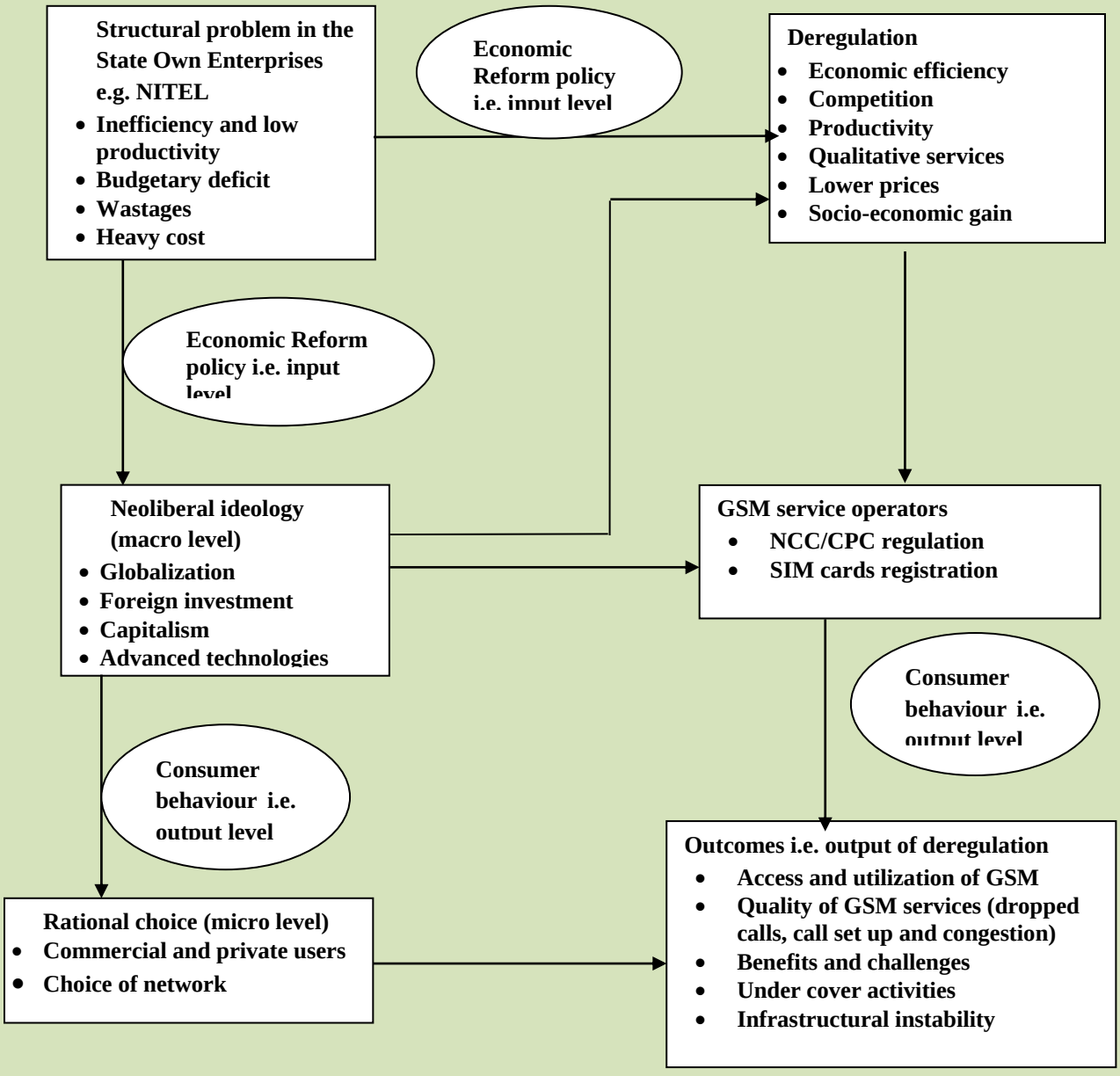
Two theories guided this study. They are *neoliberal perspective* and *rational choice theory*. The researcher's intention to utilize both theories is to synthesize them so as to achieve a complementary approach.

Neo-Liberal Theory

The central argument of neoliberalism is absolute free market economy by means of privatization and deregulation. The concept of neoliberalism derives from the ideas of early liberal theorist such as Adam Smith, David Ricardo (Robbert, 1999). The thrust of neoliberalism is the belief in the market forces as the basis for allocation of goods and service. The idea is that this will not only transform the nations' economy but also the world economy.

Thus, neoliberalism posits that economic growth is consequent upon free trade, liberalization, deregulation, and privatisation. This means for an economy to develop, there must be open system, which allows for international relations and cross-border trade. Free trade and economic liberalization is not enough, domestic economies should eradicate any perceived barriers to market forces. This is referred to as deregulation that noctures privatisation. Ultimately, a globalised economy that sustains capital flight and investment constitutes the vision and mission of the neoliberals. This sustains the reason for the operation of multinational telecommunication corporations (such as MTN, AIRTEL and ETISALAT, etc.) in Nigeria.

FIGURE 1: CONCEPTUAL FRAMEWORK FOR DEREGULATION AND UTILIZATION OF GSM SERVICES



Rational Choice Theory (RCT)

The central explanation of this theory is a focus on individual rational action that helps to explain the aggregate behaviour in the society. According to the main proponent of this theory, James Coleman (1990), the main task of sociologists is to focus on social system, but that such macro phenomena must be explained by examining the factors internal to them, which centres on behaviour of individuals at the micro level. He identified reasons for this argument. First, he argued that data are usually gathered at the individual level and aggregated or composed to yield the system level. Second, that the individual level is the point where interventions are ordinarily made to create social change in the society. Hence, in this study the behaviour of individual GSM subscriber serves to explain the utility or otherwise of deregulation of telecommunications sector in Nigeria.

On the whole, the argument of rational choice theory is the rational construction of social system from the lowest level of individual. That is knowledge of macro level is best understood from primacy of micro level. In other words, to gain adequate understanding of the current state of telecom deregulation in Nigeria, focus should be on the aggregate of subscriber's perception which gives telecommunications sector in Nigeria its true character. This refers to subscribers' perceptions and reactions to the quality of services they receive from telecom operators, utilization, benefits and challenges of GSM will determine whether or not the sector will be adjudged to be efficient.

The Synthesis of the Theories

Evaluating the two approaches, it is obvious that rational choice theory provides the clear picture of the neoliberalism in terms of micro analysis of the macro level of deregulation. For example, the ideology to deregulate and privatise is informed by the need to ensure efficiency, productivity, and ultimately national development. This is carried out through public enterprise reform by private ownership in which resource allocation is wholly dependent on the forces of demand and supply.

It follows that the theoretical explanation of neoliberalism in this thesis is incomplete until there is another framework that provides insight into its explanation. For example, neoliberalism states that for a developing and emerging economies to be fully transformed into economically self-sufficiency, government must deregulate and privatise its economy for more efficiency. Therefore, rational choice theory serves to complement neoliberalism at micro level but more importantly serves as a check list on the basis of which utility or otherwise of deregulation of telecommunications sector in Nigeria could be assessed or evaluated.

CONCEPTUAL FRAMEWORK

The conceptual framework links literature review, theoretical explanation and research objectives. The knowledge portrays the basis for deregulation, which is attributed to inefficiency and budgetary deficit resulting from public enterprises such as NITEL. This means public sector reform was necessitated to ensure economic efficiency, competition and high productivity in state own enterprises, which underlines deregulation thesis. Therefore, in order to attain the goal of the reform, neoliberal ideology becomes the viable option. The result was the deregulation of telecom industry.

However, the rational choice(s) of individual subscribers in the deregulated economy is vital in the explanation of the market system. In other words, the aggregation of consumption pattern at the individual micro level helps to sustain explanation at the macro level that is market economy. Put simply, the outcomes produced at the level of subscribers help to describe the achievement of the present reform. Thus, the emphasis of the outcome represents the task of the study built in the research objective.

RESEARCH METHODOLOGY

The Study Area

The study is located in Ibadan metropolis, South Western Nigeria. A former capital of old Western region, Ibadan is like many cities in Nigeria that have been swelling with migration. There are eleven local councils that make up Ibadan metropolis, which are classified into Ibadan main city and less city areas. The current population is over 2.7 million, out of which approximately 1.2 million people have access to telecommunications services (Federal Republic of Nigeria Official Gazette, 2009; NCC, 2011).

RESEARCH DESIGN

The study adopted descriptive design. This combined survey (i.e. quantitative) and qualitative methods.

THE STUDY POPULATION AND SIZE

The study population comprised GSM subscribers, service providers, and officials of NCC and CPC. The GSM operators selected were Globacom, MTN, Airtel, Starcomm and Etisalat. The GSM service providers were purposively selected. The sample size is limited to 1600 respondents. This was drawn from subscribers across the designated study locations. These locations are divided into main city and less city. The main city/urban locations selected were Ibadan North LG (Mokola-Bodija axis), Ibadan North West LG (Eleyele-Onireke axis), Ibadan South East LG (Molete-Mapo axis) and Ibadan South West LG (Ring road-Challenge axis).

The less city locations selected were Ido LG (Apete-Akufo axis), Akinyele LGA (Ajibode- Moniya axis), Egbeda LG (Alakia- Egbeda town axis), and Lagelu LG (Igbo Elerin- Lalupon axis). The local governments were selected on the basis of simple random sampling (ballot), while study locations within each of the local governments were based on purposive. Thus, 800 subscribers were each selected from urban and rural locations. In other words, sample of 200 respondents were selected from each sub location/community.

Furthermore, ten (10) telecom officials were purposively selected for in-depth interview from the five GSM companies. Similarly, 16 respondents who were GSM services hawkers and 8 respondents who utilised GSM services for personal purposes were selected for interviews from rural and urban locations. Also, two (2) staff of the Nigerian Communications Commission (NCC) and two (2) staff of the Consumer Protection Council (CPC) served as key informants (i.e. KII).

The calculation for sample size as extracted from the work of Mason (1978) and Berenson and Levine (1998) is given below. The authors identified the following formula as suitable for research in social science while emphasizing 99% as the minimum value of 'z' in medical research.

$$n = \frac{z^2 p (1-p)}{e^2}$$

n= sample size; z= level of confidence; p= proportion of target population (i.e. GSM subscribers); e= permitted error

e= 0.02 constant; z= 1.96 at 95% confidence interval or 1.64 at 90% confidence interval;

p= Target population of GSM users in Ibadan / Total population (both users and non-users of GSM) resident in Ibadan

= 1200000 / 2700000 = 0.4

Hence, calculating at 90% confidence level: $\frac{1.64^2 * 0.4 (1-0.4)}{0.02^2} = 1614.$

The approximate sample size used for the study is 1600. The distribution of the sample size is based on the proportion of GSM subscribers in each of the selected LG areas. According to NCC (2011) data for Ibadan, each of the 8 LGs had an approximate proportion 9.3% of the GSM subscribers in Ibadan. Hence, the distribution gave sample of 200 in each of the LG areas.

SAMPLING PROCEDURE

The sampling technique for this study involved multi stage sampling. This comprises purposive, simple random, cluster, convenience and quota sampling techniques. Purposive sampling is used for selecting the study area (Ibadan). Simple random is used to select the local government areas in the main and less cities in Ibadan. Cluster sampling is used to select strategic locations (i.e. Market, Secretariat and Motor Park) for the study.

Furthermore, convenience sampling was used to select subscribers in the study locations. The use of convenience sampling was largely due to the absence of sample frame in the designated study locations. The number of sample selected for survey in each location was based on quota sampling. This technique was also used to select population categories such as students, farmers, civil servants, market traders, and teachers and so on. Furthermore, purposive sampling was used to select respondents for IDIs and KIIs. In essence, triangulation of sampling techniques was utilised in selecting the sample size for this study.

METHOD AND INSTRUMENTS OF DATA COLLECTION

The method of data collection for this study involved quantitative and qualitative methods. Whereas the former was used to collect quantitative data, the latter was used to collect qualitative data. Furthermore, the study utilised both primary and secondary sources of data collection. The instruments for data collection comprised questionnaire, in-depth interviews (IDIs), and Key Informant Interview (KII). The instruments were designed to

address the six objectives of the study. Questionnaire was applied on the GSM subscribers, while IDIs was used for Telecom Officials and GSM hawkers. KII was used for the officials of NCC and CPC[15].

METHOD OF DATA ANALYSIS

The method of data analysis involved quantitative and qualitative methods. Quantitative method is based on univariate and bivariate analyses. The univariate analysis which is purely descriptive utilised frequency counts and percentages to present the data. Bivariate analysis involves cross tabulation and the use of inferential statistics such as Chi-square test to establish association between variables. All these were processed through Statistical Package for Social Sciences (SPSS) (17.0 Version). For qualitative data, raw data from in-depth interviews were sorted, transcribed and labeled. However, content analysis, ethnographic summaries and verbatim quotations were used for analysis and also to highlight the subject matter under discussion. In all, both quantitative and qualitative analysis complemented each other.

Ethical Consideration

The consent of the prospective respondents was sought and obtained through social interaction and familiarities before the study instruments were applied on them including recording their voices on electronic devices. Hence, the empirical observation in the study was overt. In addition, as regards GSM providers in the study areas, authorization was sought from the top management. Consequently, approval for data collection was issued from the head quarter office in Lagos.

Presentation of Findings

This section presents and discusses the analysis of quantitative and qualitative data collected in the course of fieldwork.

Socio-Economic and Demographic Characteristics

Results of socio-economic and demographic characteristics of the respondents as presented on the table 4.1.1 showed that male respondents represented 45.6%, while females constituted 54.4%. Although there were differences in the proportion of male and female, both sexes were utilizing GSM mobile services. Also, most respondents (36.4%) fell within 16 to 20 years, while the least (5.3%) fell within 51 years and above. An inference that could be drawn here is that GSM appears to be very popular with the youths who may be inclined to experiment with new technology (Al-Shallah and Haddad, 2006).

The marital status of respondents showed that 65.1% were single, 31.6% were married and 6.1% divorced. This goes to reinforce the fact that most people who participated in this study were young people who may not have much of family responsibilities. Furthermore, the educational status of the respondents showed that most respondents were very literate having one form of *educational* qualification or the other (96.4%), while only 0.4% had no formal education. This is not surprising as the study was conducted in Ibadan where literate rate is high (Agbaje, 2002) and also operating GSM requires minimal level of formal education. Moreover, the religious affiliation of the respondents showed that those that professed to be Christian constituted 76.0%, Muslims constituted 23.8% and Traditional Worshippers constituted only 0.3%. Sociological speaking, religion is very important because it shapes people's attitude and behaviour towards certain innovations.

The *income* distribution of the respondents shows that most of them (45.7%) were living on less than income of NGN10,000 per month, while only 3.7% were earning NGN90000 and above and 3.3% had no source of income. It could be inferred from the income distribution above that most respondents that participated in this study were people of limited means of income and some had no source of income at all. It is expected that this will impact on how they utilize and maintain their GSM services (Waverman and Fuss, 2005; National Bureau of Statistics, 2011).

A respondent with very little income said:

Since I bought my GSM phone two years ago, I buy credit card once or twice in a month. I use to buy NGN100 recharge cards twice a month. I don't use to call on my personal GSM phone because of the high tariff. I used commercial centres. I don't have a stable income. Sometimes I do not even have hope of feeding on two meals per day. I am seriously looking for job that pays regular income. But I must use this phone to remain in contact if I must get a good job because

[15] Data from NCC and CPC was collected in Abuja, the head quarter office. This is due to bureaucratic factor that limited the capacity of regional offices of those agencies to supply the needed information.

most employers nowadays will expect you to have a functional phone number and e-mail address for easy contact

(IDI/GSM Subscriber/Lagelu LG/2011)

TABLE 4.1: DISTRIBUTION OF RESPONDENTS' VIEWS ON SOCIO-ECONOMIC AND DEMOGRAPHIC CHARACTERSTICS

Sex	**Frequency**	**Percentage**
Male	730	45.6
Female	870	54.4
Total	1600	100.0
Age range	Frequency	Percentage
16-20	582	36.4
21-25	172	10.8
26-30	345	21.6
31-35	124	7.8
36-40	112	7.0
41-45	81	5.1
46-50	100	6.3
51 and above	84	5.3
Total	1600	100.0
Marital status	Frequency	Percentage
Single	1042	65.1
Married	506	31.6
Separated	5	0.3
Divorced	14	0.9
Widowed	1	0.1
Others	32	2.0
Total	1600	100.0
Education	Frequency	Percentage
No education	7	0.4
Primary school	85	5.3
Post primary	584	36.5
OND/NCE	397	24.8
Graduate qualification	343	21.4
Post graduate	184	11.5
Total	1600	100.0
Religious affiliation	Frequency	Percentage
African traditional religion	4	0.3
Islam	380	23.8
Christianity	1216	76.0
No religious affiliation	0	0.0
Total	1600	100.0
Monthly income	Frequency	Percentage
No source of income	52	3.3
Less than 10,000	731	45.7
10001-30000	386	24.1
30001-50000	170	10.6
50001-70000	112	7.0
70001-90000	91	5.7
90001-110000	28	1.8
110001 and above	30	1.9
Total	1600	100.0
Occupation	Frequency	Percentage
Government ministries employees	157	9.8
Corporate service employees	225	14.1

Self employed	199	12.4
Teachers	210	13.1
Lecturers	30	1.9
House wife	8	0.5
Unemployed	34	2.1
Students	300	18.8
Other occupations	437	27.3
Total	1600	100.0
Ethnic origin	Frequency	Percentage
Yoruba	1293	80.8
Hausa	48	3.0
Igbo	170	10.6
Other ethnic group	89	5.6
Total	1600	100.0

***Source**: Field Survey, 2011*

From the above assertion, it is evident that some respondents are using GSM services not out of buoyancy but out of necessity of remaining in contact with others, hoping that doing so will yield positive results (Kareem, Olaewe and Odeniyi, 2008).

The distribution of *occupation* shows that respondents were engaged in various occupational activities such as *corporate* employees (14.1%), *civil* service (9.8%), *self*-employed (12.4%), *teaching* and *lecturing* (15.0%), other occupations (such as *farmers*, *artisans*, *business* men and women) (27.3%). Also, *housewives*, *students* and *unemployed* constituted 21.4%. Although these in the real sense do not constitute occupations, however, this category of people usually earn allowances and could not be excluded from this important study because their utilisation or non utilisation of GSM services has sociological significance. Findings also showed that most respondents who participated in the study were *Yoruba* (80.8%), others included *Igbo* (10.6%) and *Hausa* (3.0%), and other ethnic groups such as *Itshekiri*, *Ijaw*, *Urhobo*, *Ibira*, and *Tiv* collectively constituted (5.6%). The predominance of those respondents from Yoruba ethnic group is based on the fact the study was conducted in Yoruba speaking area. Also, the presence of other ethnic groups indicates the cosmopolitan nature of Ibadan city (Agbaje, 2002).

Perception on the Deregulation of Telecommunications Sector

In 2001, the monopoly of Nigerian telecommunications (NITEL) was broken when Federal government decided to deregulate the telecommunications sector. Initially, the Nigerian Communications Commission (NCC) licensed three companies namely, MTN, ECONET and MTEL. In the years to come, GLOBACOM, STARCOMMS, MULTILINKS, VISAFONE, and host of others were also licensed. For over a decade now following the deregulation of the sector, a wide range of changes have occurred in the telecommunication industry as well as in the lives, attitude, and behaviour of various subscribers of these networks. Against this background, table 4.2.1 attempts to capture the perception of respondents towards the deregulation of telecommunication sector in Nigeria and particularly in the study areas.

According to Gary and Izak (2001); Hausmann-Muela (2003); Yuji (2009) perception encompasses four basic variables. These are knowledge, attitude, practice, and belief [KAPB]. From table 4.2, it is evident that 50.6% of the respondents agreed that they had *knowledge* of deregulation of the telecommunication sector, while 49.4% indicated they lacked the knowledge. This is disturbing considering the large number of respondents who did not know about the deregulation of the telecommunication sector. This may be attributed to lack of enlightenment by the appropriate bodies or agencies saddled with such responsibility.

On the other hand, *attitude* is defined in terms of access to GSM services which is product of deregulation. Most often, attitude cannot be formed without external stimuli (in this case deregulation policy). It then follows that access to GSM services sheds light on the respondents' dimension of attitude. From the table 4.2.1, 64.3% of the respondents indicated that deregulation of telecommunication sector has improved their access to mobile telephone in the study area, while only 35.8% disputed this. *Practice* has to do with putting into use certain object or knowledge acquired to determine its desirability for continued utilisation or otherwise. In this study, practice is measured in the benefits associated with the utilization of GSM services as a result of deregulation of telecommunication sector.

TABLE 4.2.: DISTRIBUTION OF RESPONDENTS' PERCEPTION ON THE DEREGULATION OF TELECOMMUNICATIONS SECTOR

I have the Knowledge of deregulation of telecommunications sector	**Frequency**	**Percentage**
No	790	49.4
Yes	810	50.6
Total	1600	100.0
Deregulation has improved my access to telecommunications services	Frequency	Percentage
No	572	35.8
Yes	1028	64.3
Total	1600	100.0
I have benefitted from deregulation of telecommunications sector	Frequency	Percentage
No	644	40.3
Yes	956	59.8
Total	1600	100.0
Perception on deregulation of telecommunications sector	Frequency	Percentage
Indifferent	582	36.4
Wasteful	102	6.4
Beneficial	916	57.3
Total	1600	100.0

***Source**: Field Survey, 2011*

Hence, 59.8% of the respondents claimed to have benefitted from the deregulation of the sector, while 40.3% were critical about the benefits associated with the GSM services. For instance, a thirty-one year old male GSM accessory hawker who claimed to have benefitted from the deregulation of the sector said:

> *Deregulation brought the existence of GSM technology in Nigeria. The technology is good for communication. Everybody wants to use it. It replaces and eases the need for travelling. It does not only reduce cost of living, it is beneficial. It facilitates business without delay across locations.*
>
> (IDI/GSM subscriber/Akinyele LG/Ibadan/2011)

Also, another beneficiary, a forty year old male respondent said:

> *Deregulation of telecommunications sector is a good decision by government. GSM cannot be compared to NITEL of the past. When MTN and ECONET (now Airtel) came, their prices were high. Now everybody can afford to buy GSM line and phone at cheaper and affordable prices. However, GSM tariff is high across networks. The tariff should be reduced. Government should check the service providers on high tariffs.*
>
> (IDI/GSM subscriber/Ibadan North East LG/Ibadan/2011)

Conversely, a sixty-nine year old female respondent, a retiree of NITEL subtly expressed some reservations about the deregulation of the sector and said:

> *Although the use of GSM in Nigeria is good, the havoc of deregulation policy which brought it into being is enormous. I am a retired staff of NITEL. It is painful to say that the welfare of employees in the corporation was badly handled by government. Till today there is no hope for improvement. This is due to deregulation policy which diverted government attention in the sector. Many staff officials were sacked because of deregulation.*
>
> (IDI/GSM subscriber/Ibadan North West LG/2011)

Also, another respondent provided additional dimension of shortcomings of deregulation of telecommunication sector and said:

> *Most GSM operators have not given customer and complain adequate attention. They provide what they think is good for their businesses at the expense of their numerous customers. The market is not yet competitive. It is lopsided in favour of the providers while the subscribers are shut out with little or no input on what kind of services they required. There are no alternatives in the telecommunications sector for now. If it were there, GSM providers would have been more competitive to respond rapidly to the need for good services*

(IDI/GSM subscriber/Ibadan North LG/2011)

From the responses above, it is evident that the deregulation of telecommunications sector in Nigeria has produced a wide range of mixed reactions from the respondents depending on the knowledge and the experience the subscribers had. No doubt the deregulation of the sector has some positive and negative effects on the lives of individuals as adduced by various scholars and confirmed by the respondents used in this study (Ahmad, 2007; Bakare and Gold, 2011). For instance, 57.3% of the respondents *believed* that the deregulation of the sector was *beneficial*, while 36.4% were indifferent and 6.4% believed that it was *wasteful*. This may not be unconnected with various problems and challenges associated with the use of GSM phones and services.

Perceived Level of Access and Utilization of Global System for Mobile Communication (GSM) Services

The entrant of GSM in the telecommunications sector in Nigeria provided alternatives to the people as regards telecommunication. Since the deregulation of the sector, the number of GSM subscribers has been on the increase (NCC, 2011); however, the level of the access and utilization may not be ascertained without empirical findings. Against this background, results on the table 4.3.1 revealed that 94.2% of the respondents *owned* personal GSM phone, while 5.8% had no GSM phones for personal use. A twenty-nine year old male automobile mechanic who fell into this category said:

> *I don't have mobile phone for personal use neither for business purpose. Whenever I wish to reach out to my family, I call at business centres. It is good for me.*
>
> (IDI/GSM subscriber/Ibadan North LG/2011)

The statement above attested to wide accessibility of GSM services in the study area. This means that access to GSM services is not exclusively dependent on the ownership of personal phone but is based on the ease and availability of service providers to provide necessary services at the affordable cost to the consumers or clients. At any rate, most respondents used in this study claimed that they had personal phones. This is not surprising because over the years the prices of phones have crashed on the basis of demand and supply of the handset. This was unlike about ten years ago when deregulation of the sector started and the prices of handsets were very exorbitant.

For those who had personal phones, it was found that most respondents got connected to GSM services between 4 and 6 years ago. Also, those that got *connected* between 7 and 9 years ago constituted 21.7% and those that got connected over 10 years ago constituted 11.3%. From this, one can deduce that more and more Nigerians had access to GSM services. This may not be unconnected with the competitive nature of GSM operators in Nigeria who perpetually and perennially engaged in one promotion or the other in order to swell their subscriber base. Through this effort, most young people are patronizing the service of GSM operators in the study area. A female respondent who was formerly connected to NITEL before the deregulation of the telecommunications sector relived her experience:

> *The access to GSM is very encouraging. Now, people have opportunities for stable communication. In the days of NITEL, we used to queue up at the phone booths in the NITEL centres or other designated areas. You have to cover long distances before you could access those call centres. It used to be very tasking and time consuming. Sometimes if you were lucky your calls may be successful. Most often there would be call disruptions despite covering long distances to access those places. And if you were to connect someone outside the country, that is another story entirely. But today people can call any part of the world from the comfort of their bedrooms. This is as a result of access people have towards GSM services.*
>
> (IDI/GSM Subscriber/Egbeda LG/Ibadan/2011)

From the above responses, it is evident that most people have access to GSM services as a result of deregulation of the sector. However, the Nigeria experience may not be as that of countries like Japan, Britain, America, South Africa, and Botswana and so on that adopted deregulation of telecommunication several years before that of Nigeria (Sunita, Nellis and Shirley, 1992; Li and Lixin, 2001; McNary, 2001). Also, findings revealed that there are numerous *locations* from where respondents could acquire GSM services in the study area. This ranged from telecommunication centres (22.1%) to street hawkers (9.8%), telecom buses (5.8%), market centres (12.8%), and telecommunications dealers (42.3%). The implication here is that there is no one source of access rather there are multiple sources of accessing GSM services and products in the study areas. No doubt this must have aided people's access to GSM services and products.

A staff of telecommunications service provider said:

Currently, we have coverage in every nooks and crannies of Nigeria provided people are residing in the area. We have coverage along major roads that is the dual carriage roads to make sure there is proper communication in the case of challenge and emergencies.

(IDI/MTN Official/Ibadan/2011)

Similarly, another respondent from another network said:

We have over 5400 base stations which are fully operational today. About 1000 base stations are also under construction. So on monthly average we commission about 200 base stations in addition, both to enhance capacity and to ensure adequate coverage.

(IDI/GLO Official/Ibadan/2011)

TABLE 4.3: DISTRIBUTION OF RESPONDENTS' PERCEPTION OF THE LEVEL OF ACCESS TO GSM SERVICES

I have ownership of GSM phone	**Frequency**	**Percentage**
No	93	5.8
Yes	1507	94.2
Total	1600	100.0
Years of connection to GSM	Frequency	Percentage
Not applicable	93	5.8
Less than one year	166	10.4
1-3 years	244	15.3
4-6 years	569	35.6
7-9 years	347	21.7
10 years and above	181	11.3
Total	1600	100.0
Locations subscribers purchased SIM cards	Frequency	Percentage
Not applicable	93	5.8
Telecommunications centre	353	22.1
Hawkers on the street	157	9.8
Mobile telecom bus	93	5.8
Market	205	12.8
Telecom dealers	677	42.3
Other locations	22	1.4
Total	1600	100.0
Numbers of GSM line(s) possessed	Frequency	Percentage
Not applicable	93	5.8
One	431	26.9
Two	678	42.4
Three	306	19.1
Four	87	5.4
> four	5	0.3
Total	1600	100.0
Level of access to telecommunication before GSM services	Frequency	Percentage
Low	348	21.8
Moderate	742	46.4
High	510	31.9
Total	1600	100.0
Level of access to telecommunication after GSM services	Frequency	Percentage
Low	158	9.9
Moderate	896	56.0
High	546	34.1
Total	1600	100.0

***Source**: Field Survey, 2011*

It follows that the introduction of GSM services in the Nigeria has witnessed significant growth in the last ten years of its existence.

On the *number* of lines owned by the respondents, it was found that 26.9% of the respondents had only one GSM line, while 42.4% had two lines. Also, 24.5% had between three and four lines and 0.3% had more than four lines. Several reasons could be adduced for this. First, it could be that acquiring GSM lines is not only very easy but also very cheap. Second, it could be that each network offers unique services which the subscribers would not want to miss and so acquiring multiple lines may be the only way of benefitting from these unique services. Third, it could mean that each network has some shortcomings which could only be remedied by having access to other networks. Fourth, it could be that the interconnectivity charges were high and most respondents would prefer having all the GSM lines in order to reduce tariff charges. A respondent alluded very much to this when he argued:

> *I have more than three GSM lines. This is not because I want to show off or that I am rich in my income. But I am just sick of poor network and arbitrary charges when you try to connect other GSM services from your main network. For instance, my main network is MTN. Very often I don't derive satisfaction when I call other networks. So for me to remain in constant link with my people that use other networks, I decided to acquire different GSM networks.*
>
> IDI/GSM subscriber/Ido LG/Ibadan/2011)

Finally, in this section respondents were asked to rate their *level* of access to telecommunication services before the deregulation of the sector. The results, as presented on the table 4.3.1 showed that 46.4% said they had moderate access to telecommunication services, 31.9% rated their access as high and 21.8% rated it as low. Further, when the respondents were asked to rate their access to telecommunication services after the deregulation of the sector, results showed that 56.0% had moderate access, 34.1% rated their access as high while 9.9% rated their access as low. From all indications, it is evident that most respondents who claimed to have low access to telecommunications services before deregulation of the sector (21.8%) had dropped to 9.9% after the deregulation. This is significant considering the fact that more and more people in the study area are having access to GSM services and product.

Perceived Level of Utilisation of GSM Services

The results presented on the table 4.3.2 showed different *patterns* of utilization GSM subscribers engaged their phones in the study areas. On this basis, 3.9% of the respondents said they only made calls with their phones, 2.4% only received calls with their phones and 16.8% utilised their phones to make and receive call. About 4.7% utilised their GSM services to send and receive text messages, 0.4% used it to browse internet, 0.3% played computer games on their phones and 71.6% utilised their phones for various services such as videos, radio, making and receiving calls and internet services. The indication from the above views is that GSM phones provided value added services in addition to making and receiving calls. This may be a significant factor in explaining high accessibility of GSM phones and services among people in the study areas.

As a follow up to the above issue, respondents were asked to indicate what they *mostly* utilised their GSM services for. The result showed that 14.3% of the respondents mostly utilised their GSM services to conduct businesses, 76.3% said they mostly used it to remain in touch with their families and friends, 0.8% mostly used their phones to making new friends, and 2.3% mostly used their phone services to browse internet. Only 6.4% of the respondents mostly utilised their GSM phones to access various services (such as internet connection, text messages, making and receiving calls, and connecting new friends on facebook and social networks, radio, music and playing game etc).

To give credence to this finding, a respondent said in the course of IDI:

> *GSM phone has kept me to remain in touch with my family on regular basis. I was transferred from Abuja to Ibadan some few months ago. My major concern was how I was going to cope with the job that kept me away from my family. However, my happiness was restored with the utilization of GSM phone because it has helped me manage the affairs of my family even while I am away from home. Very often I chat on face book with my wife and children through my blackberry GSM phone. I am indeed happy.*
>
> (IDI/GSM subscriber/Ibadan North LG/Civil servant/2011)

The deduction that could be made from the above result and comments is that most respondents were utilizing their GSM services for multiple purposes. This is very significant in sociology since man is a creation of communication that considers communication and interaction with both *significant* and *generalized others* as the basis for establishing and maintaining social relationships (Cooley, 1928; Mead, 1934; Blumer, 1985).

Furthermore, when the respondents were asked to indicate the *average* numbers of phone calls they made on daily basis, 38.9% said they initiated less than five calls daily, 45.2% indicated between five and ten calls daily, 9.0% between eleven and sixteen calls, and 6.9% made at least seventeen calls daily. The implication here is that most of these respondents may be spending a lot of money in making calls; however this may not be unrelated to their various needs which required that they must call in order to remain in contact. Furthermore, it is not unusual to see some respondents who may be very prudent when it comes to making calls considering the amount usually spent on making calls. For instance a respondent from a less city said:

> *I don't make calls until there is urgent need to do it. I am poor. I can't compare myself with people who earn fat salaries as government employees. The little income from the farming is just to keep my family alive. Many times, I don't even bother calling friends and families.*
>
> *(IDI/GSM subscriber/Akinyele LG/Farmer/2011)*

The inferences that could be drawn here is that based on international stipulated standard of minimum of fifteen calls per day[16] (ITU, 2011b), only very few respondents met this requirement. This may not be unrelated to high cost of GSM tariffs considering the fact that Nigeria is one of the countries in sub-Sahara Africa where inflation is very high and people's income is very low (UNDP, 2009; National Bureau of Statistics, 2011; Central Bank of Nigeria, 2011). Furthermore, results showed that 70.0% of the respondents said they *occasionally* switched off their phones, while 30.0% said they *always* switched on their phones.

TABLE 4.3: DISTRIBUTION OF RESPONDENTS' PERCEPTION OF THE LEVEL OF UTILIZATION OF GSM SERVICES

Patterns of utilization of GSM phone	**Frequency**	**Percentage**
Make call only	62	3.9
Receive call only	39	2.4
Make and receive call	268	16.8
Send and receive message	75	4.7
Browse internet	6	0.4
Listen to radio and game	5	0.3
All of the above	1145	71.6
Total	1600	100.0
Services of GSM mostly utilised	Frequency	Percentage
Conduct business	229	14.3
Be in touch with families and friends	1220	76.3
Make new friends	12	0.8
Browse internet	37	2.3
All of above	27	1.7
Others	75	4.7
Total	1600	100.0
Numbers of phone calls made daily	Frequency	Percentage
Less than five	622	38.9
Five and ten	723	45.2
Eleven and sixteen	144	9.0
Seventeen and above	111	6.9
Total	1600	100.0
I occasional switched off my GSM phone	Frequency	Percentage
No	480	30.0
Yes	1120	70.0
Level of utilization of GSM services	Frequency	Percentage
Low	56	4.2
Moderate	449	28.1

[16] According to international telecommunication union stipulated standard, the minimum of fifteen calls a day is an effective measure to ensure cheap telecommunication services.

High	1085	67.9
Total	1600	100.0

***Source**: Field Survey, 2011*

In this context a subscriber said:

> *It is not just reasonable to switch off. I love to stay tune all the time for information. I don't turn off my phone even when the battery is low. It is interesting to be on line always. I don't like missing emergency calls.*
>
> (IDI/GSM Subscriber/Lagelu LG/Ibadan/2011)

The central point lies with decision to switch on phone round the clock. Although no empirical findings have ascertained the effect of such habit, the social and psychological problems associated are significantly bordering. Some social commentators have pointed out distraction and shock GSM ringing tones could pose in the public domain (Taylor and Harper, 2001; Wei, 2001; Park, 2005). This is particularly in the social gatherings such as worship centres and academic environment. The distraction of GSM phone is by extension a factor in road mishap (Ogunbodede, 2010).

When respondents were asked to rate their level of utilization of GSM services, 4.2% of the respondents described their utilization as *low*, 28.1% rated it *moderate* and 67.9% rated it as *high*. An inference that could be drawn from the statistical presentation above is that there is high level of utilization of GSM services in the study areas. This may be as a result of the inevitability of the benefits they are deriving from the diverse use of this technology despite the high cost of tariffs. To buttress this point, one of the respondents posited:

> *People utilize GSM in diverse ways. People who are educated and those who are illiterate use phones this day. For instance, market women utilize GSM to enhance their businesses, students utilize GSM to source for reading materials, workers use GSM to read Newspapers, the unemployed utilize GSM to search for job and to remain in contact with their prospective employer, artisans used GSM to call their clients or customers, marketers utilize GSM to search for customers, the list is endless….*
>
> (IDI/GSM subscriber/Ibadan North West LG/Business man/2011)

A female respondent who utilised her GSM services for variety of purposes said:

> *Electronic banking facilities such as ATM services, online financial transactions, international credit and debit card facilities, airline ticketing and reservations, are some of the numerous ways in which I utilised my GSM services.*
>
> (IDI/GSM subscriber/Banker/Ibadan West LG/2011)

Similarly, a non-literate female respondent said:

> GSM *technology is good. It allows everybody to communicate with family members. I'm not educated. I don't know how to read and write, but my children taught me how to make and receive calls. Now I can utilize GSM phone effectively, though I can't send or receive text messages.*
>
> (IDI/GSM subscriber/Lagelu LG/Market woman/2011)

This shows that GSM utilization cut across people in different social strata and backgrounds in the study areas. The findings however corroborated the argument of Okafor (2009) who stated that technological innovations as a product of development is not complete until it is accessed and utilised by various segments of human society. However, the point of concern has to do with satisfaction respondents derived from the money spent in telecommunications services. Essentially this has to do with tariff charges. A subscriber explained:

> *Though the tariff is affordable, it is outrageous. The charges are exorbitant… too much, compared to other countries in the world. Citizens in this country are being exploited by government. Though there are infrastructural challenges, yet the charges are overburdened.*
>
> (IDI/GSM Subscriber/Ibadan North LG/GSM hawker/2011)

The view above called to question the role of NCC as regulatory body to protect the interest of users. Conversely, stability of infrastructure plays vital role in the cost of tariff. A senior staff in one of the mobile service providers pointed:

We don't depend on government to provide security for our installed facilities. We cannot afford to depend on that. Electricity is a major problem in this country. Yet, 98% of our operations depend on electricity.

(IDI/MTN Staff Engineer/Ibadan/2011)

The statement expressed in the response above is vital to understand why GSM users may continue to be confronted with high tariff charges. However, the level of utilization of GSM is better understood in the words of a fifty one year old male respondent:

GSM has not been optimally utilised. There is still average utilization compared to global usage of the device. It has not been fully tapped both at the level of provider and users. Banking services, internet service, ICT, all these have not been optimized with GSM. GSM has only been moderately tapped in the area of calling and receiving calls. However, this is limited by high tariff charges.

(IDI/GSM Subscriber/Ibadan North LG/2011)

Therefore, it can be inferred that the level of utilization of GSM technology remained largely moderate though ranked below international standard (ITU, 2011b). However, the utilization seems to have vindicated the need for the deregulation of the telecommunication sector. Therefore, it can be argued despite the rapid transformation in the sector, tariff charges particularly in interconnectivity networks has continued to limit the consumers' desire to communicate on regular basis. On the whole, it is evident that the level of access and utilisation of telecommunications services in the study area has significantly improved and even doubled when viewed in terms of what was obtained in the dark days of NITEL.

Quality of GSM Services

The period NITEL dominated telecommunications sector in Nigeria was marked by poor service coverage; incessant disruption of network; abnormal billing rate; and low accessibility among several inhibiting factors (Ndukwe, 2003). As a way of correcting these anomalies, telecommunication sector was deregulated in 2001. As a result, GSM technology emerged to compete with NITEL. Despite the deregulation, one major issue which has characterized the sector is the issue of quality of GSM services offered by the operators.

The result presented on the table 4.4.1 showed that when the respondents were asked about the GSM network coverage in their areas, 94.1% said they had network coverage in their locations, and 5.9% were not certain about network coverage. As a follow up to the above question, 77.4% of the respondents said GSM communication gives clear network signal in their locations and 10.1% stated otherwise. Moreover, 78.9% of the respondents claimed that they experienced network disruptions, while 12.8% said there were no network disruptions in their area. The fact is that in GSM services, there are two categories of operators. One operates on SIM card and this includes companies like MTN, Globacom, Airtel and ETISALAT. For this category of operators, they have wider coverage area with exorbitant tariff charges. The second category of operators operates on Code Division Multiple Access (CDMA) and some companies found in this category include Starcomms, Multilinks, Visafone, Zoom, etc. This second category has relatively low coverage area with cheaper tariffs. However, it is important to note that the former continues to dominate the market.

TABLE 4.4.: DISTRIBUTION OF RESPONDENTS' VIEWS ON THE QUALITY AND STABILITY OF GSM SERVICES

There is network coverage of GSM services in my resident area	**Frequency**	**Percentage**
No	94	5.9
Yes	1506	94.1
Total	1600	100.0
I have clear signal in my main GSM services	Frequency	Percentage
Not sure	162	10.1
No	200	12.5
Yes	1238	77.4
Total	1600	100.0
Connectivity within the same network	Frequency	Percentage
Never easy	158	9.9
Easy	1142	71.4
Very easy	300	18.8

Total	1600	100.0
Connectivity to other network	Frequency	Percentage
Never easy	653	40.8
Easy	803	50.2
Very easy	144	9.0
Total	1600	100.0
Quality of main GSM network	Frequency	Percentage
Very low quality	6	0.4
Low quality	118	7.4
High quality	1162	72.6
Very high quality	314	19.6
Total	1600	100.0

Source: *Field Survey, 2011*

Intraconnectivity of network refers to connectivity within the same GSM networks, while interconnectivity is communication between GSM networks. Respondents were asked to give account of their experience on intraconnectivity, and the result shows that 71.4% said it was easy, while only 9.9% indicated it was not easy. On the aspect of interconnectivity, 40.8% of the respondents said it was never easy, while 50.2% said the connectivity was easy.

Furthermore, the quality of main GSM network was rated by the respondents in the study areas. On this basis, 72.6% rated the quality as high, while 7.8% rated it as low. The deduction one can make here is that most of the operators may have invested in network expansion which involved building new base stations that improved the quality of services in the study areas unlike in the last ten years when only few base stations existed. The stability in the quality of GSM services was attested by a twenty five year old male respondent when he asserted:

> *I use Globacom and MTN. The services vary. I prefer MTN because the network is relatively stable. Globacom has not been very stable for some times now. I use the two lines because the networks cannot be bad at the same time. If one is not good, you can use others. Network is very unstable especially during the period of promos and bonanzas.*
>
> (IDI/GSM subscriber/civil servant/Lagelu LG/2011)

The response above shows that although there is relative stability in the quality of GSM services, evidently most subscribers continued to maintain two networks in order to avoid instability that may appear in the services with some cost implications. Furthermore, it can be inferred that the desire by the operators to have greater share of the market through promotions and other bonanzas usually lead to network congestions which affect the quality of services offered to the consumers. The role of NCC is central in understanding the problems associated with network services. A senior official of the Commission said:

> *The Commission has notified some GSM operators with poor quality of service of its intention to issue a direction that with effect from November 30, 2011, any of the operators that fail to meet the targets will be barred from further sale of its SIM Cards or add any new subscriber to its network. Any new SIM card sold, or additional subscriber added to the network in contravention of the direction, will attract a penalty of NGN1,000,000 per subscriber added. The Commission in a notice of intention to issue the directives to the operators also told three operators MTN, GLO, and AIRTEL, who are the main culprits that at the expiration of the 30-day deadline, it will strictly enforce the impending directive whose contravention will attract a penalty of NGN5,000,000 and additional NGN500,000 per day that such contravention persists. Apparently to ensure that the operators do not take its threat with levity, the commission said that failure of any of the operators to meet the quality of service targets from November 30, 2011 will attract a fine of NGN500,000 for every month of failure.*
>
> (KII/NCC/Abuja/2012)

The position of NCC is strong at correcting the poor services noticed in the sector, however the problem has persisted. It is important to note that several months after the expiration of ultimatum given to the operators to improve the quality of their services, most subscribers were still confronted with poor service delivery in the sector. Recently the NCC fined four GSM operators whose quality of services fell below the Commission's Key Performance Indicators (KPI). This is clearly stated in the Commission's website which reads:

> *The nation's telecoms regulator, which recently sanctioned four GSM network operators a total of N1.17billion in poor service quality fines had given the erring operators "gestation period" between when they launched services in 2001 and now to grapple with various challenges they were facing. NCC had also consulted with operators on service quality benchmarks ahead of the January 2012 gazetting of regulations that gave the telecoms regulator adequate powers to begin imposition of sanctions for poor service quality (www.ncc/news.gov.ng/2012).*

Evidently, the action of the Commission gives insight into the readiness of the regulatory agency to protect the interest of subscribers and enforce standard and quality in the sector. In a similar directive, the Commission's website further read that:

> *Almost three weeks after missing the deadline given the four GSM operators – MTN, Globacom, Airtel and Etisalat – to pay a N1.17 billion fine imposed by the Nigerian Communications Commission (NCC), the companies have agreed to pay the fine. The telecoms were fined for poor quality of services and failure to meet their key performance indicators (KPIs). However, the companies, whose representatives met with NCC officials in Abuja, demanded, as a precondition for the payment of the fines, a review of the present KPIs, which they argued did not take into consideration the peculiarity of the Nigerian business environment. KPIs are the parameters set by NCC to monitor quality of service, customer service and technical service, among others. But the operators have complained that the KPIs were unrealistic and unachievable, going by the present poor state of infrastructure in the country (www.ncc/new.gov.ng/2012).*

It appears that the sanction imposed on the operators is proactive, however the contending issue bothers on the capacity and capability to sustain the action bearing in mind the infrastructural challenges faced by the operators.

Benefits and Challenges of GSM Services

The introduction of GSM services in the telecommunication sector has offered significant benefits to the users. Notwithstanding the benefits, there are challenges encountered by the users in their utilisation of GSM services. The results as presented on the table 4.5.1 provided the respondents' views on the benefits derived from utilizing GSM services in the study areas. As regards reduction in travelling cost, most respondents (57.2%) strongly agreed that their travelling cost has reduced since the introduction of GSM services, 30.9% agreed while only 5.4% and 0.9% disagreed and strongly disagreed respectively.

Furthermore, the result shows that most of the respondents (43.3%) strongly agreed that GSM services had made their economic/social activities very convenient, while 41.6% agreed. Also, 4.4% and 1.8% disagreed and strongly disagreed respectively. Moreover, it is evident that GSM services has improved informational seeking behaviour of the respondents as 45.9% agreed to this, while 36.6% strongly agreed. On the other hand, 5.2% disagreed to this and 1.4% strongly disagreed.

The implication here is that with GSM services most users may have linked up to internet services, on line reading of Newspapers and Magazines, utilisation of the services to solve academic assignments and utilisation of other social media activities like *facebook*, *twitter*, *youtube* to make new friends without physical boundaries. This represents significant transition from traditional way of seeking information in the pre GSM era to modern way of seeking information as alluded modernization scholars (Lener, 1958; Parsons, 1969).

The benefit of GSM services in enhancing social bonds between and among family members and friends shows that most respondents (58.6%) strongly agreed to this, while 35.4% agreed. Furthermore, 2.8% and 0.7% disagreed and strongly disagreed respectively. When respondents were asked to indicate their opinions on the utilisation of GSM services as a good source of information on employment, most respondents (44.4%) agreed and 40.2% strongly agreed. Also, 4.1% disagreed and 1.6 strongly disagreed.

Encapsulating the various benefits derived from GSM services, a forty-six year old male respondent asserted:

> *GSM has empowered most Nigerians, both adults and youths. We are making money from the utilisation of GSM services. For me personally it has benefitted me a lot. You may wish to know the areas in which it has benefitted me. First, before the introduction of GSM, I used to go village to see my aged parents to enquire about their health and welfare spending a lot of money on transportation and risking my life travelling on bad roads. Second, it has enhanced my economic activities as you can see I am a dealer in GSM line and accessories. All I need to do is to call my dealers and they will supply me with goods without going there physically.*
>
> (IDI/GSM Subscriber/GSM Hawker/Akinyele LG/Ibadan/2011)

Also, another respondent, a twenty-one year old GSM hawker said:

> *You see I am a hawker and as well a part time student of Ibadan Polytechnic. This GSM business has sustained me. I sponsor myself in my education. I also use GSM to do my class assignments, remain in contact with family and friends. I am also on the facebook where I meet new people and friends. In fact GSM is very convenient to use especially for the students…..*
>
> (IDI/GSM Subscriber/Akinyele LG/Ibadan/2011)

TABLE 4.5: DISTRIBUTION OF RESPONDENTS' VIEWS ON THE BENEFITS OF GSM SERVICES

GSM has reduced travelling cost	**Frequency**	**Percentage**
Strongly disagree	15	0.9
Disagree	87	5.4
Undecided	89	5.6
Agree	494	30.9
Strongly agree	915	57.2
Total	1600	100.0
GSM has made economic/social activities very convenient	Frequency	Percentage
Strongly disagree	28	1.8
Disagree	71	4.4
Undecided	135	8.4
Agree	665	41.6
Strongly agree	701	43.8
Total	1600	100.0
GSM has improved information seeking behavior	Frequency	Percentage
Strongly disagree	22	1.4
Disagree	83	5.2
Undecided	169	10.6
Agree	735	45.9
Strongly agree	591	36.9
Total	1600	100.0
GSM keeps families and friends in touch	Frequency	Percentage
Strongly disagree	11	0.7
Disagree	44	2.8
Undecided	42	2.6
Agree	566	35.4
Strongly agree	937	58.6
Total	1600	100.0
GSM is good source of job employment	Frequency	Percentage
Strongly disagree	25	1.6
Disagree	65	4.1
Undecided	156	9.8
Agree	711	44.4
Strongly agree	643	40.2
Total	1600	100.0

***Source**: Field Survey, 2011*

From the above responses, it could be inferred that the introduction of GSM services since deregulation of the sector has benefitted the users tremendously. For instance, it has improved social network of people (connecting people together), created employment opportunities for both adults and youths, and improved people's access to information. As a matter of fact, GSM services has brought about social change which is the alteration of social structure including consequences and manifestations embodied in norms, values, and cultural practices of individuals and groups. In a nut shell, it has altered people's way of life (Okafor, Imhonopi and Ugochukwu, 2011).

The Challenges of GSM Technology

Despite the enormous benefits derived from the utilisation of GSM services, there are a number of handful challenges that tend to undermine the usefulness of the technology. The results on the table 4.5.2 show that most respondents (46.8%) strongly agreed that GSM services have become a source of social vices (such as cheating, stealing, snatching of handset, kidnapping, extortion and in some cases murder). Also, 42.7% agreed, while 5.1% disagreed. On the utilisation of GSM services and public nuisance, results showed that most respondents (51.9%) agreed that GSM is a source of public nuisance, while 38.4% strongly agreed to this and 3.6% disagreed. Deduction one can make here is that GSM increasingly becoming a source of public nuisance in places like worship centres, lecture rooms, public foral and in important events. It is not uncommon to sight individuals making and receiving calls distracting other people and without regard to decorum and social etiquettes which sometimes impinge on other people's rights.

On the indiscriminate erection of GSM masts in the residential areas, results show that most respondents (36.8%) agreed that the erection of mast in residential areas constituted health hazard to the people, while 28.9% strongly agreed, and 8.4% disagreed. The fact is that the health implication of electromagnetic emissions from GSM masts is still subject of controversy especially when recommended distance (2km to 5 km) is not observed in erecting the mast (ITU, 2011). Literature has shown that erection of GSM mast close to residential building is capable of causing skin cancer, irritation, memory loss and other health challenges (ITU, 2004; Rogers, 2007; Shalangwa, Vasira, 2011).

The observation in the findings is that most residential areas in the study locations had a number of GSM masts sited very close to residential buildings. The reason for these infractions was amplified in the views of a traditional chief who said:

> *Land owners are now competing to get contract of GSM mast to be erected on their lands. It is a lot of royalty paid by service providers to make use of your land for particular number of years. Sometimes, you may get as much as ten or twenty million naira for leasing a small portion of land to occupy GSM mast. People are now very desperate to allow GSM mast to be erected on their land even at their backyard without knowing the health implications. So it is poverty and greed that drive people to do this….*
>
> (IDI/GSM subscriber/village head/Lagelu LG/Ibadan/2011)

It follows from the above responses that the proliferation of erection of GSM mast in the residential areas may continue a while because of the pecuniary gain land owners derived despite the perceived health challenges associated with such practice on the long run.

Furthermore, the analysis of customer care services as provided by the GSM operators shows that most respondents (46.2%) agreed that it was difficult getting customer care services to attend to the subscribers complaints. About 29.8% strongly agreed and 13.4% disagreed. When respondents were asked to relive their experiences during promos and bonanzas offered by the GSM operators, 46.8% agreed that GSM promos were avenues for ripping off subscribers. About 23.1% agreed, while 8.7% and 1.9% disagreed and strongly agreed respectively.

TABLE 4.5: DISTRIBUTION OF RESPONDENTS' VIEWS ON THE CHALLENGES OF GSM SERVICES

GSM encourages social vices	**Frequency**	**Percentage**
Strongly disagree	10	0.6
Disagree	81	5.1
Undecided	77	4.8
Agree	683	42.7
Strongly agree	749	46.8
Total	1600	100.0
GSM is a source of nuisance in public places	Frequency	Percentage
Strongly disagree	8	0.5
Disagree	57	3.6
Undecided	91	5.7
Agree	830	51.9
Strongly agree	614	38.4
Total	1600	100.0

GSM mast in resident areas is hazardous to human safety	Frequency	Percentage
Strongly disagree	43	2.7
Disagree	135	8.4
Undecided	372	23.3
Agree	588	36.8
Strongly agree	462	28.9
Total	1600	100.0
Customer care services are ineffective	Frequency	Percentage
Strongly disagree	12	0.8
Disagree	215	13.4
Undecided	157	9.8
Agree	739	46.2
Strongly agree	477	29.8
Total	1600	100.0

***Source**: Field Survey, 2011*

To buttress the foregoing discourse, a male respondent was very emphatic when he said:

> *There is a lot of dishonesty on the part of GSM operators as regards their treatment of subscribers. For instance, there are a lot of false emergency calls, unsolicited calls and text messages requesting you to enter for one promo or the other. This is very common with Airtel and MTN. Sometimes there may be network disruption for instance hanging of calls. This affects businesses and income of GSM call hawkers. If one calls customer care, it takes longer time to get through, sometimes 2 or 3 hours to get response if you are lucky. Sometimes you don't get any response at all for a whole day except computer machine singing and advertising available promos. This can be very frustrating knowing fully well that subscribers are not getting value for their money.*
>
> (IDI/GSM Subscriber/recharge card dealer/ Ibadan North LG/2011)

The deductions that may be drawn from the above views are multidimensional. First, GSM operators are more interested in making profits through dubious promos and bonanzas with little or no regard about the services they offer to members of the public. Second, the regulators, that is, NCC and CPC may have failed in the discharge of their statutory responsibilities which centre on enforcing standards and protecting the interest of the consumers.

However, as a way of checking dubious promos and bonanzas promoted by the GSM operators, the NCC in the recent time has collaborated with the National Lottery Regulatory Commission (NLRC) to deal with the irregularities in the promos and bonanzas. The information published on the Commission's website read thus:

> *The Nigerian Communication Commission (NCC) and the National Lottery Regulatory Commission (NLRC) inaugurated a joint committee to enforce new guidelines and stop frivolous lottery shows. There has been public outcry questioning the authenticity of most lottery shows run by telecoms services providers in the country. As competition becomes stiffer in the telecoms industry, service providers consistently device new ways of attracting new customers and retaining old ones within their networks. We have observed that promotions and lotteries have become prominent tools used by service providers to delight their teeming subscribers. In a bid to ensure sanity in the industry, NCC has published specific guidelines on advertisement and promotions of lottery activities. Part of the strategy for the co-operation by the two agencies is to form a synergy as well as guidelines that will ensure that consumers are never short changed while participating. It has become expedient to ensure that lottery in Nigeria is done creditably given the number of complaints trailing most lottery shows (www.ncc/new.gov.ng/2012).*

The collaboration in this case may produce positive result provided there is sustainable will to protect the interest of GSM subscribers from the hands of fraudulent elements in the sector. Furthermore, the utilisation of GSM services for clandestine practices revealed another dimension. A forty-six year old female respondent asserted:

> *I lost trust in my husband because of his dishonesty in the use of GSM. He hid a lot of secrets from me which was later revealed in the text messages on his phone. I have discovered so many things in my husband's handset that could have broken up our twenty-year old marriage. He*

has been very unfaithful in our marriage. GSM has offered him unfettered opportunities to make girl all over the places. I would have instituted a divorce case, but the pressure from my parents and the consideration of our children stopped me. Inasmuch as GSM has some tangible benefits, it has also destroyed some homes and families because of unfaithfulness and infidelity of marriage partners.

(IDI/GSM Subscriber/civil servant/Ido LG/2012)

The inference one can deduce from the views above is that the utilisation of GSM services may have promoted communication between and among family members and friends, but it also has potential to undermine marriages and family life. Further on the challenges of utilizing GSM services, a twenty-seven year old undergraduate student asserted:

The common trend now is the use of GSM by students for examination malpractices. We now have GSM phones that can store information like computers. For example, there are phones with Microsoft Word, memory card, ear phone enhancement and ultra-modern functions. This aided students to cheat in the examinations. I have witnessed the incidence. Now students record voice answers in their phones through the use of memory cards. Some GSM phones can record voice with capacity of more than 60 minutes.

(IDI/GSM Subscriber/University student/Ibadan North LG/2011)

From above assertions, it is evident that the utilization of GSM services among tertiary institution students though may enhance their access to academic materials and publications; however it can also lead to poor quality of graduates especially if those graduates use GSM to cheat in their examinations.

GSM Service Providers and the Challenges of Business Operations

Nigeria is a developing nation with many characteristics which hamper conducive environment for capital investment to flourish (World Bank, 2011). Against this backdrop, the study identified some inhibiting factors affecting the provision of GSM services in the study areas. Despite the giant stride on the one hand, the continuous instability witnessed in GSM communication remained the bone of contention undermining the deregulation policy. Thus, when the GSM service operators were asked to describe their experiences of telecommunications business in Nigeria, a wide range of responses were given by the respondents. A senior officer in the engineering department of Globacom said:

The cost of doing business has increased in Nigeria. All our generators running the billing system and those at the sites have been changed because they have all worked for between six and seven years continuously because of lack of public power supply. This generators cost a lot to replace. And of course you know that when it comes to telecommunication, continuous power supply is very important otherwise you will not meet the expectations of your subscribers. Most subscribers are interested in quality services and they do not know that quality services is a function of a number of factors and which power supply is very cardinal.

(IDI/Globacom Staff/operation unit/Ibadan/2011)

Giving credence to above assertion, an employee of another telecommunication firm, MTN, concurred when he asserted:

Instability of power generation has major impact on our tariff cost. If we have constant power supply, then we are likely to have less diesel consumption and spend less on generator fuelling and maintenance. We generate our own power in order to remain in business and do our best to give our subscribers quality service. This is one of the reasons for high tariff charges. If we have stable power supply, we will likely offer cheaper tariffs. Again, duties paid on importation of heavy duty equipment and spare parts are very exorbitant. There is problem of multiple taxations which we are consistently faced with.

(IDI/MTN Staff/Ibadan/2011)

Besides the issue of poor public power supply and the exorbitant import duties charged by the government, respondents from other telecommunication firms identified some other challenges affecting telecommunication business in the study area. On this basis, a regional manager in Starcomms explained:

Nigeria itself is facing serious security challenges. There are instances where armed robbers stormed our base stations and stole our generating plants. There are also cases of vandalism of our base station sites. Sometimes when a new base station is constructed, before it is

> *commissioned, armed robbers would have stolen facilities worth millions of naira, vandalized major equipment. All these must be replaced. There are also cases of area boys who forcibly demanded monetary settlement before we could construct new base stations. All these are unforeseen additional cost which makes business operation very challenging.*
>
> (IDI/Starcomm Official/Ibadan/2011)

To complement the above statement, an operational officer from Etisalat stated:

> *If there is safety of our generators and equipment at designated base stations, we don't need to spend unnecessarily. Usually we have our own private security outfit... but there is a limit to what they can do because they do not carry arms. So we have to depend on the security provided by the State. If there is good security by the State, vandalism of equipment of base stations would have been reduced. All these costs have to be borne by the subscriber because every business outfit wants to make profit in order to cover its operating cost. More importantly vandalism affects the quality of services subscribers receive. I wish most subscribers will understand the predicament most telecom operators pass through in this country….*
>
> (IDI/Etisalat Staff/Ibadan/2011)

A statement published by MTN in one of the National Newspapers read thus:

> *MTN Nigeria recorded more than 70 cuts on its fibre network nationwide on a monthly basis. The causes are attributed to poor road construction practices (about 42 percent), willful damage perpetrated by robbers and other criminal elements (about 25 percent) and other causes including sabotage (33 percent).*
>
> (Guardian Newspaper, 2012)

From the assertion above, some inferences could be deduced. One, most GSM operators are confronted with acute shortage of electricity supply and therefore are running their base stations on generators, thus the cost of fuelling and maintaining these generators are unusually high. Second, the import duties charged to these operators whenever they imported heavy machine and equipment for their operation or maintain the existing ones are also high. Besides this other respondents mentioned security challenges and vandalisation of equipments and base stations as part of the real challenges affecting the business operation of most telecommunication firms in the study areas and by extension in Nigeria as whole. Predictably, the major challenges affecting telecommunication business in the study area are infrastructural and human challenges. This is in line with argument of Fanawopo (2007) who argued that infrastructural challenges and security issues have remained the major bane of most telecom operators in Nigeria. Consequently, the cost of doing business has remained very high and the quality of services offered to the subscribers has remained poor.

The reality explained in the above views corroborated the findings of Adegoke, Babalola and Balogun (2008) who identified the problem of security challenges as major threat to sustainable deregulation policy in the telecommunication sector. Notwithstanding the challenges in the provision of GSM services, the introduction of GSM technology has brought about positive changes in the lives of the users. A respondent was elated when he said:

> *Before I started the business of GSM vendor, it was very difficult to sustain body and soul. Although people complain about poor services and other things, but I believe it will get better. Some ten years ago, only few Nigerians had GSM phones and the tariff was very high. When Globacom started, the tariff crashed. So I believe it will always be getting better. Personally for me, now that I'm in the business, things have changed for better. I can finance myself and family members. There are lot of benefits of GSM, too numerous to mention.*
>
> (IDI/GSM Subscribers/Ibadan North West LG/2011)

The above assertion attest to the fact that despite the challenges confronting the GSM service providers, deregulation of the sector has brought about positive socio-economic changes in the lives of the subscribers.

Regulatory and Statutory Policies of GSM Service Provision

Although deregulation implies the removal of state bureaucratic bottleneck to enhance active participation of private firms in rendering some basic services to the members of the public, nevertheless to ensure that sanity and best international practices are entrenched there are regulatory bodies put in place by government to achieve this. The investigation into the respondents' knowledge of the Nigerian Communications Commission (NCC) as a

regulatory agency as presented on the table 4.7.1 shows that 87.3% had knowledge of the Commission as regulatory body, while 12.7% had no knowledge of the Commission. Also, most respondents (61.9%) knew about the existence of Consumer Protection Council (CPC), while 38.1% had no knowledge about the existence of the consumer Council.

TABLE 4.7: DISTRIBUTION OF RESPONDENTS' PERCEPTION ON THE REGULATORY POLICIES OF GSM SERVICES

I have Knowledge of NCC as regulatory body	Frequency	Percentage
No	203	12.7
Yes	1397	87.3
Total	1600	100.0
I have Knowledge of CPC as agency of consumer protection	Frequency	Percentage
No	609	38.1
Yes	991	81.9
Total	1600	100.0
Registered subscribers	Frequency	Percentage
Not yet registered	114	7.1
I have registered	1486	92.9
Total	1600	100.0
CPC is effective in protecting subscribers	Frequency	Percentage
No	1075	67.2
Yes	525	32.8
NCC is effective in protecting subscribers	Frequency	Percentage
No	512	32.0
Yes	1088	68.0
Total	1600	100.0

***Source**: Field Survey, 2011*

The implication of the findings above is that most subscribers in the study areas knew about the NCC more than the CPC. The difference noticed may be in terms of the operation of the body, their activities and the level of awareness they may have created in the media. This gap was notable in the Less city local government areas. At the time of conducting this study, 92.9% of the respondents claimed that they had registered their GSM lines, while 7.1% were yet to be registered. This high percentage of subscribers that had registered their lines is as a result of the importance these subscribers attached to the services they are deriving from the service providers as well as the aggressive and sustained media enlightenment embarked by the NCC.

Furthermore, when respondents were asked to comment on the effectiveness of NCC in carrying out its statutory roles, 68.0% said NCC was very effective in regulating the activities of GSM providers, while 32.0% said the Commission was not effective. Similarly, 32.8% of the respondents indicated that CPC was effective in protecting GSM subscribers, while 67.2% said the Council was not effective.

As a follow up to the above question, a fifty-four year old male respondent who had been connected to GSM services for more than eight years and who was also dissatisfied with the activities of the regulatory agencies asserted:

> *NCC regulation is not effective. The body is not thoroughly checking the service providers on the need for qualitative service delivery. Network is still very bad and unstable. SIM card registration may not address the issue of fraud in the sector because people still utilize their GSM lines without registration. NCC must improve on its present regulation of GSM market and compel the service providers to reduce tariff charges instead of doing one promotion or the other. The poor services subscribers are getting do not commensurate with high tariffs charged by the operators.*
>
> (IDI/GSM Subscriber/civil servant/Ibadan North West LG/2011)

It can be deduced from the responses above that the incidences of high tariff charges, network failure, and unregulated uses of GSM to perpetrate frauds are some of the reasons why subscribers resent the roles played by NCC and CPC. However, when NCC was consulted to investigate its statutory activities since the deregulation of

the telecommunications sector, the comments made by the Director in the Commission was rather evasive and defensive. He said:

> *We are doing our best from this end and as you know it wasn't like this about ten years ago. It is getting better. It may interest you to know that one of the toughest decisions that can be taken by any mobile phone user in Nigeria today will be to discard a line because the user is not enjoying the best quality of service from the operator. It becomes more difficult if you have been using the line for more than five or six years and it is your officially recognised line by business associates, family and friends both at home and abroad. But is it possible to change your service provider and still retain your number for the new service? The common cliché goes: you cannot eat your cake and have it. But this definitely is not the case with Mobile Number Portability (MNP). Of course, with mobile number portability, you can eat your cake and still have it, which means that you can change your service provider without changing your number. The above scenarios underscore the vitality and desirability of MNP to enhance service quality and promote healthy competition among telecom operators in Nigeria.*
>
> (KII/NCC Official/Abuja/2012)

From the responses above it is obvious that NCC may have initiated some policies to salvage and enhance the provision of GSM services in Nigeria, however for most subscribers this may not amount to much until they see real improvements in the quality of services provided by the operators as well as tariff charges slashed. This suggests that the level of effectiveness of the Commission in the perception of the subscribers is low in the study areas.

However, the recent events in the activities of NCC have shown that the agency is gradually living up to the expectation in the attempt to sanitise the sector. For instance, the Commission has impounded some pre-registered SIM cards sold to members of the public because of the dangers involved in it (NCC, 2012). This is to prevent the tendency of their users to use them to commit crime and other clandestine activities. To buttress the readiness of NCC to effectively regulate the provision of GSM services, a statement made available on the Commission's website read thus:

> *NCC has sanctioned MTN, Etisalat, Airtel and Globacom for poor Quality of Service (QoS) rendered in the months of March and April. Details of the penalties had been communicated to the different operators through letters. MTN and Etisalat are to pay N360m each, Airtel would pay N270m, while Globacom attracted a penalty of N180m. All the operators are to pay the penalties on or before May 21, 2012 or be liable to payment of additional N2.5 million per day for as long as the contravention persists. The penalties are as a result of the contravention of the provisions of QoS Regulation by the NCC. The operators failed to meet with the minimum standard of quality of service, including the key performance indicators. The commission has been monitoring the performance of the operators on the different parameters as provided. The result showed that the service providers contravened the provisions. Paragraph 13 & Schedule 3, Paragraph 2 of the Quality of Service Regulation 2012, provides that any company which contravenes this provision will be liable to pay fine. The company is liable to pay the sum of N15m for each parameter for a service contravened in the month of March, 2012. A further sum of N2.5m for each parameter for a service for each day the contravention continued throughout the month of April, 2012 will be paid by the operators. NCC noted that the performances in January and February were below the specified thresholds but decided to take these periods as grace period (www.ncc/news.gov.ng/2012).*

It can be inferred from the findings above that the Commission recognises the spate of incessant network failures in the provision of GSM services. Also, the Commission recognises the need to protect consumers who are users of GSM services. And finally, the Commission is concerned with the provision of satisfactory services to the consumers in order to ensure principle of equity. That is to ensure that subscribers get value for their money.

Furthermore, insight was provided into the role of CPC in the provision of GSM services. Hence, when an official of CPC was asked to comment on the activities of the Council to protect consumers, his views were expressed thus:

> *CPC is very relevant in the GSM market. Complaint lodge to the council is acted upon for result. There is no duplication in the duties and functions of CPC and NCC. CPC is on the consumption*

side, while NCC is on production. However, very few GSM subscribers have complained to the Council in the last five years.

(KII/CPC Official/Abuja/2012)

The implication from the responses above is that CPC has remained largely unknown to the subscribers and other consumers despite the rip off most subscribers are undergoing in the hand of telecom operators in Nigeria. This may be as a result of lack of enlightenment and awareness on the part of the body.

Bivariate Analysis of Quantitative Data

The focus in this section is to provide link of relationship between independent and dependent variables as stated in the hypotheses. This helps to gain further insight in the explanation of deregulation policy.

TABLE 4.8: CHI SQUARE TEST OF ASSOCIATION BETWEEN PERCEPTION ON DEREGULATION OF TELECOMMUNICATION AND ACCESS TO GSM SERVICES

Perceived level of access to GSM services after deregulation	Perception on deregulation of telecommunication sector			
	Beneficial	Wasteful	Indifferent	Total
Low	94 (5.9%)	10 (0.6%)	54 (3.4%)	158 (9.9)
Moderate	340 (21.3%)	46 (2.9%)	510 (31.9%)	896 (56.0%)
High	148 (9.3%)	46 (2.9%)	352 (22.0%)	546 (34.1%)
Total	582 (36.4%)	102 (6.4%)	916 (57.3%)	1600 (100.0%)
Calculated chi square: 62.16; DF: 4; Probability value: 0.000				

Source: *Field Survey, 2011*

Ho: *There is no association between perception on deregulation of telecommunication and access to GSM services*

H1: *There is an association between perception on deregulation of telecommunication and access to GSM services*

The Chi square test of association presented on the table 4.8.1 shows that there is an association between perception on the deregulation of telecommunication sector and access to GSM services i.e. (cX^2 $P<0.05$). The implication is that deregulation of telecommunication sector increased people's access to telecommunication services such as GSM. It is evident in the table that only 9.9% of the respondents said their access to telecommunication services was low, while more than 34% had high access. The relationship between deregulation of telecommunication and access to services is further understood in the opinions of a market trader when she said:

Prior to the introduction of GSM services by President Obasanjo's regime, I had never utilized telecommunication in my life. I didn't even know how a telephone or cellular looked like. Thank God, now I have GSM phone after over 47 years of living on earth. Indeed I am happy.

(IDI/GSM subscriber/Akinyele LG/Ibadan/2011)

It can be inferred from the above views that deregulation has significantly improved access to GSM services as more and more people are getting connected to reach out to families and friends.

TABLE 4.8: CHI SQUARE TEST OF ASSOCIATION BETWEEN PERCEPTION ON DEREGULATION OF TELECOMMUNICATION AND UTILISATION OF GSM SEERVICES

Perceived level of utilisation of GSM services	Perception on deregulation of telecommunication sector			
	Beneficial	Wasteful	Indifferent	Total
Low	26 (1.6%)	2 (0.1%)	38 (2.3%)	66 (4.2)
Moderate	139 (8.7%)	26 (1.6%)	284 (17.8%)	449 (28.1%)
High	417 (26.1%)	74 (4.7%)	594 (37.2%)	1085 (67.9%)
Total	582 (36.4%)	102 (6.4%)	916 (57.3%)	1600 (100.0%)
Calculated chi square: 30.36; DF: 4; Probability value: 0.000				

Source*: Field Survey, 2011*

Ho: *There is no association between perception on deregulation of telecommunication and utilization of GSM services*

H1: *There is an association between perception on deregulation of telecommunication and utilization of GSM services*

The Chi square test of association presented on the table above shows that there is an association between perception on deregulation of telecommunication and utilization of GSM services i.e. ($cX^2P<0.05$). The indication is that deregulation has expanded spectrum of telecommunication services which are accessed by the subscribers. For instance, most respondents (67.9%) rated their level of utilization as high. This means apart from making and receiving calls on GSM phones, there are numerous value added services that GSM can be utilized for compared to what was obtained in the era of NITEL. A respondent was elated when he said:

> *My GSM phone can supply me with services such as internet browsing, reading news line, Newspaper and Magazine online, twitting, facebook, and social networking. I got the job I am doing presently through GSM services when I browsed internet on my phone. GSM services provide multi functions which were not available when NITEL dominated telecommunication. I can contact my family at any time I wished. GSM services have made live easy and convenient.*
>
> *(IDI/GSM subscriber/Executive Marketer/Ibadan North West LG/2011)*

Therefore, it can be said that GSM services continued to be relevant in building social relationship, as source of job opportunities, information resource, companionship and reducing boredom.

TABLE 4.8: CHI SQUARE TEST OF ASSOCIATION BETWEEN AREA OF RESIDENCE AND UTILISATION OF GSM SERVICES TO MAINTAIN SOCIAL NETWORK

Area of residence	GSM has enabled me to remain in touch with family members and friends					
	Strongly disagree	Disagree	Undecided High	Agree	Strongly disagree	Total
Ibadan Less City	9 (0.54%)	19 (1.1%)	22 (1.4%)	268 (16.8%)	482 (30.1%)	800 (50.0%)
Ibadan Main City	2 (0.1%)	25 (1.6%)	20 (1.3%)	298 (18.6%)	455 (28.5%)	800 (50.0%)
Total	11 (0.64%)	44 (2.7%)	42 (2.7%)	566 (35.4%)	937 (58.6%)	1600 (100.0%)
Calculated chi square: 16.24; DF: 4; Probability value: 0.000						

***Source**: Field Survey 2011*

Ho: *There is no association between area of residence and utilization of GSM services to maintain social network*

H1: *There is association between area of residence and utilization of GSM services to maintain social network*

The Chi square test of association as presented above shows that there is significant association between area of residence and the utilization of GSM services to maintain social network since P is less than 0.05 ($cX^2P<0.05$). This finding is very significant because family is the foundation of every human society and GSM services has assisted in maintaining social relationship in the family. In this wise, a respondent stated:

> *GSM has really enabled me to contact my wife and children on regular basis. I work in Ibadan and my family stays in Abuja. But for GSM communication, I would have found it very difficult to cope with life when my organization transferred me to Ibadan some months ago. I feel as if I am living with them whenever I call on my mobile phone. This is just too fantastic. Thanks to GSM for not making my life miserable.*
>
> *(IDI/GSM subscriber/Lagelu LG/2011)*

Based on the above response, it can be argued that the utilization of GSM helps to build, maintain and sustain social relationship which is important to human existence.

TABLE 4.8: CHI SQUARE TEST OF ASSOCIATION BETWEEN RESPONDENTS' PERCEPTION OF GSM TARIFF AND EFFECTIVENESS OF NCC

Perception of cost of GSM tariff	Perception on effectiveness of NCC		
	Not effective	Effective	Total
Very cheap	21(1.3%)	72 (4.5%)	93 (5.8%)
Cheap	171 (10.7%)	384 (24.0%)	555 (34.7%)
Expensive	243 (15.2%)	473 (29.6%)	716 (44.8%)
Very expensive	77 (4.8%)	159 (9.9%)	236 (14.8%)
Total	512 (32.0%)	1088 (68.0%)	1600 (100.0%)
Calculated chi square: 5.432; DF: 3; Probability value 0.143			

***Source**: Field Survey 2011*

Ho: *There is no association between respondents' perception of GSM tariffs and their perception of effectiveness of Nigerian Communications Commission*

H1: *There is association between respondents' perception of GSM tariffs and their perception of effectiveness of Nigerian Communications Commission*

The Chi square result as presented on the table above shows that there is no association between respondents' perception of GSM tariffs and their perception of effectiveness of Nigerian Communications Commission (NCC) i.e. ($cX^2P > 0.05$). From the table above, it could be observed that most respondents felt that NCC was effective and also most of them felt that GSM tariff was expensive. However, it could be inferred that most respondents are aware that NCC has no mandate to regulate GSM tariffs, rather tariff under the present dispensation is regulated through price mechanism and competition. Reaffirming this, an official of service provider said:

> *NCC has no mandate to determine GSM tariffs charged to the consumers. Their major role is to license operators and ensure that quality services are provided to the subscribers. Also, it regulates the boundary of charges in interconnectivity. No service provider can charge beyond the stipulated maximum. We determine what we charge within the intra-connectivity, not the NCC. Market competition plays significant impact in determining tariffs service providers charge their subscribers.*
>
> IDI/Starcomm Official/Ibadan/2011)

It is obvious from the above views the power of NCC to determine prices is limited, while respondents continued to experience instability in the service of GSM provided. Notwithstanding the limitation of NCC to determine prices, the agency could mediate to protect the interest of consumers.

TABLE 4.8: CHI SQUARE TEST OF ASSOCIATION BETWEEN RESPONDENTS' INCOME AND THEIR LEVEL OF ACCESS TO GSM SERVICES

Respondents' monthly income (in Naira)	Perceived level of access to GSM services			
	Low	Moderate	High	Total
<10000	94 (5.9%)	390 (24.4%)	247 (15.4%)	731 (45.7%)
10000-30000	31 (1.9%)	205 (12.8%)	150 (9.4%)	386 (24.1%)
30001-50000	17 (1.1%)	109 (6.8%)	44 (2.8%)	170 (10.6%)
50001-70000	7 (0.4%)	64 (4.0%)	41 (2.6%)	112 (7.0%)
70001-90000	2 (0.1%)	61 (3.8%)	28 (1.8%)	91 (5.7%)
90001-11000	3 (0.2%)	16 (1.0%)	9 (.6%)	28 (1.8%)
110000 and above	1 (0.1%)	18 (1.1%)	11 (0.7%)	30 (1.9%)
No response	3 (0.2%)	33 (2.1%)	16 (1.0%)	52 (3.3%)
Total	158 (9.9%)	896 (56.0%)	546 (34.1%)	1600 (100%)
Calculated chi square: 29.86; DF: 14; Probability value: 0.008				

***Source**: Field Survey, 2011*

Ho: *There is no association between respondents' monthly income and their perceived level of access to GSM services*

H1: *There is an association between respondents' monthly income and their perceived level of access to GSM services*

The analysis of Chi square result as presented on the table above shows that there is association between respondents' monthly income and their perceived level of access to GSM services i.e. ($cX^2P < 0.05$). The

implication here is that a person's income determines access to vital services. For instance, from the table above most respondents who earned less than NGN10000, only 34.0% had high access whereas those among the respondents who earned NGN110000 and above, 37.0% of them had high access.

However, to confirm that those who earn high and low monthly income had access to GSM services, a respondent said:

> *During the time of NITEL I did not have access to telecommunication. I don't even know how a telephone looked like. I only see telephone on television and Newspapers. Now I am happy I have GSM telephone for communication. I connect friends and families any time I so wished.*
>
> *(IDI/GSM subscriber/Akinyele LG/Ibadan/2011)*

The information in the above view attested to wide accessibility of GSM service among respondents in the study area which was not restricted to boundaries of income. Notwithstanding the level of access to GSM communication in the findings, the role of income is still significant in the utilization of GSM communication.

THEORETICAL DISCUSSION OF FINDINGS

The theoretical position of the Neoliberal and Rational Choice is further understood in the context of the findings. Prior to deregulation of the telecommunication sector, more than two third of the respondents in the study area were dissatisfied with the operation of NITEL due to low accessibility and utilization of telecommunication services. The introduction of GSM as means of communication drastically transformed the life experience of the respondents as more than two third of the users reported positive attitude in the utilization and wide accessibility of GSM. Notwithstanding, there were respondents that engaged the services of NITEL. In the same vein, most respondents in the study area perceived the policy of deregulation as beneficial because of the enormous benefits associated with GSM technology. The Neoliberal theorists argued that economic growth and social transformation are possible if every hindrance and obstacle to market system is abolished. They believed that until bureaucratic bottle neck is removed to allow private capital thrive, public utility services such as telecommunication may remain inadequate. The ultimate goal of the Neoliberals is the attainment of deregulation and perhaps privatization of the mainstream sector. It is evident that deregulation of the telecommunication sector significantly transformed the provision of telecommunication services in the study area.

The evidences in the findings are notable in terms of benefits associated with GSM and the varieties of services GSM was utilised among respondents. Findings showed that respondents could connect families and friends on regular interval. The technology was a source of employment, reduced cost of living and travelling expenses. GSM also transformed the information seeking behaviour as most respondents could browse the internet and access information resource at regular interval. The utilization of GSM expanded the spectrum of services in the telecommunication system. Prior to the advent of mobile communication, the few respondents who had access to telecommunication pointed that NITEL services were only available for voice communication. The telephone boxes during this time were not compatible for text messages and value added services. However, GSM not only brought about speedy communication, there are also value added services such as text messages, radio, videos, face book, conference calls, and internet access among several services that made telecommunication rich and versatile. Hence, the foregoing empirical evidences were predictions of the Neoliberals. The services of GSM continued to impact positively the life experience of the respondents since the introduction more than ten years ago (NCC, 2004; 2006; 2011; 2012).

On the other hand, the position of the Rational Choice is focused on the action of consumer that is directed to the satisfaction of need at the lowest cost possible. The assumption is that every individual is rational and purposive, motivated to pursue a meaningful course of action. Although the introduction of GSM yielded positive changes in the study area, nevertheless there were several challenges and inadequacies which undermined the benefits of GSM communication. This is particularly concerned with problems inherent in the utilization of GSM. Findings showed that GSM is a source of social vices such as theft, examinational malpractices, family disorganization and threat to human life caused by electronic tower mast. It is evident in the study that respondents experienced continuous failure in the services of GSM, call drops, wrong call destination, network disruption, hang over problem, poor call set up, and poor customer service. There were cases of abnormal tariff billing and promos ripping off innocent subscribers. The Rational Choice posited that every individual initiates action that prevents hindrance to satisfaction in the consumption of goods such as GSM. Hence, the challenges identified in the opinions of the respondents helped to explain dissatisfaction in the feelings of the GSM users.

The Rational Choice theorists have maintained that analysis of structure must proceed from the micro base as it provides valid data to appreciate development in general terms of society (Ritzer, 2000; 2007). It follows that the challenges inherent in the utilization of GSM gave insight to assess the policy of deregulation. Though GSM

is a source of numerous benefits to respondents, nevertheless the continued problems facing subscribers tend to undervalue the gains of deregulation. This accounted for the need of intervention at the level of individual as argued by the Rational Choice Theorists (Coleman, 1990; Ritzer, 2008). Hence, the intervention in the case of the findings will not only address dissatisfaction of users in the utilization of GSM. It will also be directed to tackle infrastructural failures such as electricity, vandalisation, land dispute, road networks, and import duties which constrained service providers in the study area. Therefore, if deregulation must succeed, the role of NCC should be redefined to actively protect the interest of the masses. Thus, until the shortcomings associated with the provision of GSM are reduced to barest minimum, it may be difficult to conclude that deregulation of the telecommunication sector benefitted equally among the stakeholders.

SUMMARY OF FINDINGS AND CONCLUSION

The findings highlighted the perception of respondents (i.e. GSM subscribers) on the deregulation policy of the telecommunications sector. On the whole, while some respondents generally held the opinion that deregulation was beneficial, others passionately defined the policy as wasteful. This is due to the negative consequences associated with GSM technology that is product of deregulation. Prior to deregulation of the telecom sector, less than one quarter of the respondents had access to telecommunications. Ownership and utilization of telephone were mark of honour and prestige i.e. social status in the study area. The advent of deregulation drastically transformed access as more than three quarter of the respondents now owned a GSM phone communication. Unlike the days of NITEL when utilization of telecommunication services was limited to making and receiving calls, deregulation expanded the spectrum of utilization among respondents.

However, despite the landmark achievement made in the telecommunications sector, network disruption, call drops, wrong call destination and network failure continued to fraught the provision of GSM services to respondents. GSM communication offered enormous benefits on the one hand, there were challenges associated with the technology on the other hand. Although findings showed that there were problems of high tariff and network failure, nevertheless the infrastructural challenges which confronted service providers were central in the consideration of these factors. In addition, findings showed that government policies such as SIM card registration, mobile number portability, and import duties among others were important in the explanation of telecommunications deregulation. However, the extent to which the goal of the government policies can influence the provision of GSM services to the benefits of the respondents remained doubtful.

The conclusion in this finding dwells on the significance of the study. Although deregulation of the telecommunications sector was a major source by which access to telecommunications was revolutionized, it may be erroneous to assume that the concept of deregulation is an independent factor in the explanation of access. As the case may be, NCC continued the regulation of the sector to checkmate irregularities apparent in the market. Therefore, it may be concluded from the empirical findings that the forces of demand and supply canvassed by the Neoliberal cannot solely transform and revolutionize the mainstream economic sector like telecommunications.

Furthermore, findings showed that GSM subscribers were active consumers always ready to resist exploitation and protect themselves against unequal benefits. This was apparent in the dissatisfaction expressed on arbitrary tariff billing, bogus promos, erection of mast in residential areas, and use of GSM to constitute nuisance in public places. Therefore, it can be concluded that rather than perceiving consumer as passive in the deregulated economy, every rational consumer is an active player that is motivated to satisfy and maximize their consumption.

RECOMMENDATIONS

1. Deregulation of the telecommunications in Nigeria is marked as either beneficial or wasteful. This is strongly connected to mixed feelings expressed by people on the basis of satisfaction and dissatisfaction with the operation of mobile service providers. Therefore, it is strongly recommended that the role of NCC and CPC is further strengthened to check irregularities in the deregulated economy.
2. It is documented that the utilization of GSM technology offered enormous benefits to users, yet there are several challenges that constrained the utilization of GSM communication. Hence, in order to reduce the problem inherent in the utilization to barest minimum, there is need for NCC to collaborate with media professional, security agents and federal road safety commission (FRSC) to educate consumers. The collaboration should also involve GSM mobile service providers and every stakeholder in the telecommunications sector.
3. GSM service providers were confronted with arrays of problem such as infrastructural inadequacies which limited their capacity to supply stable networks. The problem also limited the gains accruing to consumers in terms of tariff billing. Therefore, to ensure sustainable deregulation in the Nigerian context, government

should be proactive and pragmatic to address infrastructural shortages. This will go a long way to reduce cost of production and transform into long run benefit for consumers and the society as a whole.

CONTRIBUTION TO KNOWLEDGE

The findings identified the following contributions to knowledge.

1. Deregulation as a policy is not autonomous variable in economic growth and development. Rather the role of the state regulatory apparatus e.g. NCC, interface to complement deregulation in the attainment of social development. Hence, regulation becomes an intervening variable in the deregulation for social transformation.
2. Consumers are not largely passive in a deregulated market economy tending to accept every dictate of the market forces. Rather consumers are active being always ready to negotiate their consumption pattern for satisfaction and resist exploitation. This is evident in the formation of consumer bodies such as Nigerian Association of Telecommunications Subscribers (NATCOMS), Consumer Parliament of Nigeria (CPN) etc.
3. Deregulation cannot thrive in a developing economy in which physical infrastructures are grossly inadequate. In such cases, market competition may be grossly inadequate to offer relatively cheap price for consumer satisfaction.

LIMITATION OF THE STUDY

The current finding is not without some limitations. The city of Ibadan in which the study was conducted is a composition of eleven local government areas. Only eight local governments were sampled despite the utilization of GSM that cut across all the eleven local governments. Therefore, it may be difficult to construct a statement of generalisation that applies to all locations, hence the need for further study that will expand the scope to cover all the location areas. Similarly, subsequent studies may combine two or more different States of South Western Nigeria in order to identify differences in the utilization of GSM communication. Moreover, there is need for further scientific research in clarifying the health problem associated with GSM mast erected in residential areas. Studies need to be conducted to evaluate the policies of mobile number portability once it is implemented. There is need for further clarification on the utilization of GSM as source of public nuisance.

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FRAUDULENT PRACTICES IN INFORMAL SETTING OF BODIJA MARKET, IBADAN, NIGERIA

OKUNOLA, R.A., LAWAL, M.O. and KEHINDE, A.O.

INTRODUCTION

Social exchange though may differ in forms takes place in every society base on rule or trust. Some could be monetary, which is business-like, others could be non-monetary that reflect a service free activities in human interaction. Social exchange takes place both in formal and informal settings. In the course of this paper, the focus is on monetary aspect of social exchange within informal setting. The concepts of corruption and fraud have attracted the attention of scholars (Anifowose, 2002; Ibrahim, 2003; Aluko, 2002; Nwabueze, 2002; Olaopa, 1998; Maduagwu, 1996; Akindele, 1995) over years. At the same time, the word fraud and corruption are often used interchangeably. Nevertheless, there is the need for clarity so as not to collapse the distinction between the two related phenomena. For instance, corruption is mostly associated with public sector and public officials; for example Joubert (1993) viewed it as the practice of misuse of public positions. Contrary to this view, Rossouw and Arkhuysn (2000) noted that fraud is a phenomenon that is not limited to the public sector. They maintained that the public officials, any employee or even outsiders can be perpetrators of fraud. In view of this, a clear distinction between corruption and fraud is that corruption implies a third party involvement while fraud does not necessarily imply third-party involvement. In the case of corruption, employees violate duty to principals, they abuse their positions by either accepting or demanding a bribe offered by or demanded from a third party (Coleman, 1989). Though very attractive is the study of fraud and corruption within the society, however, academic efforts on corruption and fraud have been limited substantially to the formal sector of the economy.

The thrust of this study therefore is on the fraudulent practices in the informal sector particularly among traders/sellers of household consumption items (food stuffs) like rice, beans, salt, palm/groundnut oil to mention but few. The need for criminological focus of this aspect of the economy was based on its importance on human life. Many consumers of the above mentioned essential materials have been noted to have suffered varying degree of cheats, damage, and short change in the hands of numerous unscrupulous sellers or distributors (NAFDAC, 2008). In spite of this, adequate scholarly effort was not being given to the activities of players within the informal market sector. The work is therefore exploring the experience of the victims of fraudulent practices in informal setting specifically Bodija Market, Ibadan. Other areas of interest of this study are the dimension of fraud available and measures being adopted against such practices.

METHODOLOGY

This study adopted qualitative approach, where in-depth interview and key informant interview were used to collect the data. The study area is Bodija market in Ibadan. The selection of the market was based on the researchers' familiarity with the market and to ease the process of data collection. The study population here included the foodstuff sellers, the officials of foodstuff sellers association. These were purposively selected, while the consumers (specifically, those who have been victims of fraudulent practices in the market) were selected from various settings through snowball approach. The sellers and the buyers were engaged in in-depth interview; the officials of foodstuff sellers association were involved as key informants. The data collected were analyzed through content analysis. The results were presented with quotations of expressions of the respondents to support the issues being expressed. In line with ethical standard, approval was obtained from the market union where the central goal and benefits associated with the study were highlighted. The purpose of this study, which is purely academic, was further disclosed to the respondents in order to encourage responses. Every action taken in this regard was based on consent of the participants.

RESULTS AND DISCUSSION OF FINDINGS

The consumers and sellers cut across educated and non-educated participants. Data showed that they were residents of Ibadan North Local Government area (LGA) of Oyo State. The female gender constituted the majority of the study population. The breakdown of the study population across the social relation in this study, gender status, instrument used was illustrated in the table below.

Instrument Adopted, Social and Gender status of the Respondents

Respondents (Social Relation)	Gender Status and Instrument Used		
	Male	Female	Instrument
Foodstuff Sellers	4	8	IDI
Consumers	-	16	IDI
Foodstuff Association officials	4	4	KII
Total	8	28	

Most of the respondents confirmed existence of fraudulent practices among the sellers within Bodija market, Ibadan. They further revealed that this was not peculiar to Bodija market alone that the practices were obtainable in virtually all the market across the country. The data further revealed the common fraudulent practices within this market; these include measurement cheat, hoarding of goods and mixture of the products with bad/diseased variety.

Experience of fraudulent Practices

Among the respondents who were buyers/consumers, the range of food items mostly consumed and purchased by these respondents includes beans, rice, yam/cassava flour, cooking ingredients, and all kinds of agricultural food. However, beans constituted the constantly cited type of food where the victims reported experiences of fraudulent practices. For instance, a respondent submitted that:

> *We bought our household needs especially foodstuff on monthly basis; though we used to buy our needs in bulk, but things have changed since my husband was transferred to the far North. With all my children in tertiary institutions far away from our home, I've resorted to purchasing of what is needed for the use of just my last born (an eight years old girl) and I. It was through this that I realized the experience of people who go to market for retail services. My sudden desire for beans actually showed the dimension the traders can go to in order to shortchange their customers.*
>
> (Female IDI, Consumer/53 years old/Orogun area, Ibadan North LGA)

A similar case revealed further that:

> *Beans formed parts of my family menu. We always included beans as protein supplement of starchy foods that the kids usually preferred. However, this aspect of food stuff is equally a controversial one; It is either you are buying beans that have been infected by weevils or the one later certified as unfit for public consumption due to purported killing of innocent souls, still we cannot do without beans.*
>
> (Female IDI, Consumer/39 years old/Sango area, Ibadan North LGA)

Other perspective was:

> *Though people usually make reference to beans when relieving their experiences of fraudulent practices in the market; however my first experience of this practice was on vegetable oil and frozen chickens. The vegetable oil was adulterated with other element that could not be ascertained. It was from the nauseating smell it was given when frying with it and while tasting it that I knew I've been swindled. The chicken on the other hand was of poor quality and taste. I was very bad about this, but I console myself and decided against going to that market for such items again. Though I've not experience such occurrence again but I only go to that market for 'unprocessed yam flour'. Also I don't just go the market for the sake of it, I patronize only those who have been tested, trusted and certified by other people. In spite of this, I still don't feel satisfied with this until I've obtained verbal warranty on the items purchased before going away.*
>
> (Female IDI, Consumer/41 years old/Agbowo area, Ibadan North LGA)

Pattern of fraudulent practices

Data showed that these fraudulent practices usually take different patterns depending on the situation, the environment and the nature of goods bought in the market. Such practices range from tampering with measurement module (kongo), short-changing people through prices, adulteration of products (mixing with 'foreign' products) for extra gains and offering substandard products for sale. A respondent revealed that:

> *I once bought yam flour that was mixed with another substance, which was not noticeable at the point of sale. All my children including myself ate the yam flour and excessively passed excreta.*

We were all admitted into a government hospital. The money I spent for treatment was very exorbitant.

(Female IDI, Consumer/52 years old/Samanda area, Ibadan North LGA)

Another pattern or method by which the act of dishonesty was perpetrated by the sellers according to the consumers was captured thus:

.....personal enquiry showed that these sellers engaged in the act of boiling the measurement module (kongo) in hot water in order to reduce the size. Some engaged in cutting of the edge of the kongo. At times, some sellers measure the beans quickly in order to short-change consumer. Some manufacturers equally assist sellers to produce smaller size of kongo which does not measure up to the original size.

(Female IDI, Consumer/35 years old/Barika area, Ibadan North LGA).

Some sellers equally affirmed the existence of fraudulent practices within the market. They however classified those involved in the act 'unprincipled elements' within their ranks. In the words of one of them:

We cannot dispute that some sellers are dishonest, particularly those that sell beans, rice, yam flour, cassava powder and other agricultural items. We are aware that some of them mix yam flour with other substance; they engage in cutting of the edge of their Kongos. The beans seller for example may sell wrong type of beans if the buyers are not vigilant. For instance, we have different types of beans that we sell. It differs according to prices, however, some sellers do deceive unsuspecting buyers by selling low quality beans at high price.

(Male IDI, Sellers/47 years old/Bodija Market, Ibadan North LGA)

While reacting to this, a respondent traced the cause of such practices to poverty and related problems. According to her:

High level of poverty in the land accounted for this; it has affected the thinking of every person including the sellers. People are increasingly becoming greedy; they want to get rich quickly. High level of illiteracy among sellers is making them to lose knowledge of ethics in business. The mentality of abnormal profit is a major problem. There is lack of government agency monitoring of market to maintain standard. Transportation cannot be exempted from the cause.

(Female IDI, Seller/56 years old/Bodija Market North LGA)

Follow Up Measures by the Victims

Some of the victims revealed that they did not bother to take action over the incidents. Series of reasons were given for their refusal to report the matter to the appropriate quarters. Part of the reasons presented by one of the respondents was:

I do not bother to report because I am always busy. Time does not permit. For me, I often suspect the fraud, but I decided to leave everything to God. If you report to them (sellers), they will never agree because I have heard of somebody in similar situation who reported similar issues (though not as dangerous as what happened to me and my family) who was roundly embarrassed. At times the sellers may turn the issue to fighting if one is not careful.

(Female IDI, Consumer/48 years old/Abadina Community, University of Ibadan, Ibadan North LGA)

On the other hand, the officials of the Foodstuff Sellers Association within the market revealed that they have received complaints over this and have handled such cases appropriately on number of occasions. They were somehow bitter over the failure of the victims in reporting such cases. In regard of this, a respondent revealed that:

There are cases of members apprehended over this matter. We engaged in thorough investigation of the matter to ensure that no party is unfairly dealt with especially the consumers who for long have remained our pillar of strength. Without them we cannot operate that is why we always ensure that their interests are well protected. At the same time, we know that failure to take action may lead to wrong accusation and blanket assessment of every member of our association as fraud.

(Male KII, Official of Foodstuff Sellers Association/62 years old/Bodija Market, Ibadan North LGA)

It was shown that many of their erring members have been severely punished; the punishment ranged from payment of compensation and verbal apology. Further disciplinary action depended on whether the seller is a first or perpetual offender. Insight into this was further presented thus:

> *We've discovered that most of the time, the seller do not always intend to be evil. Their case was that they themselves were victims of fraudulent practices at the point of purchasing their goods from farmers or local middlemen. It was always while preparing their goods for sale here that they usually discover this problem; rather than bear this in good faith, the fear of suffering the financial consequence of this was the yardstick behind various sharp practices they involved themselves.*
>
> (Female KII, Official of Foodstuff Sellers Association/65 years old/Bodija Market, Ibadan North LGA)

Another official shed light into circumstance that makes the sellers vulnerable as victim of bad products at the point of purchase from the farmers. In his words:

> *It is always tug-of-war when looking for goods to purchase from the farmers/middlemen, this is because the demand for foodstuffs is all the time higher than supply. All the sellers especially in the southern part of the country usually meet in the same destination. For instance we buy our goods/foodstuffs at Mokwa, Ibbi, Zugruma, Zungeru, etc in Niger State. When goods are brought from the rural areas to these market towns everybody will be scrambling to make a purchase out of these; there will be no room for checking whether the product being offered for sale are of high quality. In the course of trying to do this the fear of losing out to the aggressive buyers like those from Lagos who are ever ready to pay for everything will not make the need for the clarification of quality of these goods possible. Also one would not like to come all the way from Ibadan or wherever and return back empty handed without any purchase. However, this is not enough reason for one to become a cheat. It is not new to us, almost every one of us in the executive arm of this association have experienced such situation. My resolve is that one cannot be winning all the time; a day will come when one will recoup what one has lost. The main concern therefore should be how to maintain one's customers; this is only possible when the confidence being reposed in one by these customers is maintained through quality services*.
>
> (Male KII, Official of Foodstuff Sellers Association/56 years old/Bodija Market, Ibadan North LGA)

Another official was of the view that the consumers should share in the blame of being victims of this circumstance. According to her:

> *There are sellers that are veteran and unrepentant in the quest to make easy money by offering their goods for sale at odd times (like very early in the morning and later in the evening). In most cases, greediness and indecision make many consumers to fall victim of this group of people. The issue is that there is a limit to which we can operate as association because we are in democratic era. If one goes beyond the limit, one would only end up spending his/her hard-earned money on prosecution of unnecessary cases in the court of law.*
>
> (Female KII, Official of Foodstuff Sellers Association/62 years old/Bodija Market, Ibadan North LGA)

Adopted Measures for handling the Problem

In view of the 'mutual mistrust' created among the buyers about what the sellers have for sale, most of the respondents have resorted to extensive consultation about the credibility of the buyers they about to transact business with beforehand. Some adopted the need for verification of religious background of the sellers as yardstick of ascertaining their reliability. Other consumers go to the market with their own measurement modules (Kongo) to avoid cheating. A respondent said:

> *I did not bother to waste my time by reporting to anybody or their union; the situation has gotten to a level that I used to see everybody in that market as devil incarnates. For almost six months, I avoided Bodija market until someone introduced a seller to me who was reputed to be born again as well as upright in her dealings within the market. Through her, I was able to know people of such reputation selling other kinds of thing I may need.*
>
> (Female IDI, Consumer/42 years old/Ashi-Bodija area, Ibadan North LGA)

Another respondent revealed that:

> *I make sure I buy my foodstuffs from the sellers who are elderly; not only this, I reckoned with those who are found in a fairly large clusters. I have discovered that the elderly ones are full of experiences; they dislike insults and are always considerate in their dealings. When such people are in fairly large number, cheating is constantly checkmated.*
>
> (Female IDI, Consumer/39 years old/Bashorun area, Ibadan North LGA)

From another perspective, a respondent said:

> *I bought foodstuffs for my consumption and for sale, so I cannot do without Bodija market most especially since it is the only fairly large market that is very nearer to my house. What I do to checkmate sharp practices especially the measurement module is to come to the market with my own. The standard one introduced during the time when retired General Olurin was the Governor of Oyo (old) State is still in existence. I purchased my foodstuffs from the seller(s) who agreed to use my module only. There are those who would not want to hear of this and there are those who are willing and ready.*
>
> (Female IDI, Consumer/37 years old/Agbowo Express area, Ibadan North LGA)

DISCUSSION

The reality of the situation is that though some victims/consumers do report cases of fraud, some do not at the same time, the perpetrators are unlikely to accept this or stop such criminal acts. The scenario presented by the respondents showed that there was no working system by which complaint can be effectively presented to achieve positive results. A remark on the fear of spending hard-earned money to prosecute cases is an indication of existence of financial incapability to channel their cases. It is also a manifestation that many poor Nigerians are incapacitated to initiate action against injustice done to them hence the rigid belief that they cannot get redress. This therefore pointed to the need for the government to live up to its responsibility through its agency like Consumers Protection Council (CPC) by protecting and give justice to the poor consumers.

This study has justified the position of Crane and Matten (2004) that business life is confronted with enormous range and complexity of ethical problems. The study further revealed various dimensions by which unethical practices may appear. The findings equally corroborated the position of Rossouw and Arkhuysn (2000) that fraud and corruption traverses every facet of human endeavour and not necessarily a phenomenon that is peculiar to public sector and public officials.

The implication of this is prevalence of dishonesty in social dealings; the effects of this on agricultural items will equally have multiplier effects on the social and economic wellbeing of the country. Negative social effect will manifest in the sense that consumption of adulterated foodstuff means Nigerians are at high risk of health hazard. Not only this, it will lead to loss of interest in Nigerian agricultural products by the international community and drastic reduction in our export earnings. On the basis of this, there is need for all stakeholders comprising of the government, sellers through their associations and even consumers to take proactive step towards eradication of sharp practices being perpetrated on agricultural products if human society must be a better havens.

RECOMMENDATIONS

In order to correct and check the level of confidence reposed in the sellers (which is seriously deteriorating), the respondents suggested ways by which prevailing fraud within the market could be addressed. These include:

- There is need for stability of the economy in order to fight fraud in the society.
- The foodstuffs sellers association should be empowered to advance stiffer punishment for erring sellers.
- Cases were made for every buyer come to market with his or her Kongo measurement and the need for an improved transportation system in order to ease prices.
- Education and enlightenment or workshop for sellers to uphold good ethics was also stressed.

- The role of government through its agencies like CPC (Consumers Protection Council) cannot be overemphasized; the agency should be mandated to take cases in often neglected areas like Bodija market and the likes into cognizance.

- Government should also reintroduce uniform measurement module which must be constantly inspected by government and union official.

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GENDERED IMPACT OF CORRUPTION IN HEALTH CARE SERVICE DELIVERY IN NIGERIA

ALUKO, Yetunde. A.

INTRODUCTION

Illegal activities are not a new phenomenon. Already 2000 years ago, the book *Arthashastra*, written by Kautilya discussed corruption (Tanzi, 2002). Corruption is a topic that has attracted important writers such as Dante and Shakespeare and bribery (besides treason) is one of the two explicitly mentioned crimes that could justify the impeachment of a U.S. president (Noonan, 1984). It is also interesting to note that in Ancient Egypt, the pharaohs searched for ways to reduce corruption of their tax collectors (called *scribes*). The scribes were paid high salaries to reduce the incentives to enrich themselves by cheating taxpayers. Furthermore, scribes working in the field were controlled by a group of special scribes from the head office (Adams, 1993).

Organisations of all sizes, public or private are vulnerable to corruption; the scope varies depending on governance structures, tolerance to corrupt practices, and strength of anti-corruption instruments. Social vices are evil, wicked, and criminal actions or behaviour in the society that violate societal norms and values (Abbas, 2008). Corruption is a social vice, often associated with something bad or negative that vitiates people, organisations and nations. Health organisations and professionals are inundated by codes of ethics, rules, regulations, policies and procedures, difficult to imagine corruption thriving in such an environment. But, social, cultural, economic, and political realities within a context affect all sectors; corruption in the larger society permeates and undermines health organisations affecting the structure, quality of services, and eventual health outputs and outcomes. Indeed, Rupp (2006) argues that to associate the health care system with fraud or corruption and thus criminalising it was an absolute taboo in the past and for the most part still is.

Savedoff and Hussmann (2006) reported that corrupt practices are widespread in health organisations largely because no other sector has the specific mix of uncertainty, asymmetric information and large numbers of dispersed actors, hence susceptibility to corruption is a systemic feature of health systems and controlling it requires policies that address the entire sector. Hayhurst (2001) suggests governments in Eastern European countries met resistance at many fronts in tackling corruption in the health care system; attitudes of the public and politicians were as difficult to change as those of health care professionals.

Discussing corruption in the Nigerian health sector is also delicate. Policy makers, health managers and professionals rarely mention it, particularly the effect on quality of care and in view of the intractable poor health indices. Yet, evidences and many anecdotal experiences abound on how people are maimed and die at all levels directly or indirectly linked to corruption.

Corruption in the provision of basic services such as education and particularly health can have disproportionate and negative consequences for women and girls. It can seriously compromise their access to quality schools and clinics, their own social and economic empowerment and even their country's prospects for growth, gender equality and wider social change.

Corruption directly thwarts progress in all these areas by exacerbating poverty and gender gaps. In a developing country like Nigeria, the effects can be stark when basic services are of low quality and gender inequalities are already high. World Health Organisation (2010) report shows that major health indices in the country have remained below expectation for decades when compared with those of even poorer African countries, and worsening in many communities (table 1). Improving the quality of health services is vital to improving health of the people. This means critically examining the management of health organisations, and dealing with corruption at all levels. This paper therefore examines the role of corruption in the health care service delivery and the severe impact it exacts on women and the poor.

Table 1: Life Expectancy and Infant Mortality Rates for Ten African Countries

	Life Expectancy at Birth			Infant Mortality per 1000 Live Births		
Country	**1990**	**2000**	**2008**	**1990**	**2000**	**2008**
Angola	42	44	46	154	141	130
Benin	51	55	57	111	89	76
Cameroon	55	52	53	92	91	82
Ghana	58	58	62	75	71	51
Kenya	60	51	54	68	81	81
Malawi	47	47	53	133	100	65
Nigeria	46	47	49	120	107	96
South Africa	63	58	53	44	52	48
Uganda	47	45	52	114	98	84
Zambia	52	43	48	105	104	92

Source: WHO (2010). World Health Statistics Report, WHO Geneva

The Problem

Health care services are amongst the most basic of all essential services, and their significance cannot be over emphasized. Infact, the importance of health for economic growth and reduction of poverty is reflected in the Millennium Development Goals (MDG). Three out of the eight goals refer directly to health. However, corruption undermines attempts by countries and citizens to tackle poverty and gender inequality. Corruption acts as a regressive tax on poor families, who are consistently pressed with more bribe demands when it comes to using state services (Transparency International, 2010). Since women and girls globally represent a higher proportion of poor people, they are considerably more exposed to these abuses. At the same time, the systemic discrimination that poor women and girls face in education, justice, health care, employment and control of assets is only deepened when corruption is the currency for access.

Breaking this negative cycle starts with promoting gender equality and targeting corruption. The linkages between gender equality and development have long been recognised and form explicit targets within the Millennium Development Goals framework. For example, societies with greater female education have higher growth rates and per capita incomes as well as better maternal health, lower infant mortality and greater levels of nutrition (Gupta, Davoodi & Tiongson, 2000). Yet when corruption, whether petty or grand, prevents a girl's schooling, the results are not only a lost education but lost opportunities for her well-being, the workforce and a country's development (Australian AID, 2007).

In the case of petty corruption, women and girls may be asked to make informal payments for services that are supposed to be free. A survey done by TI in Bangladesh found that 22 per cent of female secondary school students had to pay a fee to register for a 'free' stipend programme for which they were entitled to enrol (TI, 2005). These payments may be pocketed or exacted by schools and teachers to make up for the lack of public resources given for supplies and salaries.

Also, in the case of grand corruption, existing inequalities and patriarchal structures may be exploited to perpetrate abuses. For example, the procurement of services that are intended for poor women and girls, whether for school books or medical supplies, is especially vulnerable to high levels of skimming off by government officials. Women are less aware of their entitlements, less likely to demand accountability and less prone to be part of the powerful corruption networks implicated in the schemes (UNIFEM, 2009). At the same time, women are often more affected when these abuses manifest in low quality education, particularly in health care and other essential services. Women tend to bear the burden more severely because they lack access to resources.

In the health sector specifically, due to their greater need for health services, especially during their reproductive years, and their greater reliance on public service provision, women are more exposed to the effects of corruption in health systems and the resultant impacts on the quality of services. As signalled, there are fewer opportunities for women to inform policy makers of their needs in male-dominated political environments. This situation can result in health systems which are less able to respond to the types of services that women and girls need. It also exacerbates the problems of gender inequity. Women's disempowerment in a society may even encourage public health care providers to illegally refer them to private health clinics which results in poor women not having access to needed services.

It is against this backdrop that this paper seeks to the role and impact of corruption in the health-care service delivery among the poor, particularly women. In achieving this, the paper seeks to answer these questions:

- What are the gender-specific manifestations of corruption?

- What are the impacts of corruption on women as a group, building on the growing evidence that corruption has a disproportionate impact on vulnerable groups in society?

AIM OF THE STUDY

To examine how and why women are more vulnerable to the impact of corruption in health care service delivery in Nigeria.

Brief Review of Related Literature

Levels of Health Service Delivery in Nigeria

The Nigeria health care system is divided into three levels. These are the Primary level or system, Secondary level and Tertiary level. This classification is synonymous with the three levels of government recognized in the 1999 constitution of the Federal Republic of Nigeria though nothing is to the extent is expressly stated in the constitution.

- **Primary level of care:**

This is the first level of health care service delivery in Nigeria the services provided at this level of care which also regarded as the first level of contact with the Nigeria health system include, preventive, promotive, curative and rehabilitative health services. It managed by the local government councils.

- **Secondary level of care:**

The secondary level of care in Nigeria render secondary health services using cottage Hospitals, Maternities, General Hospitals and state specialist hospitals. It deals with complicated health conditions that are referred from the primary level and is managed by the state government.

- **Tertiary level of care:**

This is a level health care where specialized health services are rendered. It handles very complicated cases or health conditions that require higher level of specialization compared to those managed at the secondary health care level. These services are rendered in the University Teaching Hospitals attached to colleges of medical or health sciences of various Universities. They also include; Orthopaedic Hospitals, Eye and Psychiatric Hospitals among others. Although, in the recent past Federal Medical Centre are being run as tertiary health institution, we strongly feel that the difference between services rendered in these centres and the General Hospitals of the states have a very thin line dividing them. Nevertheless, they are still regarded as tertiary health institutions. It is managed by the federal government.

Roles of the various tiers of Government in Health Service Delivery

The responsibilities of the various levels of government are not expressly mentioned in any legislation especially the 1999 constitution. In fact, the constitution is not only silent, but also deaf on the issue. And this has indeed caused a lot of confusion as to who does what, how, when and where. Rightly so of course some critical minded commentators have argued that, this is one of the reasons for the inefficiency of the health system. As Erinosho (2006) rightly stated "the roles and responsibilities of the various tiers are not clearly stated in any enabling law or statute". However, some of the roles and responsibility of the various levels of government in health include:

- **Federal government:**

The roles/responsibilities of the federal government in health service delivery include the following but limited to the following:

- Formulation of broad based health polices and strategies
- Management and supervision of all tertiary health institution
- Coordination of development partners
- Representation of the country at international health fora and forum
- Provision of technical and logistic assistance to states and local government, and management of port health services
- Response to epidemic and endemic diseases.

- **State government:**

The role and responsibilities of the state government in terms of health care services delivery include:

- Formulation of state health policy based on peculiar health needs, but with reference to existence federal policies
- Implementation of federal government health policies
- Management of secondary health institutions

- Preparation of primary health care polices
- Provision of technical, financial and logistics assistance to local governments.
- Response to state epidemics and endemic diseases.

➢ **Local government:**

The role and responsibilities of the local government in terms health services delivery include:

- Formulation of primary health care implementation strategies
- Provision of essential drugs and local logistic for the delivery of health service
- Management of primary health care facilities
- Notification of epidemics
- Training and recruitment of primary health care staff.
- Implementation of immunization campaign and other child survival strategies among others.

However, since there is not water tight compartmentalized of their roles in any statute the federal government acting through the federal ministry of health perform some state and local government roles vice versa the states and local governments.

Corruption in Health Care Delivery

"Corruption in the health sector is a concern in all countries, but it is an especially critical problem in developing and transitional economies where public resources are already scarce" (Vian 2002). Corruption reduces the resources effectively available for health, lowers the quality, equity and effectiveness of health care services, decreases the volume and increases the cost of provided services. It discourages people to use and pay for health services and ultimately has a corrosive impact on the population's level of health. A study carried out by the International Monetary Fund (IMF) using data from 71 countries, shows that countries with high indices of corruption systematically have higher rates of infant mortality (Gupta, Davoodi and Tiongron, 2000). Preventing abuse and reducing corruption therefore is important to increase resources available for health, to make more efficient use of existing resources and, ultimately, to improve the general health status of the population.

The high degree of discretion given to providers in choosing services for patients put patients in a vulnerable position. In most countries health professionals have assumed a cultural role as trusted healers who are above suspicion (Savedoff, 2004). We don't like to believe that providers could have conflicts of interest that affect their judgement, but in fact this can be the case. The gap in information regarding various types of services provided is mentioned as a major problem in the study "Voices of Stakeholders in the Health Sector in Bangladesh" (Nilufur, 2003).

Also, systems with direct public provision are prone to low productivity when insulated from competition or external accountability (Savedoff, 2004). Services are also highly decentralised and individualised making it difficult to standardise and monitor service provision and procurement. Limited regulatory capacity in many developing countries adds to the problem (UNDP, 2003).

The following processes stand out as having a high inherent risk of corruption:

- provision of services by medical personnel
- human resources management
- drug selection and use
- procurement of drugs and medical equipment
- distribution and storage of drugs
- regulatory systems, and
- budgeting and pricing

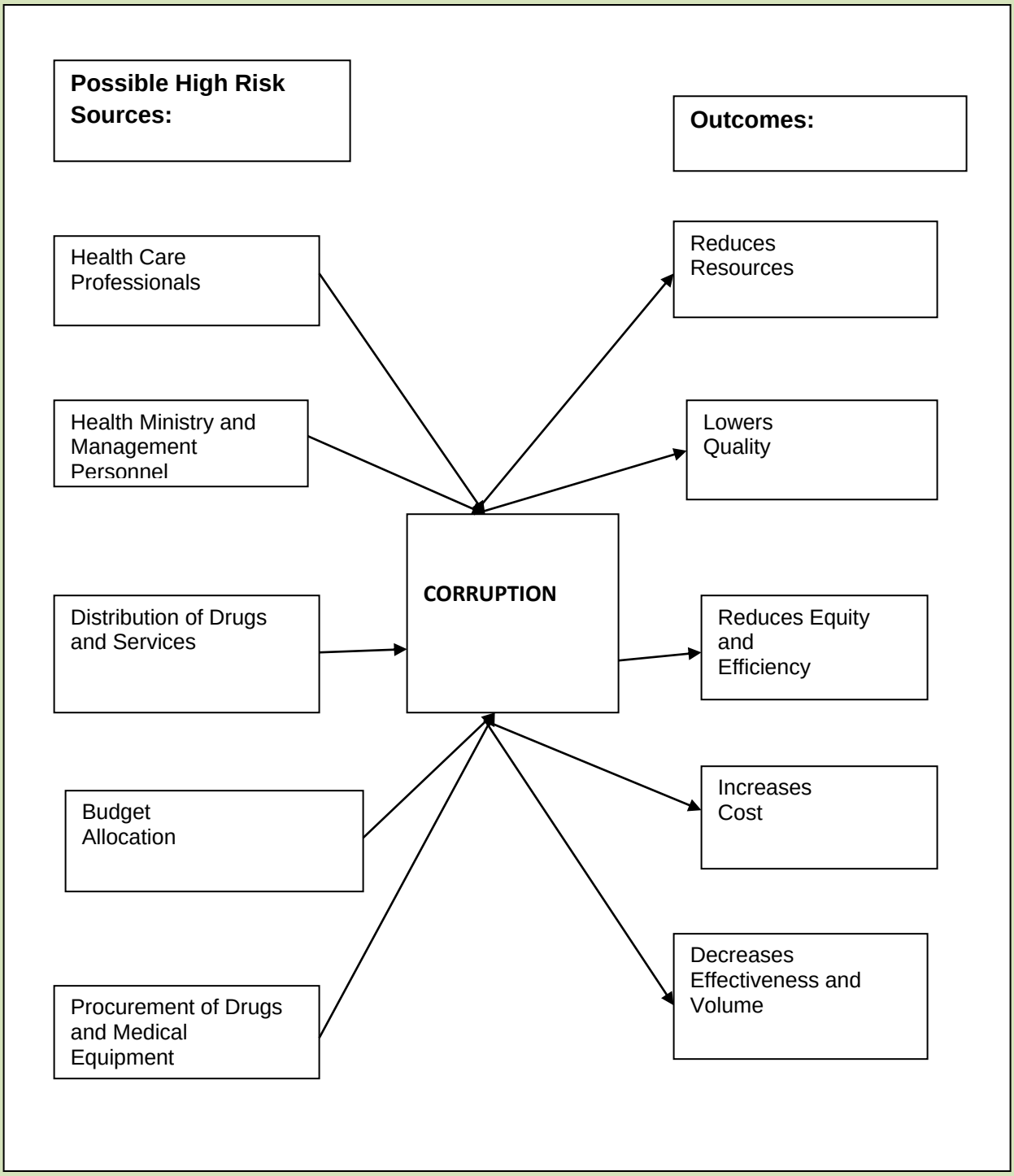


Figure 1-1 Corruption in the health sector: risk areas and consequences (Weerasuriya, 2004)

Consequences of Corruption

On a macroeconomic level, corruption limits economic growth, since private firms see corruption as a sort of "tax" that can be avoided by investing in less corrupt countries. In turn, the lower economic growth results in less government revenue available for investment, including investment in the health sector. Corruption also affects government choices in how to invest revenue, with corrupt governments more likely to invest in infrastructure-intensive sectors such as transport and military, where procurement contracts offer potential to extract larger bribes, rather than social sectors like health and education. Within the health sector, investments may also tend to favour construction of hospitals and purchase of expensive, high-tech equipment over primary health care programs such as immunisation and family planning, for the same reason.

Corruption in the health sector also has a direct negative effect on access and quality of patient care. As resources are drained from health budgets through embezzlement and procurement fraud, less funding is available to pay salaries and fund operations and maintenance, leading to de-motivated staff, lower quality of care, and reduced service availability and use (Lindelow and Sernells, 2006).

Studies have shown that corruption has a significant, negative effect on health indicators such as infant and child mortality, even after adjusting for income, female education, health spending, and level of urbanisation (Gupta *et al.*, 2002). There is evidence that reducing corruption can improve health outcomes by increasing the effectiveness of public expenditures (Azfar, 2005). A review of research in Eastern Europe and Central Asia found evidence that corruption in the form of informal payments for care reduces access to services, especially for the poor, and causes delays in care-seeking behaviour (Lewis, 2000). However, where the payments are cost contributions, they can enhance efficiency because more people can be treated at relatively low additional cost. But generally there are better ways to enhance efficiency, and we find that secret payments are more open to abuse.

In Azerbaijan, studies have shown that about 35% of births in rural areas take place at home, in part because of high charges for care in facilities where care was supposed to be free (World Bank 2005). In many countries, families are forced to sell livestock or assets, or borrow money from extended family and community members, in order to make the necessary informal payments to receive care. Besides informal payments, other types of corruption which clearly affect health outcomes are bribes to avoid government regulation of drugs and medicines, which resulted in the dilution of vaccines in Uganda and has contributed to the rising problem of counterfeit drugs in the world.

Prof. Dora Akunyili, former Director General of the National Agency for Food and Drug Administration and Control in Nigeria, writes eloquently about her struggle to lead Nigeria's battle against counterfeit drugs (Akunyili, 2006). Unregulated medicines which are of sub-therapeutic value can contribute to the development of drug resistant organisms, increase the threat of pandemic disease spread, and severely damage patients' health as counterfeit drugs might have the wrong ingredients or include no active ingredients at all and undermine public trust in important medicines according to WHO IMPACT (2006). In addition to fake and sub-therapeutic drugs on the market, corruption can lead to shortages of drugs available in government facilities, due to theft and diversion to private pharmacies. This in turn leads to reduced utilisation of public facilities.

Procurement corruption can lead to inferior public infrastructure as well as increased prices paid for inputs, resulting in less money available for service provision. Unethical drug promotion and conflict of interest among physicians can have negative effects on health outcomes as well. As documented by Jerome Kassirer, promotional activities and other interactions between pharmaceutical companies and physicians, if not tightly regulated, can influence physicians to engage in unethical practices (Kassirer, 2006). Studies have shown that these interactions can lead to non-rational prescribing (Wazana, 2000), and increased costs with little or no additional health benefit. Patients' health can be endangered as some doctors enrol unqualified patients in trials or prescribe unnecessary or potentially harmful treatments, in order to maximise profit (Kassirer, 2005).

Theoretical perspective

The study is based on the principal agent theory. The argument in support of this theory is that it is manifested in a business management context involving behaviour, interaction involving the exchange of money. Corruption can be analyzed in terms of principal agent theory, such that bribery can be seen as a market transaction cost which occurs when public official's discretionary powers to extract financial favour from those seeking government services. This can also be explained in the form of the most in need bids the most in bribes and get the services first, this is as against the normal chain of bureaucratic process in government establishment is by- passed or not observed and ignored with impunity.

METHODS

The study uses qualitative micro-level information about the structures of corruption and its impact on poor people, and the way this impact is gender differentiated. In-depth interviews were carried out among twenty-five (25) women who were purposively selected. The first respondent was randomly chosen, while snowball approach was used in getting the other sample. Content analysis was done after the interviews. Three key questions were asked: What is corruption and how do they perceive corruption in health care organizations? How does corruption affect the quality of patient care? How does corruption in health care service delivery affect women and girls?

RESULTS AND DISCUSSIONS

Corruption defined

Respondents defined corruption in many ways. Most of the respondents defined corruption as dishonest or immoral practices in cash or kind; behaving contrary to rules, ethics or the law; public and private officers unlawfully using organisational resources for private use; and quickest way of survival for the guys. In the words of some of the respondents:

"To be corrupt is to selfishly direct funds, materials and other resources meant for public use into private use. This is found among top government officials and cuts across."

"The act of dishonesty, immoral behaviour exhibited by somebody at any place and anywhere."

"Not doing what you are supposed to do at the right time and at the right place. It is also asking or requesting kickbacks before any rightful duty is done. Both the giver and the receiver in this respect."

Perception of Corruption in Health care organizations

Most of the respondents perceived corruption as overpayment for supplies, selling of fake drugs, taking kickbacks or informal payments to individual and institutional providers outside official payment channels. This encompasses cash 'envelope' payments to physicians, 'contributions' to hospitals and in kind compensation to providers. They are under-the-table payments to doctors, nurses and other public medical staff for jumping the queue, receiving better or more care, obtaining drugs, or just simply for any care at all. A respondent described this as -

"Get rich quick syndrome/value system that encourages corrupt enrichment. In the bid to get rich there are those that believe that the end justifies the means. In some cases people collude with some foreigners to import substandard product.

Effect of Corruption on Quality of Care

To most of the respondents, corruption led to lack of drugs, equipment and other materials needed for patient care; led to poor quality patient care; death and physical handicap of some patients due to poor quality care, only the rich received quality care; charges are made too high for patients in order to recover expenses; and leads to extortion of money from patients For instance, in the words of some of the respondents:

"It affects patient care by making the poor and less privilege unable to enjoy health services since they may be asked to pay monies before certain services can be rendered like surgery."

"Sometimes it warrants that patients give tips to health care providers before he or she is given attention, this affects patient care adversely as this may prevent them from presenting to hospital if they do not have extra money for the provider or wrongly go to traditional doctors."

"Patients do not get maximum care when resources are mismanaged, some even lose their lives or acquire permanent deformity when diagnoses are made in order to enrich those concerned."

"Due to corruption some basic facilities necessary for patient care are lacking and so patients do not get adequate care."

"Patients who have nothing to offer are often in danger of being given poor attention."

"Quality of care is compromised; equity and access to quality care may be compromised."

"It drives up cost of care, delays especially surgery and denies patients quality care".

"When there is lack of oxygen in the hospital, patients who need it for their survival die."

"Affects the quality of health care delivered to patients, causes loss of confidence and can cause untimely death."

Effects of Corruption on Women and Girls

Everyone suffers when there is corruption in the delivery of basic services and the effects can continue across generations. Yet as signalled, women and girls tend to bear the burden more. In this study, respondents were of the opinion that because of women's biological make up they tend to have greater need for health services than men. As a result, bribes requested for the delivery of basic services in the sector affect women in a significant way since their income level tends to be lower and they have fewer alternatives to acquire these services. Coupled with the fact that women are perceived to be less able to pay bribes. However, this does not always mean that women access the required services without paying bribes. But, in many cases they simply cannot access the services since they are unable to find the adequate entry-point to the network where bribes can be paid. A respondent said:

"I had to deliver my last child at home because I couldn't afford the money demanded at the state hospital. Though there were little complications, but I thank God I survived it."

Since women tend to already have reduced control over household resources, making such payments on their own becomes difficult or impossible. Instead, compensation may take the form of sexual favours that negatively validate existing gender perceptions and violence in a country. Also, the readiness of poor households to bribe is more likely to be influenced and biased by gender, leading women and girls to be excluded from 'free' basic services when informal payments are exacted.

Gender roles therefore, explain part of women's interaction with services. As primary careers for families they are often in more frequent contact with health and education facilities in looking after household needs. Compared to men, women also require greater support and services from health systems during their child bearing years. Women's greater interaction with public services means that they are disproportionately exposed to corruption at the point of service delivery with its resultant effects on cost, volume and quality of the care provided. With less control over household income, women are doubly disadvantaged as they are then less able to seek alternative sources of services that may be provided by private health care providers and therefore remain dependent on what may often be a corrupted public system.

Policy Implications

Due to gender roles, expectations and cultural attitudes in the country, women tend to have less involvement and participation in civil service and administrative positions related to the delivery of key services such as water, health, sanitation and schooling. When public servant positions are overwhelmingly held by males, the result may be that men deliberately misrepresent and complicate government processes for women. In the process, women become disempowered or feel obliged to provide compensation for assistance which they have the legal right to receive as citizens rather than through corruption, concession or magnanimity.

Also, because rights, responsibilities and opportunities are skewed towards men, women become marginalised from decisions. They have fewer occasions and resources to inform policy makers of their needs, influence decision-making processes and demand accountability from public officials. Women may not have the knowledge or time to hold their elected officials and government agencies accountable, having to make hard trade-offs between getting politically involved and providing for their families.

Decisions regarding government budgets, spending and policies on basic services tend to be managed by men given the gender imbalances in government leadership positions and national parliaments. Moreover, when corruption pervades a country's political processes there are reduced opportunities for both men and women to access decision-making circles -in government as well as the private sector.

Suggested way forward

The state of research on gender and corruption clearly indicates: the gendered dimensions of corruption are complex issues. Understanding and assessing the impact of corruption on women needs to be examined with close attention to the socio-economic and cultural norms that shape how women live their lives. Policy interventions

need to take into account the particular circumstances of women in Nigeria and the barriers to real decision-making power, both in its gender and broader institutional-political dimensions.

Mainstreaming gender in anti-corruption work would ensure that women are adequately represented at all stages of service delivery, with the introduction of effective mechanisms to promote women's participation and strengthen their voice in the planning, management and oversight of public services. Some steps towards a deeper understanding of gender dynamics and impacts of corruption are provided below.

- *Collecting reliable gender disaggregated data*: Due to weak systematic collection of disaggregated data, there is a significant gap in knowledge of the engendered effects of corruption in service delivery.
- *Ensuring women's participation in decision-making processes:* Participation, by both men and women, should be facilitated by a process that ensures those in positions of power do not monopolise influence or control.
- *Promoting gender responsive budgeting*: Gender responsive budgeting is a technique used to map budgets according to gender-specific issues and is designed to ensure that government spending on public services is responding to women's needs.
- *Integrating women in the labour force of public services*: The integration of women into service-based workforces can contribute to reducing gender-specific forms of corruption.
- *Promoting ethical standards in service delivery*: Less tolerance for corruption and unethical behaviour as well as increased gender-sensitivity in service delivery can be promoted through the creation and implementation of codes of conduct for public officials and the provision of ethical training.
- *Gendering the monitoring and oversight of international anti-corruption conventions:* It is imperative to sensitise to gender-specific issues the monitoring and review mechanisms that have been established for regional and international anticorruption conventions such as the UN Convention against Corruption (UNCAC), the African Union Convention on Preventing and Combating Corruption, and the UN Convention against Transnational Organised Crime (UNTOC). Monitoring should capture the gender dynamics of corruption.

SUMMARY AND CONCLUSIONS

Savedoff and Hussmann (2006) suggest corruption in the health sector is not exclusive to any particular kind of health system, occurs in public and private, well-funded and poorly funded. The extent of corruption is however partly a reflection of the society in which it operates. Health system corruption is less likely in societies where there is broad adherence to the rule of law, transparency and trust, and where the public sector is ruled by effective civil service codes and strong accountability mechanisms. Corruption is wide spread in Nigeria largely due to poor governance structures; weak accountability systems; and a society that tolerates such practices. Despite the poor health indices, methodical approaches for tackling corruption in the health system and addressing the quality of health care do not exist at any level. There is therefore need to strengthen sectoral oversight mechanisms and transparency.

There is currently a great need for more gender disaggregated corruption data, both to better understand how corruption affects women and the role they can play in combating it. Specifically, there is a need to better understand women's lack of access to resources and lack of voice and participation. Only with the help of such comprehensive and in-depth research can we hope to eliminate the barriers corruption imposes on gender equity, and ultimately, on development.

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HUMAN DEVELOPMENT AS CORRELATES OF ETHNIC –BASED VIOLENCE: IN SEARCH OF SUSTAINABLE NATIONAL SECURITY IN NIGERIA

ADESINA Wale and OLUWADARE Christopher

INTRODUCTION

Nigeria is a multi-ethnic and multicultural nation-state, ever since the amalgamation of diverse political and ethnic entities in 1914, the reality of ethnicity has produced wide ranging efforts to manage the strains and stress of multi-ethnic coexistence. The basis of the untamed ethnic based violence in Nigeria is equally the poor understanding and conceptualization of what ethnic group really is and the number and boundary for each ethnic group. For instance the British colonial authority in a research conducted between 1914 and 1935 using language criterion and focusing on those with large population listed 200 groups. The typology of language criterion in listing number of ethnic groups in Nigeria gained most usage. Also Coleman (1958) listed 248 groups while the index of Nigerian languages identified 394 languages. But it seems that the public general statement of "250" ethnic groups in Nigeria is an approximation of Coleman's list (Blench and Dendo, 2003).

In a more in-depth analysis of exclusive language and cultural symbols across political states, Otite (1990) identified 374 groups. Also Onwuejeogwu (2007) used two variables of "cultural and territoriality", listed over 445 ethnic groups. Both Otite and Onwuejeogwu would have been more objective in mapping the ethnic configuration of Nigeria but using different criteria produced diversity of numbers. But it is generally acknowledged that Nigeria remain the most ethnically diverse nation either using the cultural, language or territory criteria. This diversity has not really been managed from the days of deliberate amalgamations of various entities as one Nigeria to the post-independent nationhood. In fact ethnicity has been conceived in the Nigerian context as conscious political relations among various ethnic groups with a view to maximize gains and attract more benefit to one's group, thus denoting a competitive power relationship. The intensity of ethnicity, in terms of desperation for maximization of gains in the relationship seems to be increasing.

There is also the national observation that large scale violence is linked to certain ethnic areas than others. Nnoli (1978) having defined ethnicity as social phenomenon associated with communal competition among members of different ethnic groups, ethnic groups according to him are distinguished by the communal characters of their boundaries and membership especially language, culture or both with language constituting the most crucial variable in Africa (Azeez, 2009). Toyinbo (2003) likewise historically analyzed the various negative dimensions of ethnicity in Nigeria as including destruction of properties, millions of lives lost, grand insecurity of lives, negative international perception and image of the nation and loss of foreign investment. Further analysis of ethnic violence in Nigeria Okudiba Nnoli shows three phases which include:

1. The Tactic of Divide and Rule which was the hallmark of colonial governments. This produced the exclusive ethnic solidarity and consciousness either against other ethnic group or against colonial policy. For instance, 1922 Aba Riot; 1932-1945 Plateau violence between native miners and Hausa miners and Igbo traders; 1949 Enugu Coal Miners Riot, 1953-1956 political riot in Kano a result of acrimony between Yoruba AG party, NCNC Igbo party and NPC Hausa party (Nnoli, 1978).
2. Ethnic Conflict and the Struggles for Minorities by the onset of self-rule period from 1950s. Emerging political elites and leaders inherited the tactic of divide and rule within their respective political regions and at national level. This generated tension between minority ethnic groups and the dominant ethnic group and their respective leaders. Also rival political party canvassed and supported political irredentism of other regions minority groups as a way of undermining dominant party of the region. All these accounted for the political and political violence in places like Lagos, South west Nigeria, Middle belt, Mid-West, COR states isolated by ethnic symbols.
3. Indigeniety, Exclusionism and Ethnic Conflict; This is the dimension of ethnic tension and resultant open confrontations and violence due to the unresolved minority ethnic groups agitation for political relevance and the failure of 1967 and 1976 state creations to resolve it. 1979 constitution in a bid to address the question compounded it through the Federal Character Principle and the definition of Constitution of 1979. Article 210 of the Draft Constitution defines who is an indigene of a state: "belong to' when used with reference to a state refers to a person either of whose parents were a member of a community indigenous to that state" (Nigeria, 1976, Nnoli, 2003). There has been increasing violence over access and control of arable land, vegetations, political and social rights, economic opportunity and related resources across Nigeria. Examples include the 1992 Zango-Kataf and Hausa ethnic groups in Kaduna State, the carnage for four months claimed thousands of lives and communities of people were totally destroyed; 1990-1992 Jukun and Tiv ethnic groups violence

also claimed thousands of lives and displaced communities; 1986-1997 Bassa communities and Igbira Communities in Nassarawa State constantly engaged themselves over claims to land, settlements were devastated and even the Bassa groups were completed driven out of the area; 2001in Nassarawa state, the TIV settlements were destroyed by the indigenous people while by 1980-1987, the Bachama native group of Adamawa state violently engaged the immigrant Hausa farmers with hundreds of lives lost. The cause is the pressure over claim over arable land (Toyinbo, 2003).

Another dimension to the ethnic based violence is explained by Nnoli (2003) as the impact of globalization and the multinational corporations on ethnicity. "This impact is tripartite: hostility of an ethnic group toward the government, hostility toward the multinational corporation, and hostility toward neighboring ethnic groups. Underpinning these conflicts is the requirement by globalization that governments in Nigeria and elsewhere facilitate the profit-making and transnational activities of the multinational corporations. In Nigeria this has meant providing abundant land, ignoring pollution requirements and in general permitting these companies to neglect their social responsibilities to the communities where they operate. This is exemplified with the mounting pressure by Nigerians on available land and resultant violent relations between indigenous Jos Plateau people and Hausa Fulani farmers after MNCs have acquired over 2000 acres of the land. From 1980s crisis has been the order of the day in the Plateau State. This is also the explanation for the insurgencies in the Niger Delta region between the youth and the MNCs and the governmental machineries on one hand and among the indigenous sub-ethnic groups (Oluwadare, 2008).

A new dimension of violence in Nigeria is the emergence of pseudo militia groups who identify with their respective ethnic symbols, ideology and cultural values. This really started with the OPC who represented the militant agitation for the actualization of the June 12, 1993 election and the enthronement of democracy to favor the Yoruba. Also the MASSOP, the Niger Delta militants and the current insurrental group in northern Nigeria. The operations of these ethnic based groups though vary from zone to zone in terms of methodology, ideology, targets and extent of damages; they have really added a new dimension to ethnic based violence in Nigeria. Nonetheless there are other violent clashes that are not within the sphere of the organized militant groups.

The general objective of this study is to produce evidence based causal analysis of ethnic based violence using available secondary data. This is necessary to guide national and state political engineering drives to stem the tide of growing ethnic based violence across the Nation; North and South. The likely causal factors are ethnic configuration per state, poverty level and literacy level. As pointed out above, ethnicity in Nigeria is guided by subtle political economic relations and traditionally, land resource is central to traditional and less modern societies while human development conditions tends to neutralizes pressure of land, specifically the following research questions are set to guide the study:

1. What is the level of relationship between number of ethnic group per state and ethnic based violence experience?
2. What is the pattern of relationship between measures of human development and propensity to ethnic based violence?
3. What is the best social remedy to uproot the menace of ethnic violence in Nigeria?

Definition of concepts

Human development

Human development as used in this study agreed with the definition of UNDP;

> *a process of enlarging people's choices. Enlarging people's choice is achieved by expanding human capabilities and functioning. At all levels of development the three essential capabilities for human development are for people to lead long and healthy lives, to be knowledgeable and to have a decent standard of living. If these basic capabilities are not achieved, many choices are simply not available and many opportunities remain inaccessible. But the realm of human development goes further: essential areas of choice, highly valued by people , range from political, economic, and social opportunities, for being creative and productive, to enjoying self-respect, empowerment and a sense of belonging to a community (UNDP, 2004: 3-5).*

It further identified measures of human development as to include life expectancy at birth, literacy rate and per capital income. These three main indicators produced the human development index. Human development approach developed as a new strategy to put the people first in both national and international development programs rather than emphasis on economic development paradigm. It was also a response to the obvious weakness of various economic restructuring programs in most poor nations at the last decade of 20th century

(UNDP, 2012). Annual Country specific reports, regional and global reports are published. For instance in 2011, Nigeria ranked 156 out of 187 nations making her one of the poorest and her people comparably challenged in human well-being and survival. Nigeria equally has a score below the African score. This however has been the trend for the past 20 years.

For the purpose of this study, literacy level per state and income level measured in terms of poverty index per state are used as proxy for human development across the states. The data for income level was derived from National Bureau of Statistics (2012) National Poverty Profile Report of 2010 while the data for literacy level was derived from Nigeria demographic and health survey 2008 (NPC, 2008).

Ethnic based violence

In this study, this is identified to be reported cases of violence that has a coloration and presentation of inter-ethnic conflict that led to destruction of property and loss of lives across the states of Nigeria in the past ten years. Some of the incidences are already highlighted above. The data for this is derived from available newspaper reports and published materials. It is calculated as percentages. From 25 percent being the least score since realistically no state in Nigeria is spared of one form of violence or the other and the highest being 100 percent for states endemic and notorious with violence of ethnic coloration in the past ten years.

Number of ethnic groups per state

Calculating this relies on Onwuejeogwu (2007) data which listed 474 groups on the 37 political map of Nigeria. The number of ethnic group per state is used as percentage contribution of each state to the total of 474 ethnic groups. These four parameters are shown in Table 1.

Data analysis

Number of ethnic groups per state, literacy level per state and poverty level per state were used as independent variables to explain and predict ethnic based violence across states. Both correlation statistics were employed to identify the pattern and significance of relationships among the variables.

Findings

From Table 1, most states in north central and north east account for over 40 percent of ethnic groupings in Nigeria especially Plateau, Taraba, Adamawa, Bauchi, Borno, Gombe, Yobe, Niger and Kaduna. These states are equally the hotbeds of violence that most of the time targets other ethnic groups who are co-natives or immigrants from other states. From historical observations, Igbo settlers are victims of most violence from Northern Nigeria. Also most violence in northern Nigeria has anti-Christian manifestation but equally most southern settlers in the north are Christians. It will be emphasized also that like Nnoli (2003) observed, most violence that are between same state ethnic groups, tends to be over access and control of land resources. Also inter-ethnic carnages targeting other religious adherents historically have dimensions of external or international ideological influence like the Mataitsine crisis (1980-1985) and the current Boko Haram onslaught.

For literacy level which measures the level of ability to read and write and acquisition of minimum of first ten years of education, more than most states have more than 80 percent of their people being literate. But Ogun state in the south have the least of 76 percent while Yobe state that is the base of Boko Haram has the least literacy level of about 32 percent in Nigeria. Zamfara state has 34 percent followed by Borno state 38 percent. These three states have produced significantly disrupted the peace of Nigeria through violence that target non indigenes of their states in the past ten years using religious ideology.

Nigeria is a poor nation notwithstanding the huge wealth of oil and other natural resources. The fact is that the nation is rich but her people are poor. By NBS (2012) data Nigeria has 60.9 percent of her population as absolutely poor with northwest having the highest percentage of 70, followed by north east 69%, and southwest has the least percentage of about 49% percent followed by South-south 56%. At the state level, the poorest states (0ver 70% poverty level) are Adamawa, Bauchi, Ebonyi, Gombe, Jigawa, Katsina, Kebbi, Plateau, Yobe and Zamfara. UNDP (2008) equally linked poverty to high level of socio-economic inequality and most of these listed states are in that category.

From the explanation above and further statistical correlation of the variables, Number of ethnic groupings per state has highest correlation of 0.53 with ethnic based violence. This means that number of ethnic group per geographical sphere has a propensity factor for escalating violence. Poverty level has the second highest correlation of 0.31 that is the more the poverty of the people, the more the propensity for ethnic based violence. Thirdly literacy level has negative correlation of -0.49, that is the more the literacy of the people in the states, the less the propensity for violence.

DISCUSSION

The fact from the above is ethnic multiplicity across in Nigeria and her states remain the most important factor predicting violence. But inter-ethnic relations will continue to be a matter of necessity and increasing complexity due to cultural and economic aspirations of the people. As a result of this, there will be pressure on the limited and non-renewable natural resources of land and water for cropping and grazing between indigenous population and settlers. This pressure equally forces people to move in search of greener pasture. Usman (2006) explained that even in the pre-independence period, there used to be constant inter-ethnic warfare and hostilities caused by various expeditions and expansionist tendencies to acquire more lands by virtually all kingdoms and serfdoms that were later annexed as Nigeria.

Also, Nigeria is still an agrarian economy dominated by peasant farming, related occupations and rural life of more than 60 percent of the population. This proportion is more especially in the three zones of northern Nigeria. This makes the people to be more anxious to protect their respective territories and natural habitat (Ekong, 2003). It is equally compounded when most of the people are less engaged in non-land occupations like civil service, private modern jobs because they are less educated. In this study, it is shown that literacy level is inversely related to poverty level and generally peasant farming is co-condition with poverty in Nigeria. This explains why there is constant violence in North central Nigeria and in the Niger Delta region (Nnoli, 2003).

Other increasing concern is the use of religion as ideological basis for most of the ethnic based violence in the past twenty years. This trend was started by the uprooted Mataitsine insurrection of the 1980s, Jos Plateau violence since 2001 and the current Boko Haram is also an example of the use of religion as ideology to express the socio-economic deprivation of the people who lack access to quality education, skill for gainful employment and hope for better life due to irresponsive public policies. But religion itself is not enough to analyze this social malaise since Classical Marxism rightly affirm that religion is the opium or soothing weapon of the oppressed, here the poor and the unskilled mass of the people are alienated and deprived from social mobility opportunity due to poor economic infrastructure in the midst of entrenched feudal and parasitic elites.

When people are educated to the point of being socially and spatially mobile out of their geographical ecology, there will be less pressure and obsession over land. Their economic livelihood will improve and their self-worth assessment will increase, tendencies to Durkheim's suicidal bids will also reduce. Improved education and income of the people will also increase social equity. According to UNDP (2008, 93), specific interventions are needed to accelerate growth to the agricultural sector and to increase sectoral growth and to increase sectoral labour mobility to allow the poor to share from the growth process through the creation of appropriate skills which serve as a critical barrier preventing the poor from connecting to the growth process.

CONCLUSION AND RECOMMENDATIONS

The most effective immediate public intervention for conflict and peace management strategy will be social and cultural re-orientation of Nigerians especially in states with multiplicity of ethnic or cultural groups. Positive information about other interacting ethnic groups through various communication channels, like development of schools curricula, electronic media, cultural exchange and visits, social orientation of community leaders are to be disseminated. Without this, public investment and international fund directed at boosting public projects in the areas of poverty alleviation, building schools, hospitals and welfare services will not have immediate outcomes.

Along with the above is the need for both state and federal governments to implement to the latter the tenets of the constitutional provision of free and qualitative education to all children and the youth. But it must be strategically suited for individual cultures and legislated for sustainability sake. Nigeria with her huge resources can no longer pretend that it is expensive to educate her citizens. There is no cure for ignorance except education.

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TABLE 1: ETHNIC CONFIGURATION, LITERACY LEVEL, POVERTY INDEX BY STATES IN NIGERIA

S/N	States	% of ethnic groups (N=474)	Violence incidence (%)	Literacy Level (%)	Absolute poverty (%)
1	Abia	0.2	25	91.1	57.4
2	Imo	0.2	25	96.7	50.5
3	Anambra	0.2	50	99.2	56.8
4	Enugu	0.2	25	95.4	62.5
5	Ebonyi	0.2	25	77.4	73.6
6	Cross river	6.1	50	79.4	52.9
7	Akwa Ibom	1.7	50	85.2	53.7
8	Rivers	1.7	50	94.5	50.4
9	Bayelsa	0.6	50	95.7	47.0
10	Delta	1.5	50	88.8	63.3
11	Edo	1.1	50	87.8	65.6
12	Lagos	0.6	50	95.5	48.6
13	Ogun	0.2	25	76.2	62.3
14	Ondo	0.6	25	80.1	45.7
15	Ekiti	0.2	25	92.0	52.4
16	Osun	0.2	25	92.9	37.9
17	Oyo	0.2	50	85.4	51.8
18	Adamawa	9.03	75	69.3	74.2
19	Bauchi	13.7	75	51.5	73.0
20	Borno	6.1	100	38.2	55.1
21	Gombe	9.5	75	67.5	74.2
22	Taraba	9.5	50	69.1	68.9
23	Yobe	3.2	100	31.6	73.8
24	Benue	1.9	75	82.8	67.1
25	Kogi	3.4	75	89.7	67.1
26	Kwara	1.5	50	62.4	61.8
27	Nassarawa	2.1	50	76.4	60.4
28	Plateau	15.3	100	82.8	74.1
29	Niger	4.2	75	49.7	33.8
30	FCT	0.8	75	88.8	55.6

31	Jigawa	1.1	50	57.7	74.1
32	Kaduna	6.7	75	79.8	61.5
33	Kano	1.1	75	71.5	65.6
34	Katsina	0.4	50	39.3	74.5
35	Kebbi	1.3	50	62.4	72.0
36	Sokoto	0.8	50	45.3	81.2
37	Zamfara	0.8	50	33.8	70.8

IMPLEMENTATION OF HUMAN RESOURCE POLICY AND ITS EFFECTS ON WORKERS

ODERINDE Oluwadamilola

INTRODUCTION

BACKGROUND TO THE STUDY

In all economic activities, human efforts are the key. Human knowledge transformed into activity gives utilities and value to all commodities. Human resources represent the skill, knowledge, attitudes, initiatives and resourcefulness of the people. It is needed to bring about improvements in technology, product services and management. Undoubtedly, the most valuable resource potential humanity possesses is its human resource.

To a large extent, growth and development of any country is determined by the way in which the economy utilizes effectively physical, natural and capital resources. The availability of human resources helps in utilizing these imputs. The economy maximizes gains in investments in capital, physical and natural resources with the aid of higher quality of human resources. Thus, meaningful developmental achievement becomes elusive to an economy with low quality of human resources. It is therefore in order to say that the principal yardstick for determining an economy's potential to achieve growth and development is based on its human resource situation (Grey-Johnson, 1984).

The bottom of any economic policy should be how well that policy makes man (human resource) both the objective as well as instrument of development. Human resources, that is, both workers and management are the most important resources utilized by any business firm or organization. Machines and all other resources of the business will produce nothing without the human element to activate and control them. In fact, the efficiency of the business firm depends more on the human being than on any other resource.

The human resource policy serves as the basis for human resource management actions. Policy is in effect a form of authority. It sets parameters on employee action. Policies are guidelines for action and human resource policies guide actions with regard to the people in an organization (Miner and Crane, 1995). They are closely linked to a company's mission, purposes and objectives. In essence, this means that there must be policies on training, development, employment, employee services and all that has to do with human resources. In most cases, policy manual are given to workers with human resource responsibility thus serving as guide to their actions. Policies should be able to give the broad intent and parameters within which action should be taken. It should be noted that since different sections, regions or departments constitute an organization, each of these have their policies which is entirely different because these policies fit their own needs and then broadly meet the needs of the organization at large.

Therefore, for organizational goals and objectives to be achieved, certain rules should be postulated and implemented in order to guide the management in achieving organizational goals. In order to come up with a worthwhile human resource policy, it is quite necessary to relate the manpower requirements of any organization to the objectives of the company.

STATEMENT OF THE PROBLEM

The relationship between human resource policy implementation and organizational performance has expanded considerably in the last two decades (Batt et al., 2011) but it is paramount to note that some questions have remained unanswered. Human resource policy is not just formulated for the sake of it. It is aligned with basic needs, which include that which affects the employees and that which could be of a significant impact on an organization by enhancing the achievement of the corporate goal. Human resource policy should be implemented and not just written down. Its implementation is necessary because it helps in achieving the corporate goal. However, it is realized that policies are not implemented but written for the sake of documentation in some cases. Employers have adopted policies but expected positive results are not always realized (Ryan et al., 2008). Actions are not taken in line with the laid rules and in this light, there is a deviation that results into a gap between policies and implementation. One reason for this gap is that practitioners often overlook how variations in policy implementation have implications for human resources and organizational growth. Employers may also enhance existing skill levels of employees through training (Houlihan, 2002 and Sturdy, 2000) but the concern is how workers perceive such training. Is it adequate in terms of what the work requires? Also, how training of employees affect the realization of organizational goals. What effects does training have on organizational advancement? Staff lack skills required for the job when not trained in line with the policy and when the working conditions stated are not adhered to, it could adversely affect organizational survival.

OBJECTIVES OF THE STUDY

In the light of the above problems and relevance of human resource policy to organizational survival, the study seeks to evaluate the implementation of the human resource policy and its impact on the achievement of the corporate goals. Are the policies written in black and white actually put into action or not? Does the implementation of the policy on training, recruitment, promotion and remuneration actually yield any result by enhancing the achievement of the corporate goals?

The central objective of the study is to evaluate the human resource policy and its impact on the employees. Does it have a negative or positive impact on the realization of corporate goals? The following objectives were treated in the course of the study:

1. Examining the implementation of the human resource policy in areas such as: a. staff recruitment b. remuneration c. training d. promotion
2. Evaluating the staff and management relations
3. Finding out employees commitment to the organization

SIGNIFICANCE OF THE STUDY

Recognition of human resources by management in any organization is vital. This is because they are instruments for achieving the corporate goals. This study is significant because it deals with the management's implementation of the policy related to human resources in the organization. It sheds light on matters relating to the general working conditions in the organization. These include areas such as the recruitment of personnel, training of workers, workers remuneration and their promotion. It should be noted that the absence of human resource in any organization is the absence of manpower and when there is no manpower, there is no policy formulation not to talk of implementation.

LITERATURE REVIEW

Employees are the most valuable resource of an organization (Kubr, 1996). They are made of heterogeneous parts-men and women of working age, ability, knowledge, skills and talent. The largest investment of an organization is its human resource; thus the human resource is vital to all organisations for the achievement of corporate goals and objectives. In order to achieve the organisation's ultimate goal, most organisations have the human resource departments that are concerned with providing the organisations with appropriate personnel and securing optimum satisfactory working conditions. The human resource department ensures the physical well-being of employees in order to give maximum contribution to the organization and hence involves in employment, transfer, promotion and incentive plans. It occupies a key position because the success of all other units in the organization rests on it. It determines the achievement of the organizational objectives and goals. Part of the responsibilities of the personnel department is to ensure that wages are paid such that can satisfy the immediate physiological needs. This means that when quality human resources are engaged in the activities of an organization, it helps to boost the turn over at the end of the day; thus ultimate goal of an organization being achieved with the help of quality hands. Human resource policy is a written statement of organisation's goals and intentions relating to matters that affects people in the organization. Policy should be clearly defined and specified as possible. Policy statements should cover the various aspects of the conditions of employment. There are three main principles upon which personnel policies in industry and commerce are based. These include (i) that all employees should be treated with justice, (ii) needs of employees must be recognized, particularly that which pertains to job satisfaction, and; (iii) a business functions better democratically rather than autocratically (Ubeku, 1975). It is important to note these views about human resource policy because it deals with matters relating to people in an organization and in dealing with them. Ubeku's view is important because these people should be treated equally without partiality and justice. These principles are vital in the implementation of the policy, which many organisations fail to observe. Policies are rules or guidelines that express the limits within which an action should occur (Quinn, 1980). They are rules based on ensuring adequate and established resource allocations, sound analysis and proclaiming commitment to action for a human resource policy to be worthy of the name, it should be written, understandable, soundly based and consistent with the organisation's general objectives(Milan,1996). Quinn points out the efficacy of policy in that it guides the limit of an action because policy expresses to what extent an action can be taken while Milan identified that policy should be written, understandable and consistent with the organisation's objectives which is necessary in order to achieve the ultimate goal. When policy is written, it carries more weight than when not written because employees will be able to have access to it and also the management implementing the policy can refer to it when necessary. Policies are formulated. In policy formulation, Appleby 1994 opined that it may begin at management level. He further stressed that policy is usually formed by the board of directors and senior management who the passes it up the chain of command until someone takes responsibility for making a decision. It is important to note

that organisation's goals are being considered in the formulation of policy. It is an important factor which determines the policy of an organization. Policy in essence is formulated to achieve the specific goals and objectives of the organization.

THEORETICAL FRAMEWORK

Maslow's Theory

Abraham Maslow, a psychologist developed a theory on motivation in 1943 (Essien, 1999). This theory describes an individual's hierarchy of needs. Motivation comes from within. According to Mosley et al (1997: 216), it is simply defined as the willingness of individuals and groups. As influenced by various needs and perceptions, to strive toward a goal. The essential idea in Maslow's theory is that there is a hierarchical or ranking of importance of people's needs and when a need is satisfied, it no longer serves as a primary motivator of behavior. The lower level needs include physiological, safety and social needs and the higher level needs are the esteem and self-fulfilment.

From Maslow's theory, it can be deduced that there are individual needs and these needs are to be satisfied. This means that for human resources in any organization, there are basic needs they want to be met. When these human resources needs are satisfied, it helps in the optimal achievement of the organizational goals and objectives. Mosley (1997) suggests ways by which some of these needs can be met at various levels.

Needs	ways of satisfying the need on the job
Self-actualisation	learning new skills, growing and developing, feeling an accomplishment, exercising responsibility
Sense of esteem	praise, recognition, promotion, getting one's name in the company paper as "employee of the month", being given more responsibility, being asked for help or advice.
Social events	workgroup, group meetings, company sponsored
Safety	safe working conditions, pensions and benefits, job security, fair treatment, fair grievance system
Physiological	pay, rest, breaks, clean air.

From the above, the management could help in meeting the employee's needs. These needs could be met by carrying out various and strategic plans or events which may include training, promotion, sponsored events, safe and good working conditions and remuneration indiscriminately. All these which help in satisfying the needs of an employee likewise may make possible the achievement of the organizational objectives.

METHODOLOGY

The study was carried out in University Press Plc, Jericho, Ibadan, Nigeria. It is one of the oldest, most experienced and nation's foremost publishers of educational materials and general meeting. The study population consists of employees of University Press Plc, Ibadan. As at the time of research, the staff strength was 90, which included the management staff, senior and junior employees. However, the research focused on the junior and senior staff essentially because they constitute the majority of the organisation's workforce and are directly involved in the day-to-day operation of the organization. Survey method was used for the research. Seventy workers were drawn from the population with the aid of cluster sampling. The organization was classified into clusters according to the departments therein. And finally from each stratum (department) samples were drawn proportionately. Also, in-depth interviews were conducted to extract qualitative data. The categories of employees subjected to in-depth interview included the head of department (human resources) and one opinion leader. This opinion leader is the joint consultative committee secretary. In all, a total of two indepth interviews (IDIs) were conducted. The research instrument used to obtain necessary information in this study included specially designed questionnaire for quantitative method and in-depth interview guide for qualitative method. Qualitative data generated were analysed with the aid of the statistical package for social sciences. It was used to generate frequencies and percentages which were utilized as the basis of analysis and interpretation. Lastly, the qualitative data were subjected to content analysis.

DISCUSSION OF FINDINGS

A total of 70workers of the organization were interviewed. Ranges of questions on the background characteristics of respondents were asked. The table below shows the background characteristics frequency distribution based on their responses on sex, region and highest educational level.

Background characteristics of the respondents

Sex	Frequency	Percentage
Male	48	68.6
Female	22	31.4
Marital status	Frequency	Percentage
Single	29	41.4
Married	40	57.1
Divorced	1	1.4
Region	Frequency	Percentage
North central	1	1.5
South South	6	8.8
South west	57	83.8
South east	4	5.9
Highest educational level	Frequency	Percentage
Primary	2	2.9
Secondary	10	14.3
Grade II	1	1.4
NCE	2	2.9
OND	18	25.7
BSc/HND and above	37	52.9

Sex differentials of respondents show that 68.6 percent are males, while 31.4 percent are females. For marital status, 41.4 percent of the respondents are single, 57.1 percent are married while 1.4 percent are divorced. Respondents' geo-political zones are classified into four regions. 1.5 percent comes from north central, 8.8 percent are from south-south, 83.8 percent are from south west and 5.9 percent are from south east. The south west region has the highest percentage. This is so because the respondents are from the region where the area of study is located. Under the highest educational level, primary accounted for 2.9 percent, 14.3 percent for secondary, 1.4 percent for grade II, 2.9 percent for NCE holders, 25.7 percent for OND and 52.9 percent for B.Sc/HND and above which has the highest percentage.

Distribution of respondents within the organization

Department	**Frequency**	**Percentage**
Finance	11	17.7
Information Technology (IT)	3	4.8
Human resource	11	17.7
Marketing/distribution	15	24.2
Publishing	22	35.5
Division	Frequency	Percentage
Administration	13	24.5
Account	7	13.2
Warehouse	4	7.5
Editorial	8	15.1
Trade/export	1	1.9
Production	11	20.8
Publicity	5	9.4
Internal audit	2	3.8
Operations	2	3.8
Grade level	frequency	Percentage
1-4	11	17.5
5-7	17	27.0
8-9	26	41.3
10-13	8	12.7
14-15	1	1.6

The table above shows that respondents from finance department accounts for 17.7 percent, 4.8 percent from information technology, 17.7 percent from human resources, 24.2 percent from marketing and 35.5 percent from publishing. Administrative division records the highest percentage of respondents of 24.5 percent while 20.8 percent were under the production division. Workers grade level as shown above accounts for 17.5 percent of respondents between levels 1-4, 27.0 percent of respondents between levels 5-7, 41.3percent fall between levels 8-9, 12.7 percent between levels 10-13 and 1.6 percent between levels 14-15.

The study investigated whether the human resource policy on recruitment, remuneration, training and promotion were implemented. The results of the findings are presented in form of reasons.

Objective 1A

Recruitment is a process through which the human resource department attempts to secure qualified candidates for employment. It involves obtaining employees for an organization. Recruitment is the process of attracting applicants to apply for jobs within the organization (Miller, 1992). In some organisations, vacancy notices are made available in order to attract a wide spectrum of candidates as possible. It is not as easy as thought (i.e. recruitment exercise). There are some key factors to be noted which have impact on the recruitment process. These key factors can be referred to as the policy on recruitment which guides the exercise. For instance in the oil sector, hundreds and thousands of applicants respond to advertised position (Otokiti and Odewunmi, 2001).

While examining the recruitment method, it was evident that the recruitment method of the organization was implemented .management ensures that applicants write aptitude test and do an oral interview as part of the criteria for selection. Applicants who pass these tests are selected. Only few of the applicants were selected based on strong recommendation. For example, out of 70 workers, 71.4 percent of respondents wrote an aptitude test and oral interview before they were appointed while 7.1 percent were appointed by strong recommendation. The table below presents the respondents on recruitment method of the organization.

Responses on recruitment method

Recruitment method	**Frequency**	**Percentage**
Aptitude test only	7	10.0
Oral interview only	8	11.4
Aptitude test and oral interview	50	71.4
Strong recommendation	5	7.1

OBJECTIVE 1B

As far as workers remuneration is concerned, workers are not well paid in accordance with their imput into their organization. This shows that workers pay is not commensurate to work done and this affects their means of survival because their pay does not essentially meet their need and as such the workers have other means of income. Out of 70workers in the organization, 81.4percent of respondents are of the opinion that their pay is not commensurate to work done, 91.4percent essential needs are not met by their remuneration and also the highest percentage of 35.1percent of respondents have private business as other means of income for survival. The table below shows these responses.

Responses to pay structure in the organisation

Pay commensurate to work	Frequency	Percentage
Yes	13	18.6
No	57	81.4
Pay meeting essential needs	Frequency	Percentage
Yes	6	8.6
No	64	91.4
Other means of income	Frequency	Percentage
Spouse	5	13.5
Parent	5	13.5
Private business	13	35.1
Trade by barter	1	2.7
Personal	2	5.4
None	11	29.7

Also for instance, an interviewee's opinion corroborated this finding

> *…our salary for now is poor and management said with time they will do something about it especially the new management has been appealing that as soon as the situation improves they will see to the matter.*
>
> Male IDI/opinion leader

The situation is often common in Nigerian industries where wages paid by organisations have declined to the point where they meet the individual needs rather than family requirements (Cukor and Kovari, 1991). Close to one billion people in the developing world currently live in conditions of absolute poverty (Grown and Sebstad, 1989). This means that the income is so low that they cannot afford to provide adequately for the family. This goes a long way to affect the employees because it is realized that when needs of employees are satisfied (i.e. immediate physiological and safety needs), they work well in an effort to achieve the higher needs (Ubeku, 1975).

OBJECTIVE 1C

Training is the method of developing employees' skills, knowledge, practices, habits or attitudes necessary for the successful attainment of the objectives and policies of an organization. It is the systematic development and improvement of an individual's ability to perform a specific task or job (Bennett, 1997). It emphasizes immediate improvements in job performance via the procurement of specific skills (Stone, 1998). Training begins once the real needs are known. It should develop skills, knowledge and attitudes through various methods of instruction, experience and demonstration. It aims at improving current performance and providing a suitable trained staff to meet present and future needs (Appleby, 1994).

In the course of investigation, it was realized that workers were sent on training which was either internal or external and this has helped to increase workers skills. For instance, 58.0 perecnt of respondents have attended training since they joined the organization. 42.9 percent have been trained internally and 65.3 percent of respondents' skills have been improved through the various trainings.

Responses on implementation of staff training

Attended any training	**Frequency**	**Percentage**
Yes	40	58.0
No	29	42.0
Type of training	Frequency	Percentage
Internal	18	42.9
External	16	38.1
Internal and External	8	19.0
Effect of training	Frequency	Percentage
Improve skill	32	65.3
Improve job status	4	8.2
Don't know	2	4.1
Improve skill and job status	11	22.4

It is evident in an interviewee statement who commented on workers training thus:

> *It is good, there is no bias.*
>
> Male IDI/opinion leader

Another responded that:

> *Policy on training is beneficial. It is a welcome development by the staff. The implementation is very good because it is extended to all of them. One way or the other you must be trained whether internally or externally.*
>
> Male IDI/Senior Staff

Objective 1D

On the issue of promotion, workers are promoted but not always promoted when due. Some workers have spent the required numbers of years (i.e. 3years) and above in the organization and have not been promoted. Promotion is not automatic. This is indicated in the result of the findings where 35.5 percent of respondents were last

promoted in 2005 while 37.5 percent ought to have been promoted in 2003. This shows that quite a number of workers were denied promotion when due. This is explicit in an interviewee statement who explained that:

> *…there are some cases that some people are on the same grade for more than three years. The management says it is because those people have not improved their educational qualification.*
>
> Male IDI/Opinion Leader

For promotion to be achieved by workers in some organisations, their performances are evaluated. Performance evaluation focuses on the strengths and weaknesses of the workers. It is used in order to evaluate how good a worker is able to carry out his job. According to Balogun and Obasan 1999, performance evaluation is a systematic assessment of employee's behavior over time on the job, based on a standardized procedure used by both employee and employer. It is mostly used for promotion of workers into positions where they can most effectively utilize their abilities. The performance evaluation which is carried out at least once a year is ineffective because it does not adequately measure workers' performance as sentiment and favouritism are sometimes encountered in the process. For example, findings recorded 40.0percent of respondents stated that the performance evaluation is FAIR which shows that to a large extent, it is not favourable. Even when workers have the required qualification, certificate and excellence performance, they are still sometimes denied promotion. This reflects the position of other employees who were not included in the sample. This contradicts one of the interviewee statements who said that:

> *Promotion depends on performance…it is courageously done and we are using appraisal to that.*
>
> Male IDI/Senior Staff

The submission of the oral interviewee may be just the reflection of the provision of the human resource policy. However the response from the lower and senior cadre staff shows that un-bureaucratic indices, outside the letters of the organizational human resource policy on promotion, come into play.

Promotion is not based on merit as the policy stipulated. This is because there were some workers who were promoted on other factors not based on merit. For instance, 14.3 percent of respondents confirmed that promotion is based on merit. On the other hand, 85.7 percent of the respondents regarded that merit is not the condition for promotion. The table below presents workers responses to the issue of promotion.

Responses on workers promotion and performance evaluation

How frequently promoted	**Frequency**	**Percentage**
Always	9	16.1
Sometimes	32	57.1
Never	15	26.8
When last promoted	Frequency	Percentage
2001	2	6.5
2002	5	16.1
2003	3	9.7
2004	10	32.3
2005	11	35.5
When should have been promoted	Frequency	Percentage
1997	1	4.2
2002	3	12.5
2003	9	37.5
2004	4	16.7
2005	7	29.2
Performance evaluation	Frequency	Percentage
Excellent	5	7.1
Very good	12	17.1
Good	23	32.9
Fair	28	40.0
Unfavourable	2	2.9
Conditions for promotion (merit)	Frequency	Percentage
Yes	10	14.3
No	60	85.7

Objective 2

Staff and Management Relations

One can argue that the relationship that exists between the staff and management in the organization is friendly and this to an extent has increases the workers input because it boosted the workers morale which made them work together as a team thereby maximizing profit which is the goal of the organization. Seventy workers were interviewed and out of the 70 workers, 55.7 percent which is the highest percentage are of the opinion that the staff and management relationship is friendly. 23.3 percent gave reasons that it enhances profit and boost staff morale. Below presents responses on the issue of staff and management in the organization.

Responses on staff and management relations

Relationship between staff and management	**Frequency**	**Percentage**
Cordial	25	35.7
Hostile	2	2.9
Friendly	39	55.7
Others	4	5.7
Has it enhanced organizational goal?	Frequency	Percentage
Yes	59	86.8
No	9	13.2
Reasons	Frequency	Percentage
It has increased output	2	9.5
It has increased commitment	4	19.0
It enhanced profit	5	23.8
It boosted staff morale	5	23.8
It resulted to low performance	1	4.8
It has no impact	4	19.0

Qualitative analysis shows that the relationship between staff and management is cordial.
According to a respondent during an in-depth interview:

> *The staff and management relationship is cordial even with the managers. There is no in-house fighting or problem.*
>
> Male IDI/Opinion Leader

It cannot be said emphatically that there has not been cases where the workers are not satisfied with decisions of the management even though the relationship is friendly. This is why the workers have representatives who negotiate with the management on their behalf. An instance is the statement by an opinion leader thus:

> *There was a time workers felt they were poorly paid and they felt the only way to show their grievance to the management is through a collective movement. At that time, they wanted to join union and arrangements were already made but somehow along the line, the staff were asked to detract their decision and the management now decided that instead of going through the union that will complicate issues for them, they felt that it was better for the workers to have representatives who will negotiate with the management. This gave birth to JCC.*
>
> Male IDI/Opinion leader

The relationship between staff and management has to an extent created a peaceful working environment and has reduced the issue of conflict in the organization. A statement by an opinion leader buttressed this point

> *There is no in-house fighting or problem, none. There has not been a case of conflict in recent times.*
>
> Male IDI/Opinion Leader

Objective 3

Employees' Commitment to the Organisation

As far as workers commitment is concerned, majority of the workers are not committed. Majority of them are ready to leave the organization immediately for a better offer. Most workers are still in the organization because they do not have any choice. For instance, 39.7 percent are ready to leave the organization for a better offer as oppose to 6.3 percent who are ready to stay unconditionally.

Responses on workers readiness to leave the organization

Workers readiness to leave the organization	Frequency	Percentage
Leave with some regret/reluctantly	16	25.4
Stay with condition	18	28.6
Leave immediately	25	39.7
Stay unconditionally	4	6.3

One could say at this point that most of the workers are still committed to the organization because they seek means of survival as oppose to the satisfaction they get from the conditions attached to their job. Also, the workers still maintain cordial relationship with the management for the fear of not losing their job.

CONCLUSION

Conclusively, human resource policy provisions on recruitment, training, remuneration and promotion are not all implemented. Only two out of four of the policies are implemented. These are the policies on recruitment and training. This inadequate implementation of the policy is responsible for the workers low job satisfaction whereby workers are ready to leave the organization at any time for a better offer despite the peaceful working environment and the cordial relationship that exists between workers and the management. This may have in one way or the other hindered optimal achievement of the organizational goals.

RECOMMENDATIONS

Based on the conclusions above, the following recommendations are proffered:

Management should see workers as vital tools for the attainment of the corporate goal. Hence human resources policies which affect human elements in the organization should be taken with utmost importance and adequate implementation. Workers should be provided with good training which will enhance their skills on the job. Also, the management should endeavor to remunerate workers commensurately and improve upon their general working conditions. This will largely motivate workers as the essential needs of the workers can be met to an extent.

On human resource policy on staff recruitment, qualified hands should be employed by management. Applicants should be made to pass through the pre-requisite test before appointment. This procedure will facilitate the enhancement of organizational goal as able hands needed to support the management for the fulfillment of the corporate goals would have been employed.

Good rapport between staff and management should be encouraged. This could boost staff morale and likewise create a conducive environment in the workplace.

Finally, management should endeavor to motivate workers as this will encourage workers to put in their best and also be committed to the organistaion.

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LEADERSHIP, CORRUPTION AND DEVELOPMENT IN NIGERIA

ASSI Victor Eyo

INTRODUCTION

It is indisputable that Nigeria is among the poorest country/ nation in the world, and the widest in terms of human and natural resources. It is very glaring that the image of the blessed nation (Nigeria) is damaged by bad leadership and corruption. Leadership and corruption has made millions of people destitute and created channels of adverse underdeveloped in the country.

The tentacles of corruption is found everywhere in the country, from the presidency, governors, senators, all levels of political position, public and private parastatals, schools, church, mosques, the families, etc down to the smallest units of government. Leadership and corruption has been generally identified as the root causes of Nigeria's development (socio-economic and political problems. Nigeria's leadership is characterization by such negative features as lack of vision, neglect and drift fraud and insensitivity to the plight of the citizens. It is no longer news that the poor in Nigeria are getting poorer in terms of abject poverty and the rich getting richer in relative terms.

However, it has been one of the greatest concerns to everyone in the country today. Wealth in socio-economic status has become paramount of Nigerian leadership and often nobody cares how the wealth has been acquired. It has been found out that after the end of a politic or public administration the treasuries are looted with impurity like in the words of a famous Nigeria ICON and a prolific writer Chinua Achebe who retreated that the problem of Nigeria is simply and squarely that of leadership. The lack of vision and mission by Nigeria leaders results to why effective leadership and development is as rare as a British Falcon. Moreso, Garner (1976), affirming this said that no society can function with fools rascals-or non-leaders in leadership positions. It is pertinent to say that some Nigerian leaders lack integrity and knowledge to perform their national duties.

The major problem that Nigeria is facing today is the insincerity and insensitivity of her leaders to the needs of the ordinary people whom they have been elected to serve you can see today, at the national, state and local government levels, the Nigerian people have as their leaders a hard core, small selfish money –minded few individuals who wage political and economic war against the vast masses of exploited and oppressed people. The embraced civilian government by Nigerians in 1999 has produced leaders who have blighted the lives of Nigerians who now wallow in poverty, illiteracy, hunger and unemployment.

Bad leadership and corruption have impacted negatively on the socio-economic development of the nation. The major reason for the gross and high level of underdevelopment is as a result of political corruption. Some Nigerian leaders lack integrity and knowledge to perform their national duties.

According to Samuel Johnson, who says that "integrity without knowledge is weak and useless and knowledge without integrity is dangerous". This bring to the point that, the decayed infrastructure in Nigeria, downturn of economy, steady decline in regard to all basic indicators of national development is as a results of bad or ineffective leadership and corruption. The litany of woes of leadership and corruption in Nigeria is endless (Tokunbo, 1972).

Leadership, Corruption and Development: A Conceptual Approach/ Literature Review

For a better appreciation of the objectives of this paper, it is perhaps good for us to attempt definition of some key terms and to review some literatures on the above topic. These terms includes leadership, corruption and development.

Leadership

Eze (2002) opined that "all over the world, leadership is the most important number one factor that determines whether a nation can develop". He argued further that "a leadership that is true, brave, patriotic, people-oriented destination- bound; the leadership that understands the psychology of leading and applies it to the development of the people must be at the affairs of men" (Ibid).

In his conceptualization of leadership, Ayodele (2006) defines a leader as "an individual appointed to a job with authority, and accountability to accomplish the goals and objectives of the society". He assets that a leader must be a good manager as well as an individual who is able to effectively coordinate the activities of followers or a team towards pre-agreed or pre-defined goal or objectives within the limits of available resource. A leader must be astute with both man and material. A leader must possess the ability to create in the followers the necessary

enthusiasm motivation to put in every necessary effort to deliver on set goals. A leader is not only he who conceive but also he who communicate a vision or idea is of utmost important as an attribute of leadership.

Leaders has to do with one who must first and foremost be a member of his own team, internalize their feelings and galvanize their potentials towards reaching the goals (ibid). Leadership has to do with the management of people with clearly defined goals or objectives. 'It involves mobilizing and motivating people for greater productivity". It is of ability to operate effectively through other people making them accept the goals of the leader while of leader still has the freedom to do things their way.

According to Ajayi (2004), leadership is one of essential determinants of development and a core ingredient in organizing, mobilizing inspiring societal resources for the attainment of goals. Mullins (1999) defines leadership as the relationship through which one person influences the behaviour of other people. The postulate that the process of leadership cannot be separated from the activities of groups. Schien (1980) opined that leadership is a function of the relationship between the leader, the followers and the task-situation, which when effectively exercise yield positive results in terms of both human and societal development.

From the above, we can deduce that leadership is the ability to influence, motivate, direct, organize a group toward a definite goals that brings about a fundamental developmental growth.

Corruption

It is obviously and usually difficult to define concepts because of their relativity one cannot put forward a dogmatic definition of the concept of corruption. However, that is not to say that we must not try to put up an acceptable definition of corruption. It is paramount to determine what corruption is all about, so as to get a better perspective of it, to identify it in our society (Nigeria) and how it brings about underdevelopment in Nigeria. The need for an operational or working definition has been critical if we are to agree on what constitutes corruption.

We might have come across certain actions on the part of individual; groups, etc over the years that we perceived as corrupt actions in both a generalized and specified environment. This however, does not constitute an overall perspective that would warrant an accepted definition of corruption. This is one of the formidable obstacles to the study of corruption. According to transparency international source book 2000, titled confronting corruption; the elements of A National Integrity System, by Jeremy Pope: Corruption is defined simply as the misuse of entrusted power for private benefit.

Corruption is a social problem that has interested many scholars Ruzindana (1999) asserts that corruption in African particularly Nigeria is a problem of routine alleviation from established standard and norms by public and private official.

Corruption has been and will be a permanent reality, the harmfulness of which hurts both the individual, and the society. It is obviously necessary at the outset to offer a clear and unambiguous definition of the word corruption particularly in view of its variety of usages and meaning across the world. However, since elaborate essays have already been written on the question of definite corruption, and since the study does not aim at making a case for a new definition, it hail suffice to mention the most salient definition of corruption and other patterns of behavior in relations to leadership. When corruption is viewed as a violation of a norm or standard the question that inevitably crisis is whose standard of behaviour is being upheld as the morally correct one. Especially within the cultural Milieu, what one may consider corrupt in one context will probably differ from another yet this should not prevent one from using a definition that though not valid for all conceivable situations, but will be of help in determining the costs and impact of leadership and corruption and development in Nigeria.

According to Amuwo (2005) and Obayolu (2007), corruption is the exploitation of public position, recourses and power for private gain. In all the definitions of corruption given so far, it could be observed that corruption is seen as among others, the abuse of public office, the abuse of all offices of trust, misappropriation, private gain etc. Corruption operates within a system and can even be said to be a product of an economic system, such as capitalism.

Fjeldstand and Isakson (2008) and Ogundiya (2009) defined corruption as "the betrayal of public trust for individual or public gain. Obayolu went further to identify corruption as "effects to secure wealth or power through illegal means for private gain at the expense of the public; or a misuse of power for private benefit." Corruption covers a broad spectrum of activities ranging from fraud (theft through, misrepresentation). Embezzlement (misappropriation of corporate or public funds) to bribery (payments made in order to gain advantage or to avoid a disadvantage as we can see in the political administration of our country among the politicians, senators, legislator, governors, local government chairman and councilor et. el.

From a sociological view, corruption is a symptom of dysfunctionality of the relationship before the state and the people characterized by bribery, extortion and nepotism. From a political point of view, Aiyede (2006) opined corruption as "the abuse or misuse of public or governmental power for illegitimate private advantages. Aiyede

views corroborates with that of Lipset and Lenze (2000) assertion wealth or power through illegal means for private benefit at the expense of the public. Such abuse of public power may not necessarily be for one's private benefit, it may also be for the benefit of one's class, tribe, party or family (Tanzi, 1998).

In a broader perspective Brinkehoff (2000: 241), asserts corruption as subsuming a wide variety of illegal, irregular or unprincipled activities and behaviour. From this perspective, corruption is a social problem. It is importantly a moral, political and legal issue, thus corruption is a multidimensional concept that has legal, political, economic and ethnical connotations. For the purpose of this work, corruption can be said to be the misuse or improper use of power and influence, deliberately and consciously for personal aggrandizement or group advantage. Therefore, corruption is the abuse of public office, public roles, resources or the use of illegitimate forms of political power for personal gain at the expense of the public. Corruption as a social phenomenon is a global problem, and exists in varying degrees in different countries. While it is more prevalent in the developing countries like Nigeria, the developed countries experience corruption at a minimal level. The important reason for the minimal level in the developed nation and why development is at a rapid and geometric rate, is that, there is a control mechanism of corruption that are more developed and effective than in the developing countries. The efficacy of control mechanisms in the advance democracies of the world further accounts for the relative political and democratic stability that these countries enjoy since corruption is not new and since it is a global phenomenon, it is pertinent to know that, it is not peculiar to Nigeria. However, corruption is *Pandemic* in Nigeria, the leaders as well as the followers are corrupt, going by the Chicago school of thought that says "***Human being are potential criminals***."

The Nature and Characteristics of Corruption

Some studies have taken a holistic (broader) approach in the discussion of corruption by dividing, it into many forms and sub-division. These are:

i. Political corruption (grand)
ii. Bureaucratic corruption (petty)
iii. Electoral corruption

i. **Political Corruption:** Takes place at the highest levels of political authority. This occurs when the politicians and political decision-makers, who are entitled to formulate, establish and implement the laws in the name of the people, are themselves corrupt. This also takes place when policy formulation and legislation is tailored to benefit politician and legislators.

   Political corruption is the abuse of public power, office or resources by elected government officials for personal gains and the manipulations of political institutions, rules of procedure, and distorts the institutions of government (NORAD, ch. 4, Jan. 2000; The Encyclopedia American, 1999).

ii. **Bureaucratic Corruption:** This kind of corruption takes place in the public administration or the implementation of policies. Bureaucratic corruption has been branded low level and street level. It is the kind of corruption every citizens encounter daily at places like the hospitals, schools, local licensing offices, police, taxing offices, etc. It is seen as similar to corruption of need, which occurs when one obtains a business from the public sector through inappropriate procedure (See NORAD, Ch.4, 2000).

Development

Man is the target and focus of development. It is assumed that development is desirable by everyone or society at large. Perhaps the reason for every discipline trying to define the terms in relation to its area of study makes it very interesting and inherent in human society.

Education defines development as the capacity or panacea for individuals to eradicate illiteracy and ignorance. They see development as the capacity to acquire skills and for human capital development. To the educationist, is a situation where 50% of the people cannot read or write that society is said to be under-develop.

The economist defines development as the improvement of per capital income of an individual in society. When the economic level is decreasing, they see such society as underdeveloped. They measure it in terms of income, wealth and production, etc.

Also, a medical doctor will define development as a reduction in the death/ mortality rate of a society, as well as having improved scientific medical facilities, available to meet the needs of the society.

Now, to the sociologist, the term development does not translate only economic development or medical terms, they look at the human impact or needs. Hence, sociologist views development as the improvement in the quality of life of an individual, in other words, improvement in human condition as well as the capacity to generate ideas and exploit the environment.

A developed nation is seen as a people who are knowledgeable enough to maximally harness the resources within their environment efficiently to the betterment of their lives. Therefore, we can say that man is the target of development to the sociologist. For instance, if a road is built in a deep forest where no one plies, it is useless to man hence, it cannot be said to be development. The key to development in sociological analysis is said to be "EMPOWERMENT" that is making someone independent of self-reliant. It could also be a group or nation. The empowerment here could be economical, political or social.

Political empowerment entails taking part in the decision making process of your environment, while social empowerment has to do with total freedom of expression, socialization, association, etc.

Thus, to understand thus better, there is need to explain the 3 core value of development. According to Tairo (1981) the following are the core values of development.

1. Life sustenance
2. Self-esteem
3. Freedom from servitude (slavery)

Life Sustenance:

This is a situation where every man must be able to sustain himself with his/her resources. By implication, your life should be in your hand and not in the hands of others (government, etc).

Self Esteem:

A process whereby an individual developed a value for his/herself such an individual must be able to attract common respect from others.

Freedom from Servitude:

This is liken to a situation where an individual have money in abundance but lack the knowledge of how to manage the resources for self-sustenance. The irony of Africa Nigeria in particular is that there is surplus poverty in the midst of surplus resources; this is the characteristics that define the underdeveloped nature of the region.

Development according to Rodney (1972) "is a phenomenon which is inherent in all societies." Gbenga Lawal (2007) opined that development is the process by which a type of (social) change is introduced into a system in order to produce a better production method and improved social arrangement.

Olewo (1995) stated that development means growth or change or planned change. Development encompasses growth and embraces the quality of life as a social justice, equality of opportunity for all citizens, equitable distribution of income and the democratization of development processes. It is the capacity of members of the society to actualize them by participating actively in the social engineering of their destiny. However, development is multi-dimensional and is basically about the process of change around the spheres of societal life (Anazodo, Rosemary; Okoye, J.C. and Ezenwile, Uche, 2012; 124-134). Ojo (2003: 41) see development in a broader sense, which:

> *Includes other important in related attributes as well as more equal opportunities, political freedom and civil rights of all people across gender, ethnic groups, religion, races, regions and counties (World Bank, 1989).*

Thus, development tends to reflect the state of welfare and the quality of life of the populace (V. Jike, 2004). However, it appears that the value orientation of the Nigerian people has not kept pace with the state of infrastructural and technological development. We create omnibus institutions such as ICPC (Independent Corrupt and Allied Practices Commission) and EFCC (Economic and Financial Crimes Commission) all to checkmate pervasive corruption in Nigeria and yet the country is yet to successful prosecuting a single case of corruption (V.T. Jike, 2004).

Nigerian's development has been undermined and retarded by the menace of corruption practices. Ayttey (2002), and the Daily Nation in Ukpong (2012), opine that corrupt government officials sometimes falsify documents for intending to show that government transaction have been made, in contracts executed when in fact there were no such transaction and no contracts has been executed. It might interest you to know that transparency international stated that Nigerian leaders are so corrupt that they loot government treasury. President Ibrahim Babangida during his regime as head of state enriched himself with a tone amounting to $5billion (Transparency international 2012). Abacha's administration carted away a whooping sum of $20billion, the Abdusalam Abubakar was not left out of the nation cake syndrome, and he made away with a sum of N635.62 billion (Maduagwu, 1993). The list of corruption government officials and private officials who have looted the national treasuries in one way or the other is infinite, just recently the fuel subsidy probe came up, we saw how honorable

Farouk Lawan, Chairman House committee on Fuel Subsidy and the Otedola who reported giving a bride to honorable Farouk of the sum of $600,000. You can see how corruption has hampered Nigerian development in the face.

Agreeably, there are different levels of leadership in the country most of which are bankrupt. Leadership affects all aspects of our national life, especially the economy, political and social spheres. After 50 years of independence, the national problem still centers on good governance and development. Nigerian has not experienced the level of physical and social infrastructural development that befits a nation awash in petro-dollar. The absence of commensurate development can be directly contributed to inept leadership and corruption that Nigerian economy is in a very deep crisis is indubitable, that Nigeria experienced plunder as a result of colonialism is an historical fact. But these are not enough reason for the poor state of the country's economy. After all, there are some nations in Asia, East India and South Korea for example Ghana and Brazil, which had experienced colonials rule and were of at similar levels development with Nigeria as at 1960 but have now developed so much that they are now regarded as newly industrialized countries (NICs) (Eyitayo Oyelowo, 2011). So we need to look inward, because bad leadership in everywhere in the country, in the banking sector, Petroleum, Educational sectors etc. The plea of Cecelia Ibru former managing director of the Oceanic Bank and her conviction. In the court to 18- month's jail term and forfeiture of assets worth $190 million is a classic example of bad and corrupt leaderships. The education sector also exhibits bad leadership. This is why there is no dedication to duty by many teachers because the administrators don't seem to care about the staff welfare. At tertiary level, especially in government owned universities and polytechnics, inept leadership in these institutions manifest in violent crime such as robbery, cultism and even rape by students and examination malpractices. Lecturers no longer do research to improve themselves rather they sit in their office busy calculating when the next examination will comes and when the month will end. Lecturers who fail to prepare adequately for lectures are bad leaders since they offer bad academic leadership.

Corruption is a cancer that eats deep into the fabrics of any society it finds itself. Corruption and inept leadership is a problem to a nation. In almost all cases in our nation, citizens, call them the lead or the benefactors of governance blame corruption on leadership. I have no problem accepting, this type of postulation but one must ask, where do these leaders come from? Our leaders are from the same pool of citizens that have more time to complain than to construct. It is said that people deserve the leaders they get.

Henry Kaiser noted that "problems are only opportunities in work clothes." Nigerian must understand the wider implications of corruption and the impediments of underdevelopment that it creates. The problem of corruption is not unique to Nigeria. Infact, many other nations that we envy today pass through the growing pains of development. It was Albert Einstein who noted that "*we can't solve problems by using the same kind of thinking we used when we created them."* The solution to Nigerian's leadership and corruption dilemma has been evasive because indeed, we have been using the same thinking that created the problem to solve them. Moreso, the citizens that complain about corruption and leadership in Nigeria also partake and encourage it directly or indirectly.

In some nations, corruption is abhorred and when those involved are caught, the law takes its place without a godfatherism protection. However, in Nigeria, those involved in criminal and corrupt practices when caught, instead of prosecuting them, we elevate them to higher offices, for instance, when inspector General of Police was found corrupt, he only served a six months term but still kept all his billions of naira looted, in the name of plea bargaining. It might interest you to know that, corruption and embezzlement in Nigeria are risks worth taking.

THEORETICAL FRAMEWORK

This paper has adopted Anomie as its theoretical base to explain corruption on how it affects development in Nigeria. The word anomie is derives from the Greek world *anomia*, meaning lawlessness or without law and refers to societal instability resulting from a breakdown in broadly accepted values, as well as widespread personal feelings of uncertainty and alienation (Eugene Garfield, 1987).

Emile Durkheim, one of the founders of modern sociology feared that as people lost their tinks to one another through longstanding attachment, society would suffer from Anomie: A condition of Normlessness (Rodney stock, 2004). People would not know what the norms are, and attachments would not motivate them to obey the norms even if they knew them, for human would lack the moral direction provided by others. Indeed Durkheim argued that in modern urban societies individuals are morally in "empty space." Without social ties, "no force restrains them". (Durkheim, 1897), and in such circumstances people literally lose the ability to tell right from wrong.

Durkheim's conceptualization of anomie is a state of absolute lack of control and deregulation such that the collective no longer controls people's desire and passions. While trying paraphrasing Emile Durkheim's postulation, Turner and Beeghley (1981: 343) have succinctly indicated that, "for Durkheim, this dilemma was

expressed in terms of maintaining individual's commitment to a consensus of value and beliefs, whiles at the same time allowing them to pursue their specialized interest." At this stage in Durkheim's thinking anomie represented insufficient normative regulation of individual activities, with the result that they do not feel attached to the collectively. Without much ado, according to Turner and Beeghley (1981: 43);

> *Anomie is inevitable when the transformation of societies from a mechanical to organize basis of social solidarity is rapid and causes the generalization or enfeeblement of values.*

The Anomic theory sees corruption as a deviant act/behaviour emanating from the social structure of society, which gives a definite pressure upon certain individuals in the society to engage in a non-conforming confirming conduct.

Going by Merton (1957) postulation of anomic as a deviant behaviour vis-à-vis cultural affiliation and social obligation. He pointed out that the issue of material success which prevented the culture where high concentration is placed on material acquisitions but still the achieving process for many is somehow curtailed. To portray the point, if an office holder fails to grasp wealth while in position (favourable) he is blamed by friends and the society at large for his inability to do so and for this reason, the person in question now has a driving force, a motivated zeal and an attempt to get back to any opportunity that comes his/her way fair or foul which may result in a state of anomie in which case the rules guiding behaviour into the right channel and procedure is violated and ignored due to push syndrome by the society and for this reason, people engage in various criminal activities which in turn, results to underdevelopment because of the lost mindset (normlessness) of the individual in society (Nyong, 2004: 125).

It might interest you to known that, the Nigerian society has turn out to be a self-goal actualization society, where our leaders who are in government, private and public services tends to enriched themselves at the expense of the legitimate means of actualizing and achieving the societal set goals. It is also a known fact that material acquisition/ accumulation has inevitably become the paramount goal of every average Nigeria leader occupying and leadership position in the society and the interesting part of the dilemma is that the society does not seem of show concerned with hero one "makes" it.

Robert K. Merton theorizes that anomie (normative breakdown) and some forms of deviant behaviour derive largely from this junction between "culturally prescribed aspiration" of a society and "socially structured avenues for realizing those aspirations (Eugene Garfield, 1987). In other words, a gap between people's aspiration and their access to legitimate means of achieving them results in a breakdown of values, at both societal and individual levels.

In Nigeria, unlike many other societies, the cultural goal of economic success of social mobility, meaningful work, home ownership, material comforts, and easeful retirement- is held up as a legitimate expectation for all members of society, not just for a fraction of them. Doctrinally (traditionally), this culturally defined goals is achievable through socially approved avenues that are held to be equally available to all. In reality, however, that ideal has never been achieved. One result is that culturally sanctioned goals are often largely unattainable by legitimate means (or perceived as such) for certain segments of society. This leads to pressure to succeed by illegitimate means. This potent combination is seen by Herton and others as the background cause and the interactive result of many of Nigeria societal ill (underdevelopment) such as low infrastructural amenities, poor educational system, illed economy, poor health care facilities, and fraud.

Merton analysis can be understood, first as a result of our emphasizing success goals more than we emphasize approved means of achieving those goals, and secondly, our emphasis on the same kind of success for everyone even while the race, ethnic, and class stratification of the society limits the opportunities for success by those in the less privilege groups. I will like to explain "goals" and "means" as used in this context. *Goals can be refer to a situation in which there is an apparent lack of fit between the culture's norms about what constitutes success in life (goals) and means on the hand is the culture's norms about the appropriate wants to achieve those goals.* Having said this, how do people respond to this dysfunction of goals and means of achieving them? Merton characterized five (5) types of adaptive behaviour and cautions that the categories "*refer the role to behaviour in specific types of situations, not to personality*", he also observes that the categories are not absolutes and that "*people may shift from one alternative to another as they engage in different social activities* (Eugene Garfield, p. 194, 198).

MODES OF INDIVIDUAL ADAPTATION

	Mode of adaptation	Culture goals	Institutional means
1	Conformity	+	+
2	Innovation	+	-
3	Ritualism	-	+
4	Retreatism	-	-
5	Rebellion	±	±

ANALYSIS

Conformity: Conventional role behaviour

- Accept norms, accept goals.

This involves acceptance of both the prevailing cultural goals and approved means of achieving them. This is by far the most common adaptation in a stable society which Nigeria does not belong to.

Innovation: Adopt illegal means to attain goals

- Accept goals, reject norms,
- Lower class face banner turns to rackets.

This occurs when the individual accepts cultural goals but takes alternative approaches for attaining them.

Ritualism: Lower one's goals.

- Reject goals, accept norms.
- Cope with future, throw self into norms.
- Characteristics of lower middle class

This combines the abandonment of cultural goals with a deep attachment to the socially approved means of advancing toward them. In effects individuals scale down their aspirations to a realistic level.

Retreatism: Drop out of society

- Reject goals and norms
- Least common: psychotics, homeless
- Highly condemned by society.

This has to do with what is known as "dropping out" and this entails the rejection of both cultural goals and approved means of attaining them. People who adapt (or maladapt) in this fashion are strictly speaking, in the society built not of it.

Rebellion: Try to change society through revolt.

- Recognizes failure is due to fault
- Organize a rebellion to attain a meritocracy.

This has to do with "presupposes alienation from reigning goals and standard" and aims to bring about "a social structure in which the cultural standards of success would be sharply modified and provision would be made for a closer correspondence between merit, money and Reward (Eugene 195-210, 1987).

Note: Plus sign (+) signify acceptance

Minus sign (-) symbolizes rejection.

Combination of the two (2) (±) means "rejection of prevailing values and substitution of new values.

Going by this postulation by R. K. Merton and Emile Durkheim, it is empirical to deduced that as a result of the failure of the means to match the goals of an individual in society, the individual in question result to a socially un acceptable normlessness in society.

The misconception between the GOALS and MEANS in our society has invariably lead to various forms of corruption, political, bribery, fraud, extortion favoritism, nepotism, embezzlement, examination malpractice, which all is a Bane to development in Nigeria.

How Does Corruption and Leadership Affect Development in Nigeria

Corruption and inept leadership has created false sense of personal and national wealth. It stifles development because these corrupt leaders have no plan to use the money to create wealth or develop the nation holistically.

Corruption especially in Nigeria causes capital flight to other nations who in turn borrow the money back to Nigeria at a criminally higher rate.

Corruption aggravates moral decadency and promotes a have and a have not society. Such have and a have not society creates prostitution among even the children of the so-called looters, going by Durkheim and R. K. Merton postulation of anomie which has been used as our theoretical background. The looter develops their own quadrangle and mini kingdom at the expense of others and they cry that Nigeria is not developed and safe.

Corruption intrinsically undermines the quality of governance. It does so firstly, because it creates distrust, and the uncertainties associated with arbitrary governance feed such distrust. Furthermore, corruption fundamentally runs contrary to accountability. Corrupt politicians, officials and their cohorts do not want others to know. Information about resources allocations and the basis for decisions therefore becomes deliberately obscured. We can see this in the fuel subsidy scam. In the longer run, corruption undermines governance, public trust in the state's credibility and the ethics of government and society.

Corruption creates negative impact on the rule of low. The more systemic, the more difficult it becomes to be identified, dealt with and penalized. Frisch captures this impact on governance by arguing that **"*…complain kills the development spirit. Nothing is as destructive to a society as the rush to quick and easy money which makes fools of those who can work honestly and constructively*"**. He continues by calling for "*…a market economy built around the rule of law and a strong state that does not allow a free ride for uncivilized capitalism aimed at immediate benefit at all cost".* The fear of systemic corruption is a real one. In the global perception, Africa is burdened by extraordinary high levels of corruption, Nigeria in particular.

Corruption dries necessary revenue for development and it makes most Nigerian leaders bad negotiators when it comes to issues of national interest because they negotiate to favour themselves rather to favour the nation and the ministries they represent.

If it is possible to recover all the looted funds and bring them back to Nigeria, imagine what a wonderful nation we would have. You can imagine a city or couple of cities with working street lights, and water-water everywhere? Could we have built a couple of standard medical centers where even those thieves could find health solace? Could we have created jobs for our restless citizens who are involved in illicit activities? It might interest you to know that corruption has now created a new job, ***godfatherism*** where all the state's and may be federal government's resources are concentrated and vested in a mortal. How can we re-establish the rail-way system, resurface the roads, improve the infrastructures, and improve our educational system with corruption thriving? And we are crying there are no jobs. When citizens begin to challenge where the sources of wealth of fellow citizens come from is when Nigerian will begin to change positively.

- Corruption wastes skills as precious time is been wasted to set committees to fight corruption.
- Corruption brings about political instability. Bad leadership and corruption can cause social revolution and military coups. It is because Nigeria is a multi-ethnic group, if not we would have experience another Biafra war II.

Nigeria underdevelopment could be traced to corrupt practices of our leaders. It is alarming that between 1960 to 1999 over 400 billion dollars was stolen from government treasury by the past Nigeria leaders. This accounts for ours stagnated development.

In specific terms, corruption lowers both foreign and domestic investment of the nation. According to IMF, lowering investment accounts for at least one third corruption's overall negative effects. At global level, high level of corruption can cause the donor nations to suspend, reduce or withdraw development assistance among others.

However, the problem of Nigeria is not so much as lack of wealth but mismanagement and unequal distribution of wealth due to lack of a purposeful leadership. Not many countries are fortunate to have the abundance of natural resources and manpower that Nigeria has. One may say that God decided to bless us with natural resources and with bad leaders because God know that if we have good and God fearing leaders in the aim of affairs of the country, Nigeria will be a place to be. Yet after 46 years of independence, all we have to show for them are unproductive investments such as a needless Federal Capital Territory, the white elephant Ajaokuta Steel Rolling Mill project and the introduction of ₦5,000 note to the economy.

Undoubtedly what Nigeria lacks today is value based leadership. That is a leadership that would identify and apply common societal values to governance, build on those values and thereby add value to the society. The leaders that Nigeria need today must be one that would have the courage to confront the ever widening gap between the rich and the poor in the country which in the last eight years has widened instead of narrowing.

CONCLUSION AND RECOMMENDATION

The effect of corruption, leadership on development in Nigeria cannot be over emphasized. This study has shown how corruption by our leaders has affected grossly the level of health, economic, infrastructure; educational social and political development of the country, corruption has greatly eroded the fundamental values of development in the country and making the government to be unaccountable to the citizens.

The high rate of corruption by our leaders has brought about national and international disgrace to the country, making our average Nigeria to hide his/her identity as Nigeria for the fear of been stigmatized. As a result of the ungodly and deviant act by our leaders, it has made an average Nigeria to earn less than a dollar daily. I am convinced that the kind of leadership Nigeria needs is one that would have the courage, integrity and ability to address once and for all those factors that have allowed corruption and inequality to be institutionalized in the country and have failed to facilitate the infusion of our societal values into the Nigerian concept. Such a leader must have the courage to allow the many nations constituting Nigeria to express themselves and negotiate once and for all the terms of, their c- existence. No one can wish away ethnicity and religion in the Nigerian context. They predate the nation. However when there is just and fair negotiation among ethnic groups and mutual understanding of the terms of 'existence, then the prospect of transposing traditional values to the Nigerian concept become brighter. The same goes for the issue of religion, which in Nigeria is closely linked with ethnic groupings in many areas.

There is an urgent need to change the direction the Nigerian society is taking. The current mediocrity in leadership and consequent complete disarray in followership must be brought to an end. To do this the Nigerian societies must revive the good values upon which their societies were built before the coming of the Nigerian concept. There is a need for a leadership with the courage to face the challenges of allowing the societies in Nigeria to rediscover their values, meet to negotiate the creation of a true singular Nigerian society. The country needs a leadership with the courage to confront the corruption and the inequalities bedeviling the nation through the transformation of the Nigerian societies to a Nigerian society.

Based on this, the following recommendation is been suggested:

- All political offices should be made less attractive by reducing their emoluments.
- The anti-graft agencies should be made independent of government or any other body (person) interference, especially those highly place.
- Revamp the judiciary system, to be more effective and uncommericalized.
- Introduction of shiffer penalties for corrupt related offences.
- There is a need for the introduction of National wealth verification commission to complement the EFCC and ICPC
- There is a need for the National Orientation Agency to be more empowered and to liaise with religious, social and community based organizations to re-orientate citizens on the importance of hardwork and integrity.
- The government should energies the organized private sector to stimulate rapid national growth with specific emphasis on agriculture and other non- oil sectors of the economy. This will not only expend the employment market but also helps to reduce poverty significantly, with the crime rate will fall drastically.
- The law should no longer be seen as an ass rather as axe.
- The ethical values and standard should improve.

PUBLIC INSTITUTIONS AND CORRUPTION IN NIGERIA

UZOH Bonaventure Chigozie

INTRODUCTION

Public institutions are set up by government to provide goods and services to members of the public (Nwoye, 1997). Many reasons have been adduced as the justification for creating public institutions. The first of these, especially in the context of developing counties such as Nigeria, is the development emphasis. In many developing countries, the resources available to the private sector are not adequate for the provision of certain goods and services.

Secondly, political considerations influence governmental involvement in the provision social and economic services. In many African countries, development is closely associated with the provisions of social services; consequently, the performance of the government in many of these countries is evaluated on the basis of its ability to provide different types of public services in areas where such services do not exist (Nwoye, 1997). A third reason relates to the need to protect the consumer, which may not be of interest to the private sector. The fourth reason for governmental intervention in the provision of certain goods and services relates the indivisibility that characterizes such services. Some facilities, such as bridges cannot be divided or partially provided. The fifth reason for governmental intervention is the consciousness of national security. Certain facilities, such as the Nigerian Ports Authority and the police are too vital to be left at the mercy of private citizens (Nwoye, 1997).

The evolution of public institutions often takes one of two forms. First, they could evolve from local calls or responses to an ad-hoc economic crisis, a specific shortage, flagrant abuse of monopoly or oligopoly powers by private producers, economic bottlenecks and scarcities, apparent market failures in resource allocation and so forth (Aboyade, 1974; Nwoye, 1997). Economic crisis creates socioeconomic conditions that justify public intervention. Alternatively, the evolution can take the process of carefully planned body of ideas involving the issue of management, financial control, and or pricing. In most situations, the primary interest of society such as "welfarism" are predetermined and postulated (Aboyade, 1974). These two processes have characterized the evolution of public institutions in Nigeria, which dates back to the pre-colonial era (Nwoye, 1997).

Corruption has broadly been defined as a perversion or a change from good to bad. Specifically, corruption or corrupt behaviour involves the violation of established rules for personal gain and profit (Sen, 1999). Corruption is efforts to secure wealth or power through illegal means, private gain at public expense, or a misuse of public power for private benefit (Lipset and Lenz, 2000). In addition, corruption is a behaviour that deviates from the formal duties of a public role, because of private gains (Nye, 1967).

According to Sen (1999) corruption is an anti-social behaviour conferring improper benefits contrary to legal and moral norms and which undermines the authorities to improve the living conditions of the people. Corruption is a behaviour that violates rules against the exercise of certain types of duties for private gains. This includes such behaivour as bribery, nepotism, misappropriation and so forth (Banfield, 1961).

Few would disagree with the contention that in Nigeria today, nepotism, extortion and bribery have become a way of life and not just with politicians except that in their case it is exhibited more shamelessly. Corruption in public institutions has become systematic. It is still institutional at all levels in such a way that it has become an integral component of the administrative, social and political culture in Nigeria. It evokes strong emotional reactions within our societies, strong negative sensation like an itch and there is widespread concern about its extent (Adamu, 2005).

Origin of Corruption in Public Institutions in Nigeria

The rise of public administration and the discovery of petroleum and natural gas are two major events seen to have led to a litany of ignoble corrupt practices in the country. Over the years, the country has seen its wealth withered with little to show in living conditions of the average human being. A Nigerian political leader, Obafemi Awolowo raised a salient issue when he said, since independence, our governments have been a matter of few holding the cow for the strongest and most cunning to milk, under those circumstances everybody ruins everybody to make good at the expense of others (Eccker, 1981).

The pervasive corruption has been blamed on colonialism. According to this view, the nation's colonial history may have restricted any early influence in an ethical revolution. Throughout the colonial period, most Nigerians were stuck in ignorance and poverty. The trappings of flashy cars, houses and success of the colonists may influence the poor to see the colonists as symbols of success and to emulate them in different political ways (Wraith and Simpkins, 1983; Eccker, 1981).

Involvement in the agenda of colonial rule may also inhibit idealism in the early stage of the nascent nation's development. A view commonly held during the colonial days was that the colonists' properties (cars, houses, farms, etc) are not our properties. Thus, vandalism and looting of public property were not seen as crime against society. This view is what has degenerated into the more recent disregard for public property and lack of public trust and concern for public goods as a collective national property (Eccker, 1981).

Corruption though prevalent, was kept at manageable levels during the First Republic in Nigeria. However, the cases of corruption during the period were sometimes clouded by political infighting (Robert, 1993). Azikiwe was the first major political figure investigated for questionable practices. In 1944, a firm belonging to Azikiwe and family bought a bank in Lagos. The bank was procured to strengthen local control of the financial industry. Albeit, a report about transactions carried out by the bank showed that though Azikiwe had resigned as chairman of the bank, the current chairman was an agent of his. The report wrote that most of the paid-up capital of the African Continental Bank (ACB) was from the Eastern Regional Financial Corporation (Eccker, 1981; Robert, 1993).

In Western Nigeria, politician Adegoke Adelabu was investigated following charges of political corruption leveled against him by the opposition. The report led to demand for his resignation as district council head. In 192, Chief Obafemi Awolowo was indicted and the Coker Commission of enquiry was set up which found that a substantial amount of money was misappropriated from the coffers of the Western Regional Government (Eccker, 1981).

In the Northern region, against the backdrop of corruption allegations leveled against some native authority officials in Bornu. The Northern Government enacted the customary presents Order to forestall any further breach of regulations. Later on, it was the British administration that was accused of corrupt practices in the results of elections which enthroned a Fulani political leadership in Kano, reports later linking the British authorities to electoral irregularities were discovered (Eccker , 1981; Wraith and Simpkins, 1983).

Some writers say that corruption is endemic in all governments, and that it is not peculiar to any continent, region and ethnic group. It cuts across faiths, religions denominations and political systems and affects both young and old, man and woman alike. Corruption is found in democratic and dictatorial politics; feudal, capitalist and socialist economies (Lipset and Lenz, 2000). Christian, Muslim, Hindu, and Buddhist cultures are equally bedeviled by corruption. Corrupt practices did not begin today; the history is as old as the world. Ancient civilizations had traces of widespread illegality and corruption.

Thus, corruption has been Ubiquitous in complex societies from ancient Egypt, Isreal, Roman and Grecce down to the present (Lipset and Lenz, 2000). This does not, however, mean that the magnitude of corruption is equal in every society, some societies are more corrupt than others. Since corruption is not new, and since it is a global phenomenon, it is not peculiar to Nigeria. However, corruption is pandemic in Nigeria (and in many other African and Asian nations), the leaders as well as the followers are corrupt (Dike, 1999).

Perpetrators of Corruption in Public Institutions in Nigeria

Corruption has become institutionalized in Nigeria to the level that it is now a way life. Being a way of life, means that most Nigerians are routinely involved in one type of corrupt practice or the other. Corruption is now seen as a normal way of life so that anybody that is not involved is looked upon as a fool. Those in positions of authority lead the way while the ordinary people work very hard to follow their footsteps.

People might assume that only politicians in government are corrupt. Most often, bureaucrats provide the templates for perfected corruption. In fact, bureaucrats expose corrupt practices only when they are excluded from sharing in the proceeds. Thus, corruption in government cannot be a unilateral action. Therefore, corruption manifests in all facets of governmental activities: contracts, the allocation of benefits, collection of public revenues, and judicial pronouncements. Officials involved in performing these duties partake at one stage or the other, in the abuse of the processes (Nigeria survey and Corruption Survey study, 2003). Like the saying, when the head is rotten, the body will decay, all the public institutions are involved in the unholy race to out-loot one another; from the Nigeria police, Federal Road Safety Corp (FSRC), Power Holding Company of Nigeria (PHCN), Nigerian National Petroleum Corporation (NNPC) (which is Nigeria's headquarters of corruption) etc. According to Nigeria Survey and Corruption Survey Study (2003), the most corrupt public institutions in Nigeria include; Nigeria police, political parties, National and State Assemblies, Nigerian National Petroleum Corporation, Local and Municipal Councils, Federal and State Executive Councils, Traffic Police, FRSC and PHCN.

It is understood that corruption is not only the bane of our national life but one that has given Nigeria the worst image globally. Nigeria is better known as a corrupt nation than an oil-producing nation or even the most populous black nation on earth (Fawole, 2012). It is not only because we are constantly and correctly rated by Transparency International (TI) as one of the worst corrupt countries on earth, but our own leaders and public

officials are living proofs and advertisers abroad. Our elected and appointed public officials steal the country blind, stash the loot abroad where they and their families live in blatant and unconcealed ostentation, even to the chagrin of their hosts (Fawole, 2012).

Furthermore, Nigerian public officials and their family members fly first and business classes across the globe on the choicest airlines at public expense; our so-called technocrats recruited and imposed on us from abroad live in ostentation and carry on with unchecked arrogance while squandering our national patrimony without adding value to our lives. Public officials purchase and own the choicest real estates in exotic locations in Europe, North America and now in Dubai, with money looted from our state and national treasuries. James Ibori, governor of hapless Delta State for eight years and an acknowledged power broker in Nigeria, was recently convicted as a common thief in a London court, with the same body of evidence with which he was discharged and acquitted by the courts in Nigeria (Fawole, 2012). Robbing the State for personal aggrandizement is the hallmark of governance and public service in Nigeria, it seems to be the only major activity going on in the public sector, and we seem to have developed a tolerance for it. What separates us from other societies is not that they are congenitally more honest and less corrupt than we are, but that their states have a zero tolerance for such behaviour, and anyone who indulges in it would bear the full weight of the law. The opposite seems to be the order of the day here, that is, the more corrupt you are the more the chances that you would not only get away with it but that you would even be garlanded with national honour as well (Fawole, 2012).

Ramifications of Corruption in Public Institutions in Nigeria

Some studies have taken a holistic (broader) approach in the discussion of corruption by dividing it into many forms and sub-divisions, which include; political corruption, Bureaucratic corruption and Electoral Corruption. Political corruption takes place at the highest levels of political authority. It occurs when the politicians and political decision makers, who are entitled to formulate, establish and implement the laws in the name of the people, are themselves corrupt (NORAD, 2000). It also takes place when policy formulation and legislation is tailored to benefit politicians and legislators. Political corruption is sometimes seen as similar to 'Corruption of greed' as it affects the manner in which decisions are made, as it manipulates political institutions, rules of procedure, and distorts the institutions of government (The Encyclopedia Americana, 1999; NORAD, 2000). Political corruption is at the highest ebb in Nigeria. It is no longer news that Nigeria has never been able to produce political leadership that obhors corruption. It has also been alleged that most of the high profile corruption cases in Nigeria are plotted in Aso Rock.

Bureaucratic corruption occurs in the public administration or the implementation end of policies. This kind of corruption has been branded 'low level' and 'street level'. It is the kind of corruption the citizens encounter daily at places like the hospitals, schools, local licensing offices, police, taxing offices and so forth. Bureaucratic 'petty' corruption, which is seen as similar to 'corruption of need' occurs when one obtains a business from the public sector through inappropriate procedure (NORAD, 2000). Bureaucratic corruption is very rampant and pervasive in the public service in Nigeria and is being spearheaded by top public servants.

Electoral Corruption includes purchase of votes with money, promises of office or special favours, coercion, intimidation, and interference with freedom of election. Nigeria is a good example where this practice is common. Votes are bought, people are killed or maimed in the name of election, losers' end up as the winners in elections, and votes turn up in areas where votes were not east. Corruption in office involves sale of legislative votes, administrative, or judicial decision, or governmental appointment. Disguised payment in the form of gifts, legal fees, employment, favours to relatives, social influence, or any relationship that sacrifices the public interest and welfare, with or without the implied payment of money, is usually considered corrupt (The Encyclopedia Americana, 1999).

Within the educational sector in Nigeria, especially from secondary to university levels, corruption is pervasive, and most of which is not in the public eye. Parents are known to have used unorthodox means to influence their children's' or wards' admission to federal government secondary schools, commonly referred to as unity schools. A high JAMB score is critical for admission into the university in Nigeria, and this has led to cheating by some students and parents. There are expensive coaching centres that charge exorbitant fees to guarantee a minimum score of 300 in JAMB examination. These centres aid and abet cheating in the JAMB examination with the connivance of JAMB officials (Ayobami, 2012). Within the university system, some students resort to 'sorting', that is finding ways of purchasing high and unmerited marks from lectures in order to enhance their grades in the final examination. Lecturers and students also print fake receipts, which they use in collecting school fees (Ayobami, 2012).

Other forms of corruption prevalent in public institutions in Nigeria include; bribery, fraud, embezzlement, extortion, favoritism, and nepotism. Bribery refers to the payment in money or kind that is taken or given in a

corrupt relationship. These include kickbacks, gratuities, pay-offs, sweeteners, greasing palms and so forth. Frauds involve some kind of trickery, swindle and deceit, counterfeiting, racketing, smuggling and forgery (Bayart, Ellis and Hibou, 1999). Embezzlement is the theft of public resources by public officials. It is when a state official steals from the public institution in which he/she is employed. In Nigeria, embezzlement of public funds is one of the most common ways of economic accumulation, perhaps, due to lack of strict regulatory system (Dike, 1999).

Extortion is money and other resources extracted by the use of coercion, violence or threats to use force. It is often seen as extraction from below, the police and custom officers are the main culprits in Nigeria. Favoritism is a mechanism of power abuse implying a highly biased distribution of state resources. However, this is seen as a natural human proclivity to favour friends, family and anybody close and trusted. Nepotism is a special form of favoritism in which an office holder prefers his/her kinfolk and family members. Nepotism, which is also common in Nigeria, occurs when one is exempted from the application of certain laws or regulations or given undue preference in the allocation of scarce resources (Girling, 1997; NORAD, 2000).

Causes of Corruption in Public Institutions in Nigeria

The causes of corruption in public institutions in Nigeria are myriad, and they have political and cultural variables. Some evidence points to a link between corruption and social diversity, ethno-linguistic fractionalization, and the proportions of a country's population adhering to different religious traditions (Lipset and Lenz, 2000). Studies also note that corruption is widespread in most non-democratic countries and particularly in countries that have been branded 'neo-patrimonial, 'Kleptocratic' and 'prebendal' (NORAD, 2000). Thus, the political system and the culture of a society could make the citizens more prone to corrupt activities. According to Dike (1999), the fundamental factors that engender corrupt practices in less developed countries, including Nigeria are as follows; great inequality in distribution of wealth; political office as the primary means of gaining access to wealth; conflict between changing moral codes; the weakness of social and governmental enforcement mechanisms and absence of a strong sense of national community.

The causes of corruption in Nigeria cannot deviate significantly, if at all, from the above factors. However, Obsession with Materialism, compulsion for a shortcut to affluence, glorification and approbation of ill-gotten wealth by the public, are among the reasons for the persistence of corruption in Nigeria (Ndiulor, 1999). It has been noted that one of the popular, but unfortunate indices of good life in Nigeria is flamboyant affluence and conspicuous consumption. As a result of this, some people get into dubious activities, including committing ritual murder for moneymaking (Dike, 1999).

Then lack of ethical standards throughout the agencies of government and business organizations in Nigeria is a serious setback. Many officeholders in Nigeria (appointed or elected) do not have clear conceptions of the ethical demands of their position. Even as corrupt practices are going off the roof, little attention, if any, is being given to acceptable ethical standards (Dike, 1999).

Another factor is poor reward system; Nigeria's reward system is perhaps the poorest in the world. Nigeria is a society where national priorities are turned upside down; hardwork is not rewarded but rogues are often glorified (Dike, 1999).

The lukewarm attitude of those who are supposed to enforce the laws of the land such as judges, police officers, and public officials could lead to people engaging in corrupt behaviour, knowing fully well that they would get away with it. Some cultural and institutional factors lead to corruption. For instance, nepotism and the strength of family values are linked to the feeling of obligation. The work of Merton (1968) has demonstrated the relationship between culture and corruption. His "Means-ends Schema" implies that corruption is at times a motivated behaviour responding to social pressures to violate the norms, so as to meet the set goals and objectives of a social system.

Lipset and Lenz (2000) noted that those going through corrupt means to achieve their objectives have little or no access to opportunity structure. The hindrance to economic opportunity could be a result of their race, ethnicity, lack of skills, capital, material and other human resources. They also noted that cultures that stress economic success as an important goal but strongly restricts access to opportunities would have higher levels of corruption (Lipset and Lenz, 2000). This probably explains the high incidence of corrupt behaviours in Nigeria. Many Nigerians are highly achievement oriented, but they have relatively low access to economic opportunities.

Consequences of Corruption in Public Institutions in Nigeria

Corruption diverts scarce public resources into private pockets and literally undermines effective governance, endangers democracy and erodes the social and moral fabrics of the nation (Dike 1999). The effects of corruption on a nation's soico-political and economic development are numerous. Corruption has taught the average Nigerian

a dangerous and wrong lesson that it does not pay to be honest, hardworking and law-abiding. Through corrupt means many political office holders acquire wealth and properties in and outside Nigeria. This has made politics a big business in Nigeria because anything spent to secure a political office is regarded as an investment, which matures immediately one gets into office (Dike, 1999).

Corruption wastes skills as precious time is often wasted in setting up unending committees to fight corruption and monitor public projects. It also leads to aid forgone, since some foreign donors do not give aid to corrupt nations. For instance, the international Monetary Fund (IMF) has withdrawn development support from some nations that are notoriously corrupt. The World Bank has also introduced tougher anti-corruption standards into its lending policies to corrupt nations. Similarly, other organizations such as the council of Europe and the Organization of American States are taking tough measures against international Corruption (OECD, 1997).

Corruption is politically destabilizing, as it leads to social revolution and military takeovers. Most "post-coup rationalizations" in less developed worlds point to corruption. But hiding under the excuse of corruption to topple a legitimate government in Nigeria has seized to be a credible reason for the involvement of the military in Nigerian politics in future. There is because many of the previous military leaders in Nigeria were as corrupt, if not more corrupt than the civilian politicians they replaced (Dike, 1999).

Corruption causes a reduction in quality of goods and services available to the public, as some companies cut corners to increase profit margins. Corruption negatively affects investment, economic growth, and government expenditure choices and reduces private investment (Mauro, 1997). Bribery and Corruption, the culture of late payment, delays or refusal of payment for services already done scare away investors. As a result of the widespread corruption in the continent, the international business community regards the whole of Africa as a 'Sinkhole' that swallows their money with little or no returns (Callaghy, 1994).

The nation's unworkable economic policy, blatant corruption, in fact, the "fossilized system" of government has brought almost everything to a halt (Adams, 1995). Thus, corruption discourages honest effort and valuable economic activities; it breeds inefficiency nepotism and promotes poverty. Corruption leads to possible 'information distortion' as it 'cooks the books' and a high level of corruption can make public policies ineffective (Sen, 1999). Above all, corruption can tarnish the image of a country. As we have seen, Nigeria suffers more than most nations from an appalling international image created by its inability to deal with corruption (Dike, 1999).

Becoming corrupt in Nigeria is almost unavoidable, as morality is relaxed, since to survive people have to make money. The 1996 study of corruption by Transparency International and Goettingen University ranked Nigeria as the most corrupt nation among 54 nations listed in the study, with Pakistan as the second highest (Moore, 1997). As if this was not bad enough, the 1998 Transparency International corruption Perception Index (CPI) ranked Nigeria 81 out of the 85 countries sampled (Lipset and Lenz, 2000). In the 2001 corruption perception index, the image of Nigeria slipped further down as it was ranked 90 out of the 91 countries sampled.

Corruption destroys governmental structures and capacity and the legitimacy of government (Suberu, 1994). Corruption alienates modern – oriented civil servants and causes them to reduce or withdraw their service or to leave the country. Corruption is one of the reasons for the 'braindrain' phenomenon in Nigeria. In Nigeria, you can hardly enter an office and get your file signed except you drop some money (Dike, 1999).

Possible Solutions to the Problem of Corruption in Public Institutions in Nigeria

Any society faced with the challenges of corruption will continue to find ways to break the circle. Nigeria cannot effectively control the menace of corruption in the nation by merely instituting probe panels. It has therefore been suggested that to tame the surge of corruption in Nigeria, the general population should be re-orientated to a better value system. This is because Nigerians have for long been living on the survival of the fittest and grab-whatever comes your way mentality (Dike 1999). To win the war on corruption Nigeria has to fortify the institutional checks and balances among the country's major social forces and the separation of powers within the government. The nation has to make sure that those entrusted to execute the war on corruption are men and women of virtue, those who recognize and are ready to do what is right (Dahl, 1998).

Some human ailments could require many doses of medicines to be treated. Similarly, the menace of corruption, which has eaten deep into the fabric of Nigerian Society would require all the necessary 'medicines' to effectively control it. In other words, no single and simple remedies would do it, and the problem cannot be solved overnight, because as we have noted, corruption has been ingrained into the fabric of the society (Dike, 1999).

Some people have recommended moral regeneration through moral education as a major requirement for curbing corruption in Nigeria. This would require the establishment of an institution for ethical studies for public officers and business persons in Nigeria. It would also require Nigerian doing things in fundamentally different ways than in the past to break away from the corruption, intuitional failure and poor economic performance trap.

Of more relevance is the need for government to restructure the payments, reward and incentive system, especially in the public sector (Ubi, Effiom and Mba, 2010).

According Egbu (2012), there are many institutional weaknesses in Nigeria – political, legislative and judicial systems, economic, social, and bureaucratic red tape that require real and genuine reform. Not reforms that "pay lip service" or "not worth the paper they are written on", but reforms that are meaningful, robust, holistic, real and genuine. While Egbu (2012) contents that corruption is universal and is not just the preserve of Nigeria, it however, strongly observes that the level of corruption in Nigeria as grave and negatively impacts the development of the country greatly. That while corruption will not disappear in one fell swoop as a result of reforms, however reforms will bring corruption under control and reduce its adverse consequences so that Nigeria as a country can truly proceed with the needed effort of development, which is duly needed. Egbu (2012) proffers the following as the sort of efforts that need to be made in addressing the rampant occurrence of corruption in Nigeria; true leadership; credibility – safeguarding integrity in public institutions in Nigeria; developing oversight bodies/agencies; responsible press; engaging and involving people (creating and improving awareness, changing attitude, behaviours, and culture). Fighting corruption is more about doing than talking.

Egbu (2012) also recommends that the Federal Government should declare "full scale war" against corruption in Nigeria immediately. The purpose of this declaration is to highlight the absolute commitment of the executive arm of government to fight against corruption. The present leadership must be willing to embark on measures to change the status quo such as the review of our legal system and adopt a major campaign to transform the attitude of Nigerians (young and old) in order to abandon the culture of corruption. A few years ago the government embraced a national initiative to fight indiscipline in our society which was quite successful while it lasted. Ultimately, any genuine war against corruption in public institutions must commence from the top. If the leadership is not corrupt – free, it will definitely lack the capacity to fight corruption. The onus is therefore on the nation's leadership to find courage and the political will required to sort out the problem of corruption in public institutions in Nigeria.

CONCLUSION

In conclusion, corruption in public institutions should be seen from a wider perspective as the use of public office for private gain, including the use of official position, rank or status by an office bearer for his/her own personal benefit. Corruptive behaviour therefore includes, inter alia, bribery, extortion, fraud, embezzlement, nepotism, cronyism, appropriation of public assets and property for private use, and influence peddling. Corruption is probably the main means to accumulate quick wealth in Nigeria and has contributed immensely to the poverty and misery of a large segment of the Nigerian population. People's frustration and disenchantment with the rising level of corruption has given way to cynicism and a sense of despair. They no longer believe that anything meaningful will ever be done to control it and punish those perpetrating such crimes. They appear to have accepted corruption in the public sector as inevitable; on the plea, that society as a whole is corrupt beyond correction. This school of thought also argues that in rather low-level of active societal resistance to corruption reflects how people have taken corruption in their stride, accepting it as part of transactions with public agencies. Since corruption emanates from the top, it can be checked by putting honest people in positions of authority. To further address the issue of corruption in a meaningful manner we will have to reduce the opportunities for indulging in corrupt practices; by reducing the incentives of public office, through greater privatization and deregulation of the economy, decentralization, merit based recruitment, disclosures of the incomes and wealth of all representatives and key public functionaries.

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RELIGIOUS VALUES AND CORRUPTION IN NIGERIA- A DISLOCATED SYMBIOTIC RELATIONSHIP

OMOLAWAL Samuel Ayodeji

INTRODUCTION

There is a consensus that corruption is a human problem: It has existed in all ages and in every part of the world. It was said to be partly responsible for the fall of the Roman Empire although historians prefer to refer to it as decadence in that connection. Some Sophists have come up with the theory that corruption has its own redeeming features. They argue that even when a man amasses his wealth by corrupt means, the wealth is bound to flow back to the poor people who need it more in the form of employment opportunities created with the wealth on the assumption that he does not invest it on some selfish projects. In other words, the Sophists will justify the means by the end. Certainly it is left for members of a society to decide for themselves what they want and to say whether they subscribe to the idea that some forms of corruption are justified in some circumstances. Corruption is an indication of absence of human values.

Worldwide, religion does not only prepare adherents for life everlasting after the existence in the physical world, but also to ensure that adherents live a holy and pure life. Hence adherents are expected to imbibe some values and virtues to promote peace within the society. This implies that religion serves as a means of social control. Unfortunately, religion as practised by both religious leaders and followers in Nigeria today has become commercialized to the extent that anything goes. From theft of church money to ritual killing in the name of money; from deceits by religious leaders to willingness of followers to engage in dastardly acts; from fornication and adultery by leaders to hero worship of criminals, fraudsters, election riggers and sycophants; acquisition of titles and self-proclamations such as Bishop, Most Senior Apostle Dr. Founder Prophet Pastor Evangelist Dr. and so on. The only thing that is yet to be seen is the outright inclusion of 'limited or PLC' after the name of these churches, yet what they do therein is much more businesslike than the so called limited or public companies. However, the prevalence of corruption in the society is an indication of the failure or failing role of religion to serve as a social control. It is against this background that this paper is aimed at looking at the role of religion in curbing corruption in the society and to what extent religion and corruption have impacted in the Nigerian society.

Conceptual Clarification

Religion: The term religion refers to faith in a divinely created order of the world, agreement with which is the means of salvation for a community and thus for each individual who has a role in that community. In this sense the term applies principally to such systems as Judaism, Christianity, and Islam, which involve faith in a creed, obedience to a moral code set down in sacred Scriptures, and participation in common practices**.** In its most specific sense the term refers to the way of life of a monastic or religious order (Richardson 1966, Encyclopedia Encarta 2005). For the purposes of this paper, the author is focusing on the Christian religion.

Christianity: Any phenomenon as complex and as vital as Christianity is easier to describe historically than to define logically, but such a description does yield some insights into its continuing elements and essential characteristics. One such element is the centrality of the person of Jesus Christ. That centrality is, in one way or another, a feature of all the historical varieties of Christian belief and practice.

The ultimate principle of the universe, called by many different names in various religions, was called "Father" in the sayings of Jesus, and Christians therefore call Jesus himself "Son of God". At the very least, there was in his language and life an intimacy with God and an immediacy of access to God, as well as the promise that, through all that Christ was and did, his followers might share in the life of the Father in heaven and might themselves become children of God. Jesus' crucifixion and Resurrection, to which early Christians referred when they spoke about him as the one who had reconciled humanity to God, made the cross the chief focus of Christian faith and devotion and the principal symbol of the saving love of God the Father.

This love is, in the New Testament and in subsequent Christian doctrine, the most decisive among the attributes of God. Christians teach that God is almighty in dominion over all that is in Heaven and on Earth, righteous in judgment over good and evil, beyond time and space and change; but above all they teach that "God is love" (John 4:16). The creation of the world '*ex nihilo'* (out of nothing) and the creation of the human race were expressions of that love, and so was the coming of Christ (John 3:16). The classic statement of this trust in the love of God came in the words of Jesus, in the Sermon on the Mount: "Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they?" (Matthew 6:26). Early Christianity found in such words evidence both of the special standing men and women have as children of such a heavenly Father and of the even more special position occupied by Christ. That special

position led the first generations of believers to rank him together with the Father, and eventually "the Holy Spirit, whom the Father [sent] in [Christ's] name." After controversy and reflection, that confession took the form of the doctrine of God as Trinity. The instruction and exhortation of Christian preaching and teaching are based around the two chief commandments encapsulated in the ethical message of Jesus (see Matthew 22: 34-40), the love of God and the love of one's neighbor (Crudence 1975, Encyclopedia Encarta 2005).

Corruption: In a very simple form, corruption means to destroy the purity of something. It is not manifested in fraud or diversion of physical and tangible things alone, it goes beyond this to encompass abuse, rottenness, misuse, decay and depravity (Labanjo 1970). The Act establishing the Independent Corrupt Practices and other related offences Commission (ICPC) defines corruption as including bribery, fraud and other related offences (Corrupt Practices Act 2000). Corruption is defined by the World Bank as 'the abuse of public office for private gains. It involves the seeking or exacting of a promise or receipt of a gift or any other advantage by a public servant in consideration for the performance or omission of an act, in violation of duties required of the office. It may also involve extortion of monies or theft by public servants of amounts due or payable to public coffers' (cited in Onuoha 2003). To Otite, as cited in Onu (2001), corruption is the reversion of integrity or state of affairs through bribery, favour or moral depravity According to Ikeanyibe and Imhanlahimi (2006), corruption is an antithesis to ethics and accountability. They adduced a few reasons for the precarious situation of corruption in Nigeria among which are ineffective institutions, weak rule of law, low popular participation in politics, weak protection of civil liberties, closed economic and political systems, poor remuneration of public servants and so on. However, according to Ighodalo, (2001), while these factors cannot be overlooked, moral leadership and true commitment to the service of the nation are at the centre of the situation.

Christian Religious Values and Corruption in Nigeria- A Dislocated Relationship

According to Henslin (2007), religion serves the following functions:

- Provides answers to perplexing questions about ultimate meaning such as the purpose of life, why people suffer, existence of afterlife, etc.
- Provides emotional comfort especially during the time of illness, death, suffering and so on.
- Provides social solidarity- unites believers into a community that shares same positive values.
- Provides guidelines for everyday life through rules and regulations on what to do and what to abstain from.
- Provides social control so that fairness and justice will be displayed.
- Provides support for the government.

In Nigeria, Religion features at the beginning of the nation's constitution. Chapter 1, Part II (10) prohibits the adoption of any religion as state religion and Chapter IV (38) gives freedom to all citizens on the religion to practise and that no religion should be forced on any citizen against his will. The question then is, what is the situation on ground in Nigeria?

As a matter of fact, most Nigerians are religious. They believe in the supremacy of God and that God is the basis of their individual and corporate lives. As ministers and followers of Christ, the Bible spells out numerous requirements as foundations for their faith. Most important, Romans 12:2 says 'do not be conformed to this world, but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect.' Matthew 6: 33 adds that' but seek first the kingdom of God and its righteousness, and all these things shall be yours as well. Luke 9:23 says " if any man would come after me, let him deny himself and take up his cross daily and follow me.' Again, the Bible in Matthew 5: 13 & 14 refers to Christians as salt and light of the world, indicating that they occupy special place in the scheme of events and to be examples for the world to emulate. The question is, what manner of Christianity do Nigerians (Leaders and followers) practise?

Nigerians relate with supernatural realities through prayers, supplications, fasting and offering of sacrifices. Ever since the spread of the gospel to the country, Nigerians have embraced and adopted and practised it with fervour and passion. In the recent past, the spirit of 'born againism' has taken over. Churches are found in all nooks and crannies of the streets. There are churches in the forests, riversides, on hilltops and mountains. Crusades are organized daily. Worship sessions and vigils take place every minute of every day of the week. People go in large numbers on pilgrimage taking pride in being addressed as Alhajis or JPs. According to Ehusani (2003), while there is noticeable decline in religious fervor in many parts of the world, the religious enterprise appears to be thriving very much in Nigeria, as more people are being converted, many houses and house wares are being turned to churches, sports stadia are being used more for religious functions than for sporting activities. Streets and highways are blocked at regular interval for religious meetings and crusades. To Yusuf (2003), unfortunately in most of these churches, holiness seems to be unpopular, as the vows of celibacy and life devoid of glitters has been overtaken and replaced by Pastors with flamboyant lifestyles, beautifully groomed hair, expensive clothes and

shoes, posh homes and cars and even private jets. These clerics tell their congregation that their God is not a poor God, a cliché that has earned them the name 'prosperity preachers'. Some have gone a step further to seek and acquire fetish power so as to be able to tell their followers certain secrets and to make predictions for them. Some are believed to use 'anointed' handkerchiefs, anointed rings, holy water etc' to cure sicknesses and diseases. Most topics of crusades are coined in catching phrases such as 'your miracle is today, overcoming the devil, victory at last, march into your wealth, claim your fortunes today etc'. These phrases serve their desired purpose of attracting followers. The largest bill boards on the streets are those advertising one religious crusades/faith healing or the other. Religious phrases such as praise God, Halleluiah, Jesus is Lord and so on are commonly on the lips of people anywhere and anytime of the day. Some establish their churches and make themselves the General overseer, their wives Deputy General Overseer or Treasurer, their son the Secretary and so on. It is common knowledge that most of these pastors now go about with armed body guards, bouncers and other official paraphernalia such as secretaries, personal assistants, protocol officers and others.

What more? Seminaries, Monasteries, Bible Colleges are increasing and they are turning out thousands of preachers, evangelists and prophets. The missionaries are so numerous to the extent that they are now sent out to various missions in Europe, America, Asia and other countries of the world. Some of these churches have even become venues for corrupt politicians (who come with all the paraphernalia of office) to campaign and to give thanks to God after 'winning' elections which were believed to have been rigged. They are at times given the microphone to address the congregation and give account of their stewardship.

Thus from all indications and outward manifestations, Nigerians seem to be incurably religious and perhaps the most religious in the world. But in the face of this fervor and religiousity, should order, peace, love, selflessness, charity, humanity to man, and other fruits of the spirit listed in (Galatians 5: 22-23) not be clearly visible and manifested in Nigeria? Put in another way, should there be corruption, rancor, poverty, inhumanity, poor governance and so on in the land?

Having briefly reviewed the situation on ground in Nigeria, is the Christian religion serving the desired purpose of increasing moral and spiritual values?

The situation on ground in Nigeria does not appear to show that the Christian religion is serving these functions. For example, social solidarity is low as believers are no longer united into a community that shares Christian values, thus what the Anglican does differs from what the Catholic does, and the individuality becomes more pronounced among the Pentecostal/independent churches where values are defined by the leaders and not by the Bible. Fairness and justice are scarce commodities especially when politicians and rich people are accorded more recognition and attention than the poor in the same church and where virtues of criminals and fraudsters are extolled openly and so on. Religion is unfortunately providing a negative support for government as most government officials use it to abuse the collective conscience of the people through their deceits and manipulation. From all indications, it could be seen that long before the global economic meltdown currently being experienced, Nigeria has been experiencing religious meltdown and not only has it failed to curb corruption, but it has in itself become a channel of corruption.

A review of the current situation will prove that there is religious meltdown in Nigeria: One does not have to labour so hard to establish the fact that there is so much corruption going on in Nigeria. Pages of national newspapers reveal on daily basis one form of corruption perpetrated especially by public servants who are placed in positions of authority to provide good governance for the masses. Corruption is near endemic as well as systemic in Nigeria. There are manifestations of negative practices involving private individuals, public officials, political office holders at all levels, students, market men and women and in short almost everybody. Corruption has succeeded in breeding inefficiency in Nigeria, is diminishing productivity in all sectors, it is discouraging investment, fuelling capital flight, increasing unemployment and inflation, creating and promoting poverty, bringing decline in quality of life and life expectancy and giving Nigeria a bad image in the eyes of the international community. In all it is a negation of the Christian vocation to promote holiness and righteousness in the world. The situation can be likened to what happened in Sodom and Gomorrah where God could not find ten honest people that will warrant saving the towns from destruction. Realizing this situation, successive Heads of States and Presidents have had to decry the alarming rate at which corruption is flourishing in Nigeria, and this was what informed the immediate past government to establish the Independent Corrupt Practices and Other related Offences Commission (ICPC) and the Economic and Financial Crime Commission (EFCC) to mount wars against corruption. Other agencies include Extractive Industries Transparency Initiative (EITI), Code of Conduct Bureau, Due Process Unit in the Presidency and so on. The success of these and other agencies is subject to further debates. What factors then encourage corruption in this country?

Foremost, Adeleke (2003) claims that Nigerian leaders over the last 40 years have created an environment that is conducive for corrupt practices while a disoriented and impoverished followership, and anybody else operating

in this environment, quickly learns to tow the line and take full advantage. The system has been molded by a society where anything goes. The system has taken on a life of its own, feeding off itself. Society in turn is now a victim of that system. Almost all past leaders have one religious title or the other indicating that they believe in the supremacy of God, a fact which they could bear to bring to their administration. In support of this, Onuoha (2003) says 'the ruling class is parasitic, exploitative, unproductive and devoid of the tempers of nationalism and state building; in turn, the state lacks autonomy and is subordinated to dominant class interest; the implication is that both the state and the dominant and ruling class work for their own interests and not for the interests of the whole society'. A case for consideration is the issue of immunity clause which agents of the state created for themselves in anticipation of their abuse of office. This provides an opportunity for them to be corrupt and to cover their trails and destroy evidence while still in office. It does not seem to be a matter of contradiction for many highly placed Nigerians that they embezzle or misappropriate millions of naira while at the same time struggling to occupy front seats in the church or even take titles in the church. Many of these leaders during the oath taking ceremonies swear to the Bible to provide faithful and honest governance and protect the integrity of the nation and such declaration ends at the point of the ceremony as actions immediately thereafter reek of corruption and dishonesty.

A careful assessment of all the sectors of the Nigerian economy under different administrations over the years will reveal cans of worms and the extent to which past and present leaders have corrupted themselves and succeeded in creating avenues for corruption. This conclusion is amply supported by Nduka (2006), who says that 'apparently, there have been deficits in the national leadership either from the intellectual, moral, ideological or other points of view. He continues, 'in my view, the weakest link in the chain of developmental efforts remains the weak value base which adversely affects both our individual and collective attempts at development, including those of the leaders who are either born, selected, rigged into positions of leadership or assume the leadership of the country through the barrel of the gun'. It is no secret that most of Nigerian leaders in the past either came in through the barrel of the gun or through election rigging. That automatically puts a question mark on their level of spiritual/religious and moral standing. They have not helped the situation with the kind of leadership they have subsequently displayed. Privileges to occupy public and political offices do not imply opportunities to display personal aggrandizements, whims and caprices. Office holders must offer honest leadership for others to follow; they must exhibit a sense of fairness and equity and must show a sense of honour that involves integrity and internal moral control.

Transparency and accountability, which are marks of good leadership, are missing from their dictionary. Selfishness, ethnicity, tribalism, nepotism, greed are marks of their regimes. Poor governance leading to a culture of poverty further provides avenues for people to make ends meet at all cost. These marks provide(d) well fertilized ground for corruption to thrive and boom as is currently the case today. As a way out of the crisis of corruption, the government of Nigeria has established bodies like the ICPC and EFCC to fight corruption, but unfortunately the bodies were crippled right from birth by the legal documents that established them and this has been further worsened by the absence of political will on the part of the government to fight corruption (Onuoha, 2003).

Apart from the government, society itself has further encouraged corruption through excessive hero worship bordering on mass sycophancy. This manifests in the attitude of 'my leader, right or wrong'; 'my town, by hook or crook'; 'my tribe, right or wrong'. It is the root of such ethnic and tribal sentiments that many people use to foster corruption. Akin to sycophancy is hero worship even when we know such heroes have committed atrocities. Once they come around and throw a few material things around or when they dash out money to traditional rulers, they easily become heroes to be worshipped and at times given chieftaincy titles as a mark of their recognition. A culture of ostentation has also emerged thus making it a big disaster for an individual to be poor. The implication here is that people would do or be ready to do anything at all cost to acquire money even if it will mean emptying the public treasure to do that.

Do Nigerians who worship God as followers or leaders not know what Isaiah 33:15 say ' those who are honest and fair, who refuse to profit by fraud, who stay far away from bribes, who refuse to listen to those who plot murder, who shut their eyes to all enticements to do wrong; he shall dwell on high…' Luke 3:13-14 warns against fraud, extortion, intimidation and the need to be contented with one's pay. Jesus himself preached against religious practice that was not matched by high moral and ethical standards in private and social life (Sermon on the Mount-Matthew 5).

In the face of the contradiction and the embarrassment of a booming Christianity in the midst of an environment that stinks with corruption and indiscipline, the conclusion seems to be that what is spreading like wild fire in contemporary Nigeria is not genuine Christianity at all, but a mass movement of some sort with Christian elements of ritualism; one that is largely shallow, superficial, noisy and devoid of substance and depth. Popular Christianity in Nigeria appears to be largely materialistic, unspiritual and with emphasis on prosperity,

success, healing and with little attention on social morality and spirituality of the believers. This brand of Christianity does not seem to have a place for the notion of the cross, suffering and sacrifice which constitute the centre of traditional Christian doctrine and life. At a time when Christian leaders should use the message of the cross and a modest and austere life to contradict the gross materialism and extreme economic liberalism of the current society that are daily crushing the poor, what we see are expensive churches harbouring stinkingly rich pastors whose mark of success are mansions, flashy cars, expensive dresses, shoes, wristwatches, jewelries the costs of which can feed thousands of hungry followers.

Religion has failed in its responsibility to mould the character of the adherents. Religion itself has been thoroughly exploited and manipulated in Nigeria by "smart" men for political and economic gains. The message of the cross is fundamental and central to the Christian religion, but popular religion in Nigeria has sidelined the cross and all the spiritual values associated with it. This religion declares all failure, suffering and pain as of the devil while associating with God only wealth, success, healing and prosperity. Put in computer terminologies, religion could be seen as an anti-virus such as Avast, MacAfee, AVG and so on. As an anti-virus, the main role is to remove, delete or heal viruses. On the other hand, corruption should be seen as a virus: A virus that has eaten deep into the fabrics of the national conscience and which has deadened all values and morality. Unfortunately, in Nigeria religion has lost its potency to fight the virus of corruption and not just this, corruption has succeeded in infesting and taking over the brain box of religion.

According to Labanjo (1970), we are not asking for a country where all the citizens are saints, but it would not be any use either if all the citizens are sinners. The generally accepted fact is that in every society the saints should redeem the sinners otherwise there would be chaos. The manifestation of chaos in Nigeria could therefore be an indication that saints could be scarce to come by, a situation similar to what happened in Sodom and Gomorrah where God was not able to find ten righteous men who could have been used as a basis to save the cities from destruction that eventually came on them.

CONCLUSION AND RECOMMENDATIONS

From the issues raised in this paper, it could be seen that there is a serious imbalance between the Christian religion and corruption in Nigeria. A dislocation has occurred in the symbiotic relationship between the Christian religion and corruption. Where the level of spirituality is high, all things being equal, the level of corruption should decline. The situation in Nigeria is such that not only has religion failed to reduce corruption, but religion itself has become a channel of corruption, providing support for corruption in the society. What camouflages as popular Christianity in Nigeria and spreading like wild fire and winning thousands of souls may not really be Christianity at all, to the extent that it has thrived in the midst of corruption and social decay and has not been able to make a difference in the social morality and piety of the adherents. In fulfillment of Jesus' declaration, these religious leaders and followers are being known through their fruits. If what is seen exhibited by millions of converts are indiscipline and corruption, then it could be said with little or no fear of contradiction that what is being witnessed in Nigeria are mass movements of some sort, preaching messages of convenience, with a few elements such as singing, prayer and so on. These social movements largely lack the understanding of the Christian call to a high level of sacrifice, discipline, honesty, truth and justice. There is no doubt that authentic religion will checkmate corruption because individual and social morality of the people is predicated on their religious beliefs and values. True religion shares in common transcendental values and moral principles, and also promotes high ethical standards. A proper dissemination of the Christian message will help to checkmate the human instinct to grab and to accumulate for self while neglecting the common good.

Government, religious leaders and the entire citizens have roles to play if Nigeria is to be transformed from the high position in the gang of the most corrupt nations in the world, to a high position among the most corruption free nations.

1. On the part of the government, those in power must fear God and practise their religious obligations and national duties sincerely. This will earn them moral support from the followers. Also there must be a vibrant national view centered on the fear of God, after all, swearing with the Bible or Koran is an indication of weaving individual and national conscience around religion; consequently performance of duties must be seen as an opportunity to serve the nation and put national interests over and above individual interests.
2. Religious leaders also need to wake up from their slumber and take the message of the cross more seriously. They should not see religion as a means of amassing wealth neither should they spare the corrupt individuals and government officials in the course of preaching sermons. They should see their call as a means of inculcating the fear of God and the values of honesty, hard work, accountability and concern for the common good in their members.

3. Finally, individuals and adherents must be ready to face the challenges of life and play down complete dependence on miracles and healings. They must also pay attention to the provisions of the criminal codes against the various shades of corruption and most importantly, they must have the fear of God in their hearts and imbibe this in their children.

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SOCIAL VALUES AND PROSTITUTION IN AWKA SOUTH LOCAL GOVERNMENT AREA IN ANAMBRA STATE, NIGERIA

OLI Nneka P.

INTRODUCTION

The phenomenal increase in social problems across the globe and especially in the developing countries is worrisome. The situation becomes serious when the problem is multi-dimensional in nature. Prostitution has been identified by scholars (Dworkin, 1992; Raymond, 1999; Cockayne, 2001) as a global social and urban problem which has pervaded every dimension of human survival. The phenomenon is not peculiar to developing countries, the enormity of prostitution throughout the world is overwhelming. Across the globe, it has become a prominent social problem. The presence of prostitutes in the major urban centers of the world especially the industrialized countries has transcended the level it was viewed as strictly uncommon occurrence to a worrisome global problem (Ogunkan, Omoruan & Fawole, 2012).

In Africa, where the problem of prostitution is relatively new unlike the situation in Europe and other industrialized countries, the presence of large number of prostitutes has now become a major issue. The unprecedented growth of sex industry in Africa may not be unconnected with rapid and wide ranging socio-economic changes and globalization which has affected the value structure of African society. Nigeria is not spared of this scourge and prostitution has become so prominent that Nigerians refer to it as "the Italian Connection", "sex working", "Ashawo business" (Obinna, 2005). The outburst of prostitution in Nigeria, in a way, is comparable to western societies, where sex trade has posed a moral challenge. The alarming dimension of this menace can be seen not only through the proliferation of brothels and hotels for sex workers in most urban centers but also in the increasing of prostitution rings in the country (Adesina, 2006).

This phenomenon has not only attracted public concern but has also become a matter of academic concern (Ausbeth-Ajagun, 2005; Obinna, 2005; Adesina, 2006; Uzokwu, 2008; Adeyinka, 2008; Accusy, 2009). However, with few exceptions on socio-cultural and socio-economic issues, most of these scholars focused on health dimensions of the problem while neglecting the environmental implications of prostitution. Scholars have come out with considerable number of closely related factors influencing prostitution. The internet survey conducted by Ausbeth-Ajagun (2005) showed greed and avarice, broken home, poor parental upbringing; deceptive media appeal, godlessness, distorted value system and ignorance were identified as factors influencing prostitution. These factors were corroborated by Obinna (2005) by identifying, poverty, harsh economic condition, abandonment by family members as factors influencing prostitution in Nigerian urban centers. Adesina (2006) also identifies poverty, inadequate job opportunities, greediness, laziness, harsh economic condition and distorted value system.

It has been observed that changing social values have really affected the behaviour of individuals in the society. In Nigeria, prostitution may be attributed to the decay in our value systems. In traditional African society, certain social values were indispensable. We should realize that every society has its set of values which guide every aspect of human behaviour. These cultural values or value systems regulate human relationship. Value system simply refers to the cultural outlook of the people and the understanding of the value system of the people is the understanding of the belief system and cultural system of the people (Akinpelu, 1983). This study is concerned with social values which appear to be the bedrock of African cultural values and they comprise other types of values mentioned in this paper. According to Iroegbu (1994), there are enduring social values which in spite of the invasion and the encroachment of Western value system remain the same.

Prostitution is the sale of sexual services for money. A person selling sexual services is a prostitute, a type of sex worker. Many religions regard prostitution as improper or sinful and prostitutes are also regarded as shameful and individuals of low standing in many societies. Male customers of prostitutes are known as clients, johns or punters. Female prostitutes may also be called whore, sex worker, hooker, call girl, courtesan or escort (Brewer, 2000). Organizers of prostitution are known as pimps (usually males and most often with regard to street prostitution) and madams (usually females with regard to brothel prostitution).

Prostitution in Nigeria may be attributed to factors like poverty, breakdown of social and cultural values, the disintegration of family structures and lack of valid efficient social reference models that replace traditional models. In this context, sending female children abroad, in most cases, has become a status symbol for families (Aghatise, 2001). Many families believe that it is easy to obtain wealth abroad and that earning money in whatever way will be quick. Aghatise (2001) conducted a study in the South-Central Zone of Nigeria. Findings from the study indicated that respondents interviewed appeared to accept the idea of prostitution as one solution to extreme poverty or financial disadvantage. Also, findings of the study clearly showed that some families

encourage their daughters to accept offers from traffickers who take the young girls and women abroad. Some of these young girls have been thrown out of their homes when they refused to follow their families' wishes. Ogunkan, Omoruan and Fawole (2010) conducted a study on prostitutes in Ogbomoso, Oyo State, Nigeria, on environmental and socio-economic conditions of prostitution. Findings of their study showed that poverty, harsh economic condition, family disruption, coercion, child abuse or neglect were identified as factors responsible for prostitution. Findings also indicated that effects of prostitution include increase in violent behaviour, moral decadence, criminal tendency of youths, teenage pregnancy, abortion, nude dressing, underage sexual experience, hemp smoking and alcohol taking.

The international trafficking of persons, especially of women and children for prostitution and other purposes is a global scourge and also a social problem. Trafficking and prostitution entail the use of women and young girls for commercial sexual exploitation. The commercialization of women's bodies is tolerated and indeed encouraged to satisfy male sexual needs and desires and defended as a resolution to problems of male sexuality and sexual identity and the relational problems of men. Prostitution is defined as the oldest profession and it continues to be accepted as an integral part of the social exchange between men and women while the inherent violence contained in such an exchange is often denied and left to perpetuate itself (Aghatise, 2002).

In most African countries like Togo, Gabon, Republic of Benin, Cameroun and Nigeria, prostitution is illegal. This is because prostitution is regarded as an offence that violates the society's standard of right conduct and decency. Igbo (2007) classified prostitution as one of the offences against public morality. It is a common practice influenced by societal denial and weak political commitment, social inequality, gender divisions, human right abuse, lack of dialogue about sex and sexuality, social breakdown caused by the civil war or economic collapse and most importantly by the widespread poverty in several Sub-Saharan African countries including Nigeria (Uzokwe, 2008).

There are women who engage in prostitution as a result of poverty but they withstand the hardships of the profession until they can find something else to do. However, there are women born poor into families with a long history of poverty and a lack of education. In some situations, a woman may be abducted against her will for no reasons of defect in her character and be forced into prostitution. Nevertheless, a woman might voluntarily enter the profession because of defects in her moral character that allow her to fall into association with violent and exploitative social predators who, like her, do not wish to follow the rules of any legal or moral system. She associates with people in an intimate way, well beyond the protection of police or the assistance of social agencies that can effectively assist her in fighting off abuse. There is a relationship between working within the social value system and abuse. It can be said that there is potentially a cost for deviating too far from social values (Nozick, 1981).

According to Conne (2010), many females in the higher institutions of learning engage in prostitution to finance their education. Some students who are not satisfied with the little finance and other provisions that their parents make for them engage in prostitution to live big on campus, riding posh-cars, living in tastefully furnished rented apartments, owning fat bank accounts and wearing designer dresses, shoes and bags which are direct consequence of the materialistic economy. He went further to state that some of these girls engage in prostitution after graduating from the university and failing to secure gainful employment having roamed the streets for jobs without success and having no capital to start any business. Subsequently, such girls may be tempted to engage in sexual advances in exchange for money. Some desperate families force their own children into prostitution. Other young people are unwittingly lured into prostitution by responding innocently to advertisements for entertainers or dancers (Giddens, 2008). In his own contribution, Gibbe (2001) maintained that the reasons people indulge in prostitution include discrimination against women in the society and lack of finances. Some feminists argue that in most cases, prostitution is not a conscious and calculated choice, most women who become prostitutes do so because they were forced or coerced by human traffickers or when it is an independent decision, it is generally the result of extreme poverty and lack of employment opportunity.

Mclyntyre (2000) conducted a study on the reasons for indulging in prostitution. According to him, the decision to prostitute must be understood within social structural issues such as patriarchy, capitalism, subordinate position of women and lack of economic opportunity. Another study conducted by Manson (2001) in Sweden indicated that difficult childhood including sexual abuse, emotionally negative parents and other types of social problems. According to him, the process of becoming involved in prostitution was influenced by the previous destructive events accompanied by feeling of low self-esteem.

Sharpe (1999) conducted a study in England on the reason why some women become prostitutes. She observed that associates are an influence although not a single cause. In some cases, family members and friends acted as motivators and mentors to the novice prostitute. There is also the significance of adolescent peer pressure. Factors that make prostitution an apparently attractive choice include broken homes and sexual abuse

combined with a personality type that craves for excitement and easy money. The single most common character of all the women in the sample was lack of education and employment qualification. Most women believe that prostitution is a rational economic choice-easy money for little effort.

Prostitutes said that violence from their clients was their primary fear, physical abuse was considered part of the job of prostitution with the payment sometimes determined by each individual, beating or whipping are forms of physical abuse that prostitutes undergo (Farley, 2006). Other dangers associated with prostitution are spread of Sexually Transmitted Diseases (STDs) such as gonorrhea, syphilis, Human Immune Deficiency Virus (H.I.V.), Acquired Immune Deficiency Syndrome (AIDS), unwanted pregnancy, ritual and murder. Many studies on prostitution have not actually tried to find out the relationship between declining social values and prostitution in the society.

The present study explores this angle because there is a general belief that poverty and unemployment are the major socio-economic variables that may influence prostitution. Therefore, the study sought information from residents of Awka South Local Government Area, Anambra State Nigeria, on the impact of changing social values on prostitution. In order to obtain this information, the following questions were asked:

(i) What are the factors influencing prostitution?
(ii) What is the relationship between declining social values and prostitution?

THEORETICAL FRAMEWORK

This study is anchored on strain theory. Merton (1957) developed this theory by adapting Durkheim's notion of anomie. According to Merton, deviance may be attributed to the strain people experience as a result of the disjuncture between cultural goals and the socially approved means for achieving these goals. In the society, there are socially acceptable ways of becoming successful-follow the rules, work hard, get a good education and get a good job. However, in the real world, the poor and lower classes are at a disadvantage because they have little formal education and few economic resources with which to create opportunities for themselves. These group of people are likely to experience strain which may lead to deviance.

Merton identified five modes of adaptation to this goal/means dilemma. They include conformity, innovation, ritualism, retreatism and rebellion. Only the first adaptation in Merton's typology, conformity involves following the norms, the four remaining are deviant adaptations. For the purposes of this study, only the second mode of adaptation, innovation will be discussed. Innovation is a situation where the goal is accepted but the means are rejected and replaced with unconventional, inappropriate and illegal means. For instance, some people may sell their bodies to obtain material symbols of success. These prostitutes reject the social values of hard work and resort to deviant behaviour in order to acquire wealth. This mode of adaptation best explains prostitution which is the social phenomenon discussed in this study. In view of this, the strain theory is the most suitable, relevant and appropriate framework for this study.

METHOD

Sample and Sampling Procedure

The study which was carried out in Awka South L.G.A. in Anambra State, Nigeria adopted a cross sectional survey design. According to 2006 National Population figure, Awka South L.G.A. has a population of 189,654 made up of 97,000 females and 91,806 males. The target population for this study were adults aged 18 years and above.

The multi-stage sampling method that involves successive random sampling was employed in selecting communities, villages, streets, households and respondents in the study. The multi-stage design was very relevant because the study population was very large and made up of several clusters like towns villages and households.

A sample size of 200 was used for the study and the major instrument for collecting data was the questionnaire. A uniform set of questionnaires were administered to all the respondents. Complementary instrument like In-depth Interviews (IDIs) were used in the study to support and elucidate the quantitative data. Out of the 200 questionnaires distributed, 194 were returned.

Results

TABLE 1: DISTRIBUTION OF RESPONDENTS BY SOCIO-DEMOGRAPHIC CHARACTERISTICS

Socio-Demographic Characteristics	Frequency	Percentage
Age		
18 – 28	68	35.1
29 – 39	67	34.5
40 – 50	43	22.2
51 - 61	14	7.2
62 years and above	2	1.0
Total	**194**	**100.0**
Sex		
Male	102	52.6
Female	92	47.4
Total	**194**	**100.0**
Marital Status		
Single	114	58.8
Married	77	39.7
Widowed	3	1.5
Separated	-	-
Divorced	-	-
Total	**194**	**100.0**
Educational qualification		
No Formal Education	-	-
FSLC	5	2.6
WASC/SSCE/GCE	101	52.1
NCE/OND	17	8.7
B.Sc/HND	66	34.0
M.Sc/Ph.D	5	2.6
Total	**194**	**100.0**
Occupation		
Unemployed	15	7.7
Civil Servant	72	37.1
Apprentice	61	31.4
Business/Trader	44	22.7
Student	1	0.5
Others	1	0.5
Total	**194**	**100.0**
Religious affiliation		
Christian	175	87.6
Moslem	24	12.4
Traditional Religion	-	-
Others	-	-
Total	**194**	**100.0**

Table 1 clearly indicates that majority of the respondents (35.1%) are between the ages of 18 to 28 while the least number of the respondents (7.2%) are 62 years and above. A look at the marital status shows that 52.6% of the respondents are males while 47.4% are females. In terms of marital status, majority of the respondents (58.8%) are single, while 1.5% of them are widowed. The educational qualification of the respondents shows that majority of the respondents (52.1%) are holders of WASC/SSCE/GCE while the least number of respondents had FSLC and M.Sc/Ph.D respectively. Findings show that 37.1% are civil servants. The religious affiliation of the respondents shows that 87.6% are Christians while 12.4% are Moslems.

Respondents' views on the factors that may influence prostitution in Awka South L.G.A. in Anambra State

Respondents were asked to identify the factors that may influence prostitution. Their responses are shown in the table below.

TABLE 2: DISTRIBUTION OF RESPONDENTS ACCORDING TO THEIR VIEWS ON FACTORS INFLUENCING PROSTITUTION

Factors influencing prostitution	Frequency	Percentage
Poverty	70	36.0
Low academic qualification	8	4.2
Unemployment	86	44.3
Declining social values	22	11.3
Peer pressure	8	4.2
Total	**194**	**100.0**

Table 2 shows that 36.0% of the respondents believe that poverty influences prostitution, 4.2% said that low academic qualification is a factor, 44.3% believe that unemployment is a factor, 11.3% believe that peer pressure is a factor while 4.2% said that declining social value is a factor that influences prostitution.

When one of the IDI respondents was asked what she thought was the major factor that contributes to prostitution she said:

> *Poverty is the major factor that encourages prostitution. Some of these women engage in prostitution as a last resort. They believe that they should use what they have to get what they want.*
>
> (Female, 40 years, trader)

Respondents' views on the relationship between declining social values and prostitution in Awka South L.G.A. in Anambra State

Respondents were asked to ascertain whether there is a relationship between declining social values and prostitution.

TABLE 3: DISTRIBUTION OF RESPONDENTS ACCORDING TO THEIR VIEWS ON THE RELATIONSHIP BETWEEN DECLINING SOCIAL VALUES AND PROSTITUTION

Social Values and Prostitution	Frequency	Percentage
Decay in culture encourages prostitution	14	7.2
Lack of hard work encourages prostitution	2	1.0
Western culture impacts negatively on social values		
Urbanization encourages prostitution	68	35.1
Prostitution encourages moral decadence	43	22.2
	67	34.5
Total	**194**	**100.0**

Table 3 shows that 7.2% of the respondents believe that decay in our culture encourages prostitution, 1.0% said that lack of hard work is related to prostitution, 35.1% believe that western culture impacts negatively on our social values, 22.2% believe that urbanization encourages prostitution while 34.5% believe that prostitution encourages moral decadence in the society.

A male IDI interviewee though this time, an educated one had this to say:

> *Prostitution is a very common phenomenon in Nigerian society and even Awka here. In traditional society, women were more decent and morally upright but today due to civilization, modernization, industrialization and urbanization, our social values are declining and impacting negatively on the behaviour of females. This may be the reason for high level of prostitution in our society.*
>
> (Male, lawyer, 50 years)

A female IDI respondent with a rather different opinion on the factors that influence prostitution noted that:

Inadequate socialization, weak ties between parents and their children, peer group influence, broken homes are some of the factors that influence prostitution which is a deviant behaviour in the society.

DISCUSSION

This study examined the views about factors that influence prostitution and the impact of changing social values on prostitution among residents of Awka South L.G.A. in Anambra State, Nigeria. Findings from the study revealed that respondents identified different factors that may influence prostitution. It is interesting to note that majority of the respondents (44.3%) believe that unemployment is a factors while 36.0% said that poverty is a factor. These findings are in agreement with that of Ogunkan, Omoruan and Fawole (2010) who in their study in Ogbomoso, Oyo State, Nigeria indicated that poverty, harsh economic condition, family disruption, coercion, child abuse or neglect are factors which may influence prostitution.

Nonetheless, it is good to know that many residents of Awka South L.G.A. believe that Western culture has a negative impact on the social values. This is based on the fact that we borrow some cultural values from the west because we regard their culture to be superior to our own culture. In a study conducted by Aghatise (2001) in the South- central zone of Nigeria, it was observed that people appeared to accept the idea of prostitution as one solution to extreme poverty or financial disadvantage. Breakdown of social and cultural values, the disintegration of family structures are factors that may influence, prostitution in Nigeria, Sharpe (1999) in his study in England identified other factors like adolescent peer pressure, broken homes, sexual abuse, lack of education and employment opportunity.

CONCLUSION

This study suggests that the family, community government and policy makers have some roles to play in alleviating prostitution in our society. Government should endeavour to put machineries in place to address the economic situation and the incidence of poverty in the country. Also, job opportunities should be created by the government to meet the problem of unemployment in the country. Efforts should be made to uphold our social values and inculcate these values in our children. This will go a long way to make our youth appreciate and cherish our cultural values.

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SOCIAL VALUES AND THE YAHOOBOYS SUB-CULTURE IN NIGERIA: TOWARDS A PARADIGM FOR NATIONAL VALUE EMERGENCY

NDUBUEZE Philip Nnameziri

INTRODUCTION

Ideally, society defines the tenor of appropriate behaviour and expect every of its member to operate within the confines of that definition. But society does not achieve a hundred percent compliance level. Expectedly, some members of society acting individually or as a group seek ways to circumvent and compromise those definitions. Thus society has also created mechanism for sanctioning such deviations. Durkheim (cited in Swingewood, 1991: 233) observed that although social institutions will tend towards equilibrium between its component parts, elements of 'mal-integration' will remain thus necessitating social control systems. 'Friedman and Hechter (1988: 202) capture the influence of society on its members when they observed that the action of the individual is "checked from birth to death by familial and school rules; laws and ordinances; firm policies; churches; synagogues and mosques; and hospitals and funeral parlours. By restricting the feasible set of course of action available to individuals, enforceable rules of the game – including norms, laws, agendas, and voting rules – systematically affect social institutions."

Nigeria is caught up in a value crisis. The traditional values system is under attack. Sadly, this attack is triggered from within and by those who are supposed to safeguard them. Corruption has overtaken integrity. Nigeria with a score of 2.5 on a scale of 0-10 (where 0 means that a country is perceived as highly corrupt and 10 means that a country is perceived as highly clean) ranks 143 on the 2011 corruption perception index report of Transparency international (Transparency International, 2011). The ground rules that society set for its members find expression in her values. Successive governments in Nigeria have made efforts to re-enact Nigeria's traditional values and redeem her battered image. In 1983 the Shagari administration established The Ethical Revolution Committee. This was followed by the War Against Indiscipline (WAI) of the Buhari/Idiagbon's regime in 1984. The Obasanjo regime hosted the Kuru Declaration in 2011. But these programmes as laudable as they were could not unravel the mystery surrounding our value crisis.

With the foregoing scenario came the Information and Communication Technology (ICT) boom. The generation -Y who are born from mid 1980s and later are at a cross road. They see a wide gap between what the older generation teach and what they do. Since technology is one thing they know too well, it has engaged many of them so deeply; for better and others for worst. This paper attempts to establish a nexus between the breakdown of Nigeria value system and cybercrime (yahoo-yahoo) and proffer solutions to this endemic problem.

Concepts

Social Values: Igbo (2003:88-89) defines social value as "ideas, beliefs or feelings shared by members of a society or group about what is good, right, and desirable...conceptions widely held by people in society about what is important to the wellbeing, survival, and identity of a society." "Basically, people examine and make calculations about the various alternative actions open to them. They compare the amount of rewards associated with each course of action. They also calculate the likelihood that they actually will receive the rewards. Highly valued rewards will be devalued if the actors think it unlikely that they will obtain them. In contrast, lesser –valued rewards will be enhanced if they are seen as attainable" (Ritzer, 2008: 421). On value proposition, Homans (1974: 25) argues that "The more valuable to a person is the result of his action, the more likely he is to perform the action". Similarly, He observed that "In choosing between alternative actions, a person will choose that one for which, as perceived by him at the time, the value, V, of the result, multiplied by the probability, p, of getting the result, is the greater". "Society can usually tolerate highly diverse attitudes, whereas they require some degree of homogeneity and consistency in the value held by people, providing a common fund of shared values which shape social and political consensus (Marshall, 1998: 689-690)."

Yahooboys: This is an acronym for online Advance Fee Fraudsters. They are usually young, aged 15 to 34 and sometimes have accomplices or coach usually older in the "business" and by age. They buy bulk time and sometimes enjoy the "cover" of some shylock cafe managers who provide them with reserved spaces from where they launch their criminal activities. Often times they pose as females and use feminine names to lure some white and unsuspecting targets. They perpetrate their crimes through emails and chat room and sometimes through hacking of targets computer system. Many of these young people were arrested during Ribadu's tenure that was characterized by frequent raids of cyber cafes across Nigeria.

Generation Y: The term "generation y" also called "y generation" is used to refer to persons born in the mid 1980s and later. They are born in the Information and Communications Technology (ICT) era and are very much

at home with computers than their counterparts referred to as the "Generation X" who are born earlier. In Nigeria, the y generation are cell-phone and computer hypersensitive. Texting, chatting, messaging and emailing is part of their daily routine. The internet is their hang out and hide-out. Their online activities range from work cum play to crime and deviance.

Modern Nigeria and the Value Matrix: How Low Have We Fallen?

Nigeria is bedevilled by a social plague that is eating deep into its fabric. Nigeria value system is under serious threat. A threat of imminent collapse. Traditional values of faith, hard work, modesty, honesty, brotherliness, temperance, hospitality, tolerance, respect for elders and peace, progress, unity are fast declining. In their place, greed, materialism, ethnicity, nepotism, individualism, malice, strife, violence, disunity has taken over. The perversion of our value system has created serious social, mutual fear, animosity and heightened distrust among various ethnic groups in Nigeria. The breakdown of our value system is also responsible for the failure we see today in our social institutions.

There is a consensus among scholars and researchers that Nigeria is experiencing an endemic value crisis. Ogbu (2005: 49) in his discourse on the administration of justice and Nigeria's nascent democracy captures quite vividly the enormity of this crisis thus:

> *The level of official corruption and moral degeneracy in our land is alarming and agonising. The ills are not only deep, but also pervasive, covering all social institutions and private lives. The value system of Nigeria has been completely distorted. The age-long dictums such as "a good name is better than sliver and gold", "knowledge is power" have given way to a new thinking that "money is power and that money alone matters". However money is made in Nigeria, provided one is not caught in the act, there is nothing bad about it. The state and its parastatals have become highly desired and prized, the control of which automatically leads to instant wealth. Any person who held government position and came out poor is generally regarded as foolish. Corruption has become a way of life in Nigeria.*

Decrying the extent of the problem in the education sector, Ndubueze (2011: 117) observed:

> *Institutions of higher learning are reputed for breeding genesis and making path breaking discoveries in science, arts and other spheres of learning. They are known for upholding the highest standards of excellence and morality. Today, these cherished values are eroded and compromised by deviant sub-culture and identities that pervade these institutions. The growing emphasis on paper qualification by the Nigerian society has led to the increasing demand for higher education certificates, which is perceived as a veritable tool for status mobility. The desperation of the new generation of students to acquire certificate rather than knowledge and the sympathy of some corrupt elements in the academia has culminated in the comprising of standards.*

Similarly, Wokocha (2005: 37) who examined the nexus between transparency, accountability and sustainable democracy in Nigeria opined:

> *Sadly, it cannot be said that Nigerian government is open and truly transparent at this moment. Since the end of the military regime, there has been much motion, but no movement, much action but no change there has been much anti-corruption campaigns and tough promises but no progress in the direction of transparency and accountability.*

Ebenezer (2011: 91) attempts to situate the Nigerian youth in prevailing value crisis thus:

> *The existence of strain caused by government neglect and public apathy leading to economic closure affecting the youth forms the basis for the formation of group identity and generating resultant activities located in embracement of social vices. The excruciating socio-economic climate severally explains mass unemployment, deprivation, hunger, starvation and poverty. The reflection of youth on the hardship caused by this development accounts for misplacement of values and antisocial behavioural choice among Nigeria's youth. The venting of anger on several mediums generated by botherless economy and ICT technologies including cyber space, and E-business/payment results in the illegal manipulations of such mediums for money making.*

Unfortunately, the above scenario has not changed today. If anything it has degenerated. Hypothetically, we always want to be on the fast lane of life and we want to get there not by the dint of hard work and resilience that

we were once noted for but "by crook or hook". We want to eat our cake and still have it, reap where we did not sow, turn money to right. We are no longer our brother's keeper. We want to live but we wouldn't let others live. We want to jump queue and won't give way to traffic. When we ran foul of the law, we bribe our way out or use our "connection" to beat the long arm of the law. We are first Hausa, Igbo, Yoruba, Ogoni, Tiv etc. before Nigerians. We over-protect our children; hire mercenaries to sit for their exams. We tell them to love but they eventually find out that no so much love is lost between us and our next door neighbour. We tell them to be honest, but they often see us speak from both sides of the mouth. They generation-y watch us compromise the very standards we set for them. They find a painful disconnect between what we say and what we do. They have ceased to hear our "sermons" because our deeds speak louder than our sermons do.

Obviously there is a critical need for the Federal government of Nigeria to declare a state of emergency in Nigeria "value sector". Over the years government have had reasons to declare some kind of "state of emergency" in some sub-sectors like security, power etc. Not so much results were seen in those sectors. This is fundamentally because it is value that drive behaviour. Clearly, values find expression in what people do or do not do. Nigeria value system has fallen pretty low and our sense of morality for the most part is at its lowest ebb. Something needs to be done and pretty urgent too to save Nigeria from total value collapse. There is therefore need for the government to consider very seriously the declaration of value emergence.

Yahoo boys Subculture, Generation-Y and the Value Asymmetry

The rational choice theory argues that actor' acts on purpose and their actions are goal oriented. They also have values and utilities and act in ways that conforms to their preference hierarchy (Rizer, 2008: 413). Adeniran (2008) in his study on the emergence of the yahoo boys sub-culture in Nigeria argued that the technology boom in Nigeria gave rise to the modern fraudulent practices among youth and that the value placed on wealth accumulation encourages the involvement of youth in yahoo-yahoo activities. The Nigerian generation-y for the most part have their eyes fixed on the wrong thing. Technically, this is because the older generation has failed to give them clear direction. The society over-emphasises money. Economic might is seen as the greatest goal one can achieve in life. The super-rich are celebrated by society. They are given religious titles, chieftaincy titles, national honours and honorary doctorate degrees. Because society do not often border about the character rating of some of these recipients, the corrupt are also included on the list. All of these send a strong signal to the Y-generation. They begin to see money as all that matters in life and by default; they go all out for it, "by hook or crook."

Furthermore, because the generation-y were born and bred in the ICT age they find in the internet a veritable platform of expression. The generation-y under this platform have criss-crossed highly policed borders and have succeeded in building the world of their dreams. In this world they interface with unknown persons and shut-out their parents and sibling from the picture. While some are driven by sheer curiosity and fun, others are driven by malicious and inordinate tendencies. The failed valued system of Nigeria has given birth to a breed of youth who want to live false lives and reap where they did not sow. These youths lay ambush on their unsuspecting victims usually expatriates with a view to fooling and defrauding them.

A study by Gup (1995) found that a particular advance fee fraud involved some expatriate Nigerians who were said to have operated from cells in the United States, Britain, Canada, Hong Kong, Japan and other African countries with accomplices within West Africa. Ayofe (2009) identified the crave for quick money as one of the motivating factor of cybercrime. He also identified phishing scam that hit many big Nigerian banks and the use of key logger software to capture online banking details as examples of large scale cybercrimes. The wake of the 2000s was marked with a boom in ICT in Nigeria. Consequently, cyber cafes sprang up across major street and roads of Nigeria with Lagos having the largest share of the cafes. The increasing dependence of secondary school students on the internet to process examination forms and check their results have also made the cafes a resort of some sort for these young people. The prolong stay of young people on the net has led to a level of addiction. Many youth people now feel some kind of compulsion to hang out on the internet. Some for play and other for crime and criminality. A recent study by Ndubueze (2011) found that younger respondents aged 15 to 34 are more likely to commit cybercrime that the rest of their counterparts. Age was also found to be a good predictor of cybercrime commission.

Nigerian Character Index: Past, Present and Consequences of the Value Shift

Institution	Traditional Character (Expressed Values)	Modern Character (Implied values)	Consequence (Result)
Family	Lead agent of socialization. Active in impartation of social values (e.g. obedience, honesty, hard work, respect for elders etc.)	Weak agent of socialization. Parents now active in the work force leave this primary responsibility to third parties (e.g. schools and nannies).	Mal-adjusted children who drift into delinquency and crime in early adulthood.
Education	High academic standard. Job placement tied to academic achievement/skills.	Falling standards. Job placement meet influenced by ethnic, nepotic and religious consideration.	Academic corruption at all levels of education especially post-primary and tertiary levels. Cases of 'square pegs in round holes". Low productivity. Brain drain syndrome: people leave for the west in search of green pastures.
Politics	Platform for service. Not a "do or die affair" Winners take some and accommodate the opposition.	Platform for personal enrichment and aggrandizement. 'Do or die affair" Winners take all and intimates the opposition.	"Stay put" syndrome. Poor service delivery. Political corruption. Failed promises.
Religion	Veritable platform to commune God. Teach the truth and guide faithful to pursue and promote the truth. Tolerance of adherents of other faith.	Compromised teachings. Less emphasis on the truth. More emphasis on material acquisition and membership drive. Intolerance of adherents of other faith.	Less fear of God. More focus on profit making than soul wining (for e.g. religious organization now own schools, companies, transport lines not for charity but for profit maximization). Incessant religions crisis.
Economy	Strong and agrarian based. Robust manufacturing sector Enhanced salary packages for workers.	Weak and oil-rent based. Weak manufacturing sector. Poor salary package for workers.	Youth unemployment, poverty, corruption, crime. Over-dependence on white-collar jobs and foreign goods.

Paradigm for National Value Emergence

Williams (1970) identified what he considered ten basic American values. These values include: equal opportunity, achievement and success, material comfort, activity and work, practicality and efficiency, progress, science, democracy and enterprise, freedom, racism and group superiority. Schaefer (2003) argues that not all Americans will share all of those values but that the list presents a starting point in defining American national character.

The situation in Nigeria is an emergency one. The value crisis is fast degenerating and the rut permeates every institution of society and constitutes a brutal assault on our collective conscience. Nigerians no longer have faith in their countrymen and women and the rest of the world has greater contempt for Nigerians. It was perhaps in realization of depth of this problem and the consciousness of the fact that the Nigerian public are bored by empty promises that the ministers, special advisers, permanent secretaries of the government of the federation were hosted by President Olusegun Obasanjo at the National Institute for Policy and Strategic Studies, Kuru, Jos from 23 to 25 February, 2001. They declared that they subscribe to the values of patriotism, honesty, hard work, diligence, merit, and excellence, trustworthiness, personal discipline, tolerance, and mutual respect, justice and fairness, love, care and compassion. They also pledged to eschew corruption, slothfulness, nepotism, indiscipline, bitterness, prejudice and other manifestations of antisocial behaviour (Servicom, 2011).

Undoubtedly, the 2001 Kuru declaration by its content represents one of the best expressions of Nigeria national values in modern times. Ironically, though, eleven years later; this declaration has remained one of Nigeria romantic dreams that have refused to see the light of the day. The exercise has turned out to be a mechanical attempt by bureaucrats to impress the on-looking public rather than an expression of an inner desire to be part of the long overdue attitudinal change in the public space. In these eleven years we have seen more

political corruption, electoral violence, gross indiscipline, intolerance, dishonesty, injustice, inequity, anger and other social vices than we thought were possible.

There is need for the federal government and all the institutions of Nigerian society to join forces to re-build our value system. Each institution should take a second look at the 2001 Kuru declaration and appraise itself. Every institution has a role to play. These roles are examined briefly below:

The Role of governments: The three tiers of government should make the Kuru declaration the code of conduct of its officers. Government business should be treated with the seriousness it deserves. The federal government should declare a national value emergency. Organize value summit that will offer stakeholders from all social institutions and the youth the opportunity to re-define our national values. The values so defined and agreed at that forum should be made a policy document. The National Orientation Agency should print and distribute the document to all institutions of learning and all public offices free of cost.

The Role of faith based organizations (FBOs): Since every member of society belongs to some faith based organization, FBOs should therefore be in the vanguard of value re-orientation. Messages disseminated by these organizations should among other things encourage values of peace, unity, honesty, tolerance, compassion and hard work. FBOs should preach against the 'money worship syndrome' that is the bane of our society. They should not celebrate questionable characters no matter how fat their donations to these organizations are. The pursuit of economic goals by FBOs should not be at the expense of the pursuit of souls.

The Role of the family: By default, every Nigerian belongs to a family and started his or her life journey in a home. Let parents show their children live examples of our national values. Children learn more from what we say and do, than they would from just what we say. In the midst of the struggle for daily living, parents should find time with their children and wards and be interested in what they do. It is in the hands of parents to lay good foundation for their children. When properly laid, this foundation is more likely to impact on the child's behaviour when peer influence begins to set in. Parents should not leave their children at the mercy of nannies and baby-sitters who sometimes are ill-equipped and ill-trained to be a good model for the child.

The Role of the School: The school instils basic societal value in young people. In the American culture these values includes: the value of achievement and the value of equality of opportunity. The school encourages students to seek higher level of academic achievement and rewards those who succeed thereby engendering the value of achievement. The school also promotes equality of opportunity when it gives students the same opportunity to compete in the classroom. These values also find expression in the society where the principle of differential rewards for differential achievement taught in school applies (Haralambos, M. & Holborn, M. (2008: 601). Apart from the family, the school is the next social institution that exerts influence on the child. More often than not the school also offers the child a platform for peer building. On a good day the child close friend will come from his/her school and most probably from his/her class. Civic education is critical in the child's character moulding and formation. Very crucial is the need to make the child think and love Nigeria. The national values should also be incorporated in the school curriculum at all level, including the General Study Programme (GSP) taught in institutions of higher learning.

The Role of Employers of Labour/corporations: Employers of labour should be given the national values document free of cost with the advice to adapt it to their mission and vision statement. Appointment and promotion in the public and private sectors should be based on qualification, merit, equity and competence. Corporations should be fair in their dealings with both their employees and customers. Transparency and service should be their guiding principle. They should conduct their businesses with due diligence and in line with global best practices.

The Role of the Media/Nolly wood: The print and electronic media/the Nigerian film industry perhaps constitute one of the most powerful platforms for the value re-orientation campaign. Newspaper articles, radio and television jingles that promote our national values should be aired daily. Nolly wood directors should do more of films that promote our national values. Films that portray virtues of honesty, tolerance, compassion, peace etc above money should be encouraged.

The Role of the individual: every adult Nigeria should consciously choose to be part of this attitudinal change. Everyone should read the proposed national value document closely and examine him/herself to see where they have deviated. More importantly everyone should first make conscious efforts to think and act right in all situations and then do not hesitate to ask questions when anyone in their worlds does otherwise. This way society can maximize conformity and minimize deviations.

CONCLUSION

Nigeria was once the pride of Africa and a one stop tourist destination in sub-region. Blessed with enormous human and material resources as well as a rich cultural heritage. The family, economy, education, politics and

religion played a vital role in stabilizing the nation. Today, in the face of a mounting value crisis and inconsistency, these institutions are struggling to fulfil their statutory obligations. Nigeria is caught up in a crisis of credibility. Anger, avarice, petty/grand corruption, bribery, ethnicity, injustice, nepotism, favouritism, rebellion, hatred, jealousy and other associated vices that are fast eroding Nigeria's original values. This has negatively impacted on the way the rest of the world perceives Nigeria. Thus there is an urgent need for the federal government to organize a national value summit where stakeholders of societal institutions and youth leaders will converge to draft a "National Policy of Values."

This paper argues that every Nigeria as well as the basic social institutions have a critical role to play in the re-definition of Nigeria's national value and character. The crusade for value re-definition will perhaps be better championed by every concerned Nigeria. If every concerned Nigerian can declare a value emergence in his or her world/space by choosing to be governed by reason, ethics and conscience in all he/she does. Before long this crusade will spread like wild fire and Nigeria will become better for it. With the growing incidence of crime and criminality particularly Advanced Fee Fraud otherwise called *yahoo yahoo*, and its impact on Nigeria's image, this call is perhaps more critical than it was a decade ago.

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THE DILEMMA OF EQUITY AND SOCIAL EXCLUSION IN HEATH CARE DELIVERY SERVICES IN NIGERIA

ADEGBOYEGA Kamorudeen

INTRODUCTION

The centrality of health to national development and poverty reduction is self-evident, as improving health status and increasing life expectancy contribute to long term economic development. The legitimacy of any national health system depends on how best it serves the interest of the poorest and most vulnerable people, for which improvements in their health status gear towards the realization of poverty reduction goals. In the Nigerian context, current reviews show that the country is presently not on course to achieving the health Millennium Development Goals (MDGs) by 2015. This poses a major developmental challenge, which will impede and undermine development and economic growth (FMOH, 2009).

Health is a much valued concept, eulogized in Nigeria variously as being wealth, and a healthy nation is a wealthy nation. Nigeria's appreciation for health may be seen from common daily greetings between neighbors. Often, the daily greetings are occasions to ask after the health of family members of both parties (Alubo, 2012). According to the World Health Organization (1948), health is "a state of complete physical, social and mental wellbeing and not just the absence of disease and infirmity''. Health is fundamentally rooted in the structures of power, privileges and what people have access to, as well as what they need but do without (Alubo, 2012).

Health is a major priority in any society. Access to health care provision in many societies however, is often as challenging as the struggle for subsistence. This is so because of the constant struggle for basic necessities, control of assets and the perpetual efforts at building up a reverse against contingencies (Raheem, 2006). Equally crucial are the health outcomes and access. By outcomes it means usual indices (such as infant and maternal mortality, life expectancy, etc) among the population. Regardless of which aspect of health inequality is the focus of concern, there is growing international recognition that health and well-being are the products of many factors and that a sophisticated understanding of the social determinants of health is essential for the development of public health policy. In thinking about policies to reduce health inequalities, however, what is of primary concern is the distribution of health determinants.

The paper starts on the premise that health care provisions and services in Nigeria are not based on the needs of consumers, rather, they are based on consumer's ability to pay. In other words, the issues of equity and social inclusion principles are not watchwords in the provision of health care services to the poor populace across the country. This has further led to denial of majority in terms of affordability and accessibility to quality health care services. The problem is further compounded with high rate of poverty and massive unemployment in the country which have exposed the larger members of the population to various health risks and challenges.

Platform and Objectives for Health Equity and Right to Health in Nigeria

Many countries include the right to health care in their constitutions. Indeed, the World Health Organization, in its Constitution, attests to a right to the "highest attainable standard" of health (Yamin, 2005). At the most basic level, "right" means that government guarantees something to everyone. It can mean individual freedoms like freedom of speech, or, more expansively, it can mean guaranteeing a population-based outcome like an entitlement to public education for everyone in a society.

The right to health care is distinct from the right to health, which is much broader and includes social predictors of health such as level of education and income, and is influenced by a variety of factors, including lifestyle choices and behaviors. In order for government to guarantee "health" to its citizens it would have to be empowered to prohibit unhealthy behaviors like smoking or eating junk food, require healthy activities like getting enough exercise, and eliminate economic inequality since personal income is positively associated with overall health (Schroeder and Isaacs, 2004).

The belief in a right to health care has its basis in two moral principles: 1) the "social justice" argument that health care maintains an individual's normal functioning and therefore preserves the ability to participate in the social and economic life of society; and 2) the "utilitarian" view that guaranteeing health services increases the welfare of the greatest number of people (Bodenheimer, 2005). The first principle is advanced by John Rawls who argued that a just society would guarantee personal freedoms as long as they did not limit the freedom of others and would promote equality of opportunity. The social justice model benefits the least advantaged in society because it advocates keeping people close to normal functioning in order to allow them a "fair share" in the full participation in society. Viewed in this way, access to health, broadly speaking, and by extension, to health

services, preserves for people the ability to participate in the political, social, and economic life of their society (Norman, 2001).

Utilitarianism is an ethical doctrine that supports actions according to the balance of their positive and negative consequences, and advocates that a society ought to always produce the optimal positive value. Utilitarian philosophers argue that certain positive values in society, like health, should be guaranteed because they increase the welfare of the greatest number of people (Beauchamp and Childress, 1994). While the social justice model supports individual health in order to protect normal functioning, utilitarianism primarily protects the aggregate welfare of the larger society. Countries that promote a right to health care often combine the two moral principles by creating an entitlement to a basic level of health services, to enhance normal functioning, and then organize the delivery of health services through a compulsory social insurance model with set limits in order to be affordable. According to Daniel Callahan, early on these countries realized the "economic iron law of universal health care plans: to be affordable they must be limited" (Callahan, 1992).

Several international documents, including the seminal 1948 United Nations Declaration of Human Rights and the 1977 World Health Organization (WHO) Health For All Policy, state that social inequalities should be reduced and that access to good quality health services should be increased and be provided according to need. Likewise, the International Conference on Population and Development 1994 in Cairo and the Fourth World Conference on Women 1995 in Beijing catalyzed global solidarity in gender equity in health and other social spheres (Whitehead et al., 1998).

As part of efforts to enhance health equity for the public community in the United Kingdom, the national health strategy for England acknowledged the centrality of equity for promoting population health and has set one of its two key aims ''to improve the health of the worst off in society and to narrow the health gap''. In addition, all local statutory agencies are required to set local targets for reducing heath inequalities and to specify plans to meet the targets (U.S. Department of Health and Human Services, 2000). Also, the country's constitution includes a bill of Rights that encompasses socio-economic rights such as to health care. More practical, action-oriented targets was announced for Sweden (SOU, 1999), focused on tackling the wider determinants of inequalities in health, such as income disparities, poverty, marginalization and poor working environment.

In 1948, the recognition of health as a human right took a great step forward when the newly formed United Nations adopted the *Universal Declaration of Human Rights (UDHR)*. The UDHR states that everyone:

> *"has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services."*

The health policy of Nigeria is embodied in the *National Health Policy and Strategy to Achieve Health for All Nigerians*, introduced in 1988 and subsequently revised in 2004 (FMOH, 1988; FMOH, 2004). Founded on egalitarian principles, the policy seeks to improve the health of all Nigerians by devising a sustainable health system based on Primary Health Care (PHC), that is promotive, protective, preventive, restorative and rehabilitative and which will ensure a socially and economic productive and fulfilling life to every individual. The policy adopts WHO's strategy for realizing PHC as elaborated in the Declaration of Alma Ata.

The National Health Policy and Strategy of Nigeria (1988) aimed at establishing a comprehensive health care system that is preventive, restorative and rehabilitative to every citizen of the country so that individuals and communities are assured of productivity. It further stated that health development shall be seen not solely on humanitarian terms, but also as an essential component of the package of social and economic development as well as an instrument of social justice and national security.

The World Health Organization (1991) further declared that health:

> *.....is a fundamental right and the attainment of the highest possible level of health is a most important worldwide social goal whose realization requires the actions of many other social and economic sectors…. The inequalities are politically, socially and economically unacceptable.*

The Nigeria's health system, it was further emphasized is based on Primary Health Care, which is the bedrock on which the entire health care sector is built. The WHO in its Alma Ata Declaration defined Primary Health Care as:

> *Essential health care based on practical, scientifically sound and socially acceptable methods and technology made universally accessible to individuals and families in the community and through their full participation and at a cost that the community and country can afford to maintain at every stage of their development in the spirit of self-reliance and self-determination (*Macdonald, 1993*).*

This declaration has established the critical role of the state in the provision of health care, by making it a political, social and economic issue of which only the state has the capacity and powers to realize the goal. It is therefore serves as a benchmark for promoting health care needs of every member of the society. It could further be argued that the issue of health equity is negotiable, especially for a country that is ready to enhance better living conditions for individuals for social, economic and political development of the wider society.

In spite of aforementioned declarations, the Nigerian governments have found it very difficult to provide a better avenue for her citizens to have a comprehensive access to effective, affordable health care services. To attain the health equity goal, the country must properly and effectively annex both her human and material resources.

Conceptual and Theoretical Explanations of inequality and social exclusion in Nigeria Health Sector

This section examines the impact of theory in the effective analysis of the topic under review. This is done in order to properly situate the nexus between inequality and social exclusion as prevalent in the country and their impacts on health care delivery service in Nigeria. In this regard, social exclusion theories are adopted because no single theory has the capacity to provide a complete explanation to any social problem.

Social Exclusion Theory and manifestations of health problems in Nigeria

The theory builds on the evidence that the causes of poverty and inequality are embedded in the structures of social systems and relationships – in exclusionary process – and not in individual inadequacies (Social Exclusion knowledge (SEKN, 2008). Sen (2000) argues that social exclusion's emphasis on relational features in the deprivation of capability is of particular value, as this highlights the relationship between poverty and inequalities in societies.

SEKN (2008) defines social exclusion in the following ways:

> *Exclusion consists in the dynamic, multi-dimensional processes driven*
> *By unequal power relationships interacting across four main dimensions-*
> *Economic, political, social and cultural- and at different levels including individual, household, group, community, country and global levels.*

The World Health Organization (WHO) Social Exclusion Knowledge (SEKN) was charged with exploring the links between exclusion and health inequities. According to SEKN 2008, social exclusion processes result in a continuum of inclusion/exclusion characterized by inequalities in:

1. Access to resources (means that can be used to meet human needs)
2. Capabilities (the relative power people have to utilize the resources available to them)
3. Rights

This continuum results in health inequalities. Social exclusion influences health directly, through its manifestations in the health system, and indirectly, by affecting economic and other social inequalities that influence health. These inequalities contribute to social exclusion process, creating a vicious circle.

Social exclusion can be a useful concept for exploring why certain population groups may be more at risk of poverty and associated health inequities. World Bank studies for Eastern Europe and Central Asia find that when looking beyond national averages, certain characteristics can raise poverty risk poverty risk above average. These include being young, living in a rural area, being unemployed and having low levels of education (Alam et al., 2005). There is also evidence that certain social groups suffer considerably higher rates of poverty. These include the refugees and internally displaced persons and disabled and institutionalized people (Alam et al., 2005). Groups particularly at risk of poverty include the unemployed, the elderly, children and those with low levels of education (Eurostart, 2010). These 'vulnerable groups' are more exposed to adverse living conditions that result in health inequities. Many of these groups are identified as suffering a markedly greater burden of mortality and disease (European Commission, 2009a). Ill health may also contribute to poverty and social exclusion, especially when service usage results in catastrophic and impoverishing health expenditure. In addition, people living with HIV and stigma that can further exacerbate health inequities.

The theory argues further that increased unemployment leads to a drop in income for many households, exposing them to poverty and increased debt. With the number of unemployment rising and the number of job vacancies falling, competition for jobs have increased. The rise in unemployment has direct and indirect effects on the health of workers (Benach et al., 2010). Loss of income from employment can lead to lower consumption. Anxiety from unemployment can also lead to mental health problems and coping strategies with diverse health consequences. For example, Popov (2009) suggests that unemployment-related stress was the main factor behind

the adult male mortality crisis in the Russian Federation during the transition. Layoffs are associated with a higher risk of heart attacks and other stress-related illness in the short term. In the long term, the mortality rate of laid-off workers is higher than that of comparable workers who kept their jobs (IMF/ILO, 2010).

Relating the arguments above to the health services discourse in Nigeria, it is worthy of note that the prevalence of abject poverty among the larger population coupled with massive youth employment exposed the poor masses to health crises and by extension social exclusion. Thus, health equity cannot be achieved in a society experiencing social exclusion. In Nigeria today, the health care system does not provide better opportunity and platform for people at the lower strata (the poor, unemployed and rural dwellers) to access effective and qualitative health care services. The problems of poverty and chronic unemployment pervaded in the country have made it very difficult for common man to enjoy good living conditions such as better housing, balanced diet and health education towards healthy living. One wonders whether the governments at all levels understand the consequences of chronic poverty and unemployment prevalence in the country.

Meanings and Manifestations of Inequalities and Social Exclusion in Health Care Services in Nigeria

Inequalities are typically described as economic or social in nature. Economic inequality comprises disparities in the distribution of monetary resources (assets and income) within a population. Economic inequalities influence consumption of goods and services by individuals and households (Eurostat, 2010).

Social inequality encompasses a range of inequalities across areas related to quality of life and daily living conditions. Health inequalities are a kind of social inequality. Gender inequality is another important social inequality. Social inequalities are also seen in areas such as employment and work conditions, education, and access to social protection, housing and participation. Inequalities tend to reproduce themselves over time and across generations, creating inequality traps (World Bank, 2005). Inequality across sectors is driven by unequal opportunities for people to live that, as Sen (2000) states, ‘’they have reason to value.’

The extent of health inequalities is typically proportionate to the level of disadvantage, with populations experiencing poverty and social exclusion having fewer opportunities for health than those in more privileged positions. Health is socially determined. The social determinants of health are the conditions in which people are born, grow, live, work and age, including the health system. These circumstances are shaped by the distribution of power, money and resources at global, national and local levels, which are themselves influenced by policy choices (WHO, 2009a). Many health researchers regard social position as the fundamental cause of health. This is because it is the pivotal link in the causal chain through which social determinants connect up to influence people’s health. For instance, the National Health Care Insurance Scheme introduced in Nigeria only accommodates few workers plus four members of their nuclear family, in spite of the large majority of the unemployed, self-employed and those at the private sectors.

Relating inequalities to health discourse, Wilkinson (1996) argued that overall heath was poorer in the more unequal societies. The extent of health inequalities is typically proportionate to the level of disadvantage, with the populations experiencing poverty and social exclusion having fewer opportunities for health than those in more privileged positions. Poverty remains very pronounced in Nigeria, worse in the rural areas due to lack of employment and poor development of human capital. This makes it difficult for the populace to pay for their health needs. Payment for health services is based on consumption and not ability to pay.

This led to poor utilization and accessibility of health care services particularly in the rural areas of the country. Poor utilization of modern health services leading to poor health outcomes for majority of the citizens of Nigeria is not only influenced by lack of knowledge and negative perception but also by health care costs that include cost of services, travel to health facilities and opportunity costs. Poverty level is therefore a major factor responsible for individual and household decision making on utilization of health services. In Nigeria the total per capita health expenditure is estimated at between $10 at average exchange rates with private out of pocket expenditure (OOPE) accounting for 70% (FMOH, 2004). It is also recognized that the poor spend a disproportionately higher percentage of disposable household income on healthcare and in the absence of social protection mechanisms (health insurance, social security or credible exemptions), this population face challenges of financial barriers to health care at the time of need. This no doubt deters the poor from seeking health care on time or deepens their impoverishment when they are compelled to make health expenditure (FMOH, 2009).

Contributing to health inequity discourse, Alubo (2012) argues that access to medical care in Nigeria is a class issue. While some can afford the best centers within Nigeria, including elaborate private hospitals; many more can only afford General Hospitals. Others attend the informal medical sources. These combined sources according to Alubo (2012) apparently add up to 54% of Nigerians recorded as accessing medical care.

In 2005, the Federal Ministry of Health (FMOH) estimated a total of 23,640 health facilities in Nigeria of which 85.8% are primary health care facilities, 14% secondary and 0.2% tertiary. 38% of these facilities are owned

by the private sector, which provides 60% of health care in the country (FMOH, 2005c). While 60% of the public primary health care facilities are located in the northern zones of the country, they are mainly health posts and dispensaries that provide only basic curative services. The Private Out-Of-Pocket- Expenditure (OOPE) in Nigeria accounts for over 70% of the estimated $10 per capita expenditure on health (FMOH, 2004), limiting equitable access to quality health care. Nigeria's overall health system performance was ranked 187th position among 191 member States by the World Health Organization (WHO) in 2000. Primary Health Care (PHC), which forms the bedrock of the national health system, remains in a prostrate state due to gross under funding, mismanagement and lack of capacity at the LGA level. The 2003 NDHS indicators demonstrating the performance of the health system indicate an immunization coverage of 23%; 6% of under-fives sleeping under insecticide treated nets (ITNs) with only a third of children with fever appropriately treated with anti-malarias at home and less than half of deliveries attended to by skilled health personnel. It is noted that wide variations of these indicators exist in different geographical zones, states and rural/urban locations (FMOH, 2009).

The health system remains overstretched by a burgeoning population; physical facilities are decaying, equipment is obsolete and there is scarcity of skilled health professionals. In addition, the roles of stakeholders are misaligned and coordination systems are weak. These are further compounded by the dearth of data which renders evidence based planning, policy formulation and health systems management weak. The very weak health system contributes to the limited coverage with proven cost-effective interventions. For example, immunization coverage is 23% (NPC,2008); only 12% of under-fives sleep under insecticide treated nets (ITNs), 20% of children in urban areas and 14% resident in rural areas with fever are appropriately treated with anti-malarias at home, contraceptive prevalence rate is 15% and only 39% of women deliver under the supervision of skilled attendants (NPC, 2008). It is important to note that wide regional variations exist for these indicators, with comparatively worse figures in the rural areas and in the northern part of the country (FMOH, 2009). These among others are reflections of health inequity and social exclusion ravaging the country.

Even though only 2% of the global population is in Nigeria, the country, with an estimated infant mortality rate of 75 per 1000 live births, child mortality rate of 88 per 1,000 live births, under 5 mortality rate of 157 per 1,000 live births10 and a maternal mortality ratio of 800 per 100,000 live births, contributes a disproportionate 10% to the global burden of maternal and also infant mortality (FMOH, 2008). Wide regional variations exist in infant and maternal mortality across the zones. Infant and child mortality in the North West and North East zones of the country are in general twice the rate in the southern zones while the maternal mortality in the North West and North East is 6 times and 9 times respectively the rate of 165/100, 000 recorded in the South West Zone (FMOH, 2009). Most public health facilities across the country are poorly equipped as indicated in findings from a 2001 survey of public PHC facilities (Adeniyi, J.; Ejembi, C.L. et. al., 2001). The report shows that only a quarter of health facilities had more than 50% of the minimum equipment package and 40% had less than a quarter.

The women of child-bearing age equally share own parts of the scenario in the country. In Nigeria, there is prevalence of maternal mortality which is attributed to some preventable factors. Studies have shown that more than 70 percent of maternal deaths in Nigeria are due to five major complications: hemorrhage, infection, unsafe abortion, hypertensive disease of pregnancy and obstructed labour (FMOH, 2003). Also, poor access to and utilization of quality reproductive health services contribute significantly to the high maternal mortality level in Nigeria. According to the 2003 Nigeria Demographic and Health Survey, 30 percent of Nigerian women cited the problem of getting money for treatment, while 24 percent cited the problems of accessibility to health facilities and transportation (NPC, 2003). Also, 17 percent reported the problem of not getting a female provider in the hospital, while 14 percent reported the problem of not wanting to go alone. Again, 14 percent reported the problem of ignorance of where to go for treatment, while one in ten women complained of the bottlenecks in getting permission to visit hospitals (NPC, 2004). The ugly scenario still persist till today as health conditions of the poor masses are getting worst on daily basis.

There is a growing concern about the economic impact of health care expenditure on households who face illness, particularly in areas where pre-payment mechanisms do not exist and households have to make out of pocket expenditures to use health services. In Nigeria, private expenditure accounts for almost 70% of total expenditure on health of which 90% is out-of-pocket. This high level of out-of-pocket expenditure implies that health care can place a significant financial burden on households. Payment for health care is said to be catastrophic when it exceeds a defined level of household income and leads the household to sacrifice consumption of other items that are necessary for their wellbeing such as shelter or education. For households living close to the poverty line, even low levels of expenditure on health care may be sufficient to tip them into poverty. Past research study (WHO Commission on Social Determinants of Health (CREHS), 2010) had set the threshold level for catastrophic expenditure ranging from 5% to 40% of total household expenditure that is spent

on health. For any given threshold, we would expect a higher proportion of households in the poorest quintiles to experience catastrophe. Out-of-pocket health expenditure is seen as social exclusion especially in a country (Nigeria) where the larger per cent of the population are living below the poverty line. This in the long run enhances health inequity.

Populations experiencing poverty and social exclusion are disproportionately impacted by crises as they have less control over resources. Utilization of health services by poor people may decline during crises, as they have less ability to afford them (World Bank, 2009e). As government health expenditure declines, the quality of available services can also decline, with services in disadvantaged areas being most affected. Available services may also be "captured" by the non-poor, as evidence shows that service usage by the population during crises can shift away from private towards public service providers, putting more pressure on the public sector (World Bank, 2009e). This is a classical example of trends in health care services in coupled with series of anti-welfare economic reforms and policies put in place by the ruling class.

It is increasingly acknowledged that there are weak links in the chain from public spending to actual outcomes in making basic services available to poor people. Simply increasing budget allocations to essential services such as health and education is not enough to ensure that quality services are indeed delivered. Even when resources are appropriately allocated they may not reach their intended destinations because of organizational and incentive problems in public agencies. Even when resources reach the health clinic or the primary school the actual service providers may have weak incentives or capacities to deliver effectively.

New empirical evidence that the impact of public spending on basic health outcomes depends upon the overall governance environment provides an important explanation for the observed weak relationship between public spending and outcomes. Rajkumar and Swaroop (2002) find that greater public spending on health significantly lowers child and infant mortality rates only in countries with good governance, as measured by lower corruption and quality of the bureaucracy. The role of institutions and incentives in the public sector in translating budgeted resources into actual outcomes is therefore critical. These issues are particularly important for the public delivery of basic health services in Nigeria. The paramount issue in the health sector in Nigeria in the 1980s was the tightening financial constraints imposed upon public spending in health following a fiscal crisis and decline in the country's oil revenues.

Importantly and relevant to discussion on health inequalities and social exclusion, it has come to the intimation of most researchers that the rural areas have several problems. The critical setback to development in most developing countries of the world is the lack of proper and adequate attention to the difficulties faced by the rural regions. Jegede (2002) stressed that the few available health facilities in Nigeria are concentrated in the urban areas at the neglect of rural areas where more than 65 per cent of the Nigerian populace reside. As a result the lower class people have no access to qualified physicians, hence the patronage of quack doctors, herbalists and spiritual homes.

The above scenarios are indications of health dilemmas and challenges facing large numbers of the Nigerian populace. In other words, the current health care system and policies in the country do not enhance better access to affordable and quality health care services for every citizen.

CONCLUSION: TOWARDS AGENDA FOR HEALTH EQUITY AND SOCIAL INCLUSION IN NIGERIA

The human development paradigm refers to people's denial of choices and opportunities to lead a life one finds worth living − one that includes material well-being (such as income, education, health and safe water) as well as opportunities to enjoy dignity, self-respect and other basic rights (UNDP, 2007). The Human Development Index (HDI) is a summary measure of average achievements in a country of three basic dimensions of human development: a long and healthy life, knowledge, and a decent standard of living (UNDP, 2008). Thus, any structure that promotes and sustain health inequalities should be regarded as aberration.

It is worthy of note therefore that the citizens right to health is a fundamental pillar of efforts to improve the health of populations experiencing poverty and social exclusion. This right is further enunciated in article 12 of the International Covenant on Economic, Social and Cultural Rights where it is indicated that the right to health embraces social factors that promote conditions in which people can lead a healthy life, extending to underlying determinants of health such as food and nutrition, housing, access to safe and portable water and adequate sanitation, safe and healthy working conditions and a healthy environment (ECOSOC, 2000). Furthermore, it sets out the following four criteria by which to evaluate the right to health (WHO, 2008);

a. Functioning public health and health facilities, goods, services and programmes have to be available in sufficient quantity.

b. Health facilities, goods and services have to be accessible to everyone without discrimination, within the jurisdiction of state party. Accessibility has four overlapping dimensions;
   1. Non-discrimination
   2. Physical accessibility
   3. Economic accessibility (affordability)
   4. Information affordability
c. All health facilities, goods and services must be acceptable to users in terms of being respectful of medical ethics, culturally appropriate and sensitive to gender and life-cycle requirements, and through being designed to respect confidentiality and improve the health status of those concerned.
d. Health facilities, goods and services must be scientifically and medically appropriate and of good quality.

Inequalities intersect and are mutually reinforcing. Inequalities in one domain are interlinked with, are influenced by and exert an influence on other social and economic inequalities. For instance, in many Europe countries, life expectancy for both sexes increases with educational attainment: people with higher education live longer than those with lower education levels (Corsini, 2010). Higher education is also linked with higher income, improved employment conditions, better housing and increased participation.

The primary health care approach, as highlighted by World Health Assembly resolution, is essential for addressing the relationship between poverty, social exclusion and health. The values and principles of primary health care are: equity, solidarity, and social justice, universal access to services, multisectoral action, decentralization and community participation. Local health services, which provide the first point of contact with the health system, are especially important for meeting the needs of disadvantaged populations. They have a responsibility to provide on-site care where possible and navigate people to other services as necessary. The strength of local health services strongly influences inequities in health and health system access. Ensuring "equity and health in all policies" (Council of the European Union, 2010b) is a key element of the primary health care approach. It includes the provision of evidence, tools and support to the formulation of policy and regulation so that the actions of other sectors support − or at least do not adversely impact upon − health and health equity.

In view of the various factors contributing to health inequality in Nigeria coupled with its potential danger on the socio-economic development of the country, the paper recommends the following;

a. Government at all levels as a matter of urgency address all form inequalities that contribute to poor health outcomes and utilization among the population. Equity in utilization means that health services and resources should be used according to need, not by people's ability to pay (WHO Regional Office for Europe, 2008b). Poorer people can be disproportionately restricted from using services because of their cost. When this occurs, both utilization and out-of-pocket payments by richer people comprise a greater share of the total. In this case, household survey data on health spending will appear to be more equitable than if the poor and the rich used the services equally and paid the same amounts (WHO Regional Office for Europe, 2008b).
b. There is need for alternative health care financing especially for the poor, the unemployed and those at the informal sector. This will enhance better health to these categories of people in the country. Health systems can advocate for protecting population health by investing in policies and practices that keep people employed, help those who become unemployed to cope with the negative effects, and get unemployed people back into work as soon as possible (Benach et al., 2010).
c. Health stewardship is also required for effective functioning of sector in Nigeria. Health systems formulate strategic policy direction, oversee regulation and its implementation, provide intelligence to ensure accountability and transparency and align development assistance with national priorities through the stewardship function. In all of these tasks, health equity should be a core consideration. Particularly relevant to improving the health of populations experiencing poverty and social exclusion, stewardship also involves engaging other sectors that influence health (Gilson et al., 2007) by using evidence on the links between social, economic and environmental determinants and health.
d. Effective provision of health campaigns and education for every Nigerian will go a long way in promoting equity in health care service in Nigeria.
e. Importantly, Nigerian government must embrace the principles of Primary Health Care Service by promoting provision of health for all and sundry.
f. There is for adequate allocation of fund into the health sector coupled with proper monitoring and evaluation to enhance service delivery.

Evidence shows that social protection helps to build human capital and labour productivity, contributing to sustainable economic growth (IMF/ILO, 2010). In developed countries, studies have shown the positive

correlation between the level of social security expenditure per capita and productivity and reduction of poverty rates, and that the effects can be even higher for developing countries (IMF/ILO, 2010). The current crisis presents an opportunity for governments to update their social protection frameworks and policies and, where available, their poverty reduction strategies and other strategies for social inclusion (Horváth, Ivanov & Peleah, 2010).

As was stated above, the health sector has an important contribution to make to such endeavours. In the process of making updates, governments should weigh the short-term costs and benefits (such as savings on social programmes) against long-term ones (eroding the human capital base for human development, for instance) (Horváth, Ivanov and Peleah, 2010). As comprehensive social protection reduces poverty and safeguards human capital in a way that can reduce health inequities, they can work towards the progressive realization of a universal social protection floor, or set of essential transfers, services and facilities, using targeting only for those who fall through the cracks of universal services.

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THE EFFECTS OF CORRUPTION ON RELIGIOUS VALUES IN NIGERIA

MUOTOLU Canice U.

INTRODUCTION

Corruption has emanated to be one of the single most important social problems in Nigeria today. This menace certainly has become one of the main impediments to national development in the contemporary Nigeria. It has afflicted a variety of social groups and the country (Nigeria) has suffered severe losses both socially and economically. Transparency international: the international non-governmental anti-corruption organization, released its 2005 Corruption Perception Index (CPI) with Nigeria placing 152 out of the 159 countries ranked in that Index (Guardian 2005). This, in practical terms depicts that Nigeria was ranked the sixth most corrupt nation in the world, a marginal improvement from the country's 2004 ranking as the third. It is also important to note that while the Nigeria government have been consistent on pontifications in the fight against this menace (corruption) and have also set up anti-corruption bodies such as EFCC and ICPC to combat this social problem, there is not yet enough by way of concrete results indicating a drastic drop in corrupt practices to dramatically change the perception of Nigeria from a corrupt country to a lesser corrupt one, vastly different from transparency's classification, at least in relative terms. It is within this context that this paper sets put to examine the effects of this menace (corruption) on the religious values which could have served as an interventive mechanism against it in Nigeria.

Conceptual Issues

It is pertinent to operationalize these concepts of corruption and religious value in order to enhance the understanding of this paper and to provide a framework for analysis.

The concept of corruption has been defined and viewed differently by different scholars and people as it has become an object of discourse affecting most countries of the world in this 21st century. It has been viewed as a perversion or a change from good to bad. To lip set and Lenz, (2000), it is those efforts to secure wealth or a misuse of public power for private benefit. To Nye (1967) it is a behaviour which deviates from the formal duties of a public role, because of private gains regarding personal, close family, private clique, pecuniary or status gains. It is a behaviour which violates rules against the exercise of certain types of duties for private gains regarding influence. Marriam-Webster (1990) has also defined the word corruption as indreement offended to someone to wrong by improper or unlawful means such as bribery.

To Hornby (2001), he sees corruption as dishonest or illegal behaviour especially of people in authority. He also sees the concept as the act of making somebody change from moral to immoral standards of behaviour. In the same vein, Doig (1996) has used the term corruption to describe any use of official position, resources or facilities for personal benefit or possible conflict of interest between public position and private benefit. Due to the accumulated plethora of definitions of corruption accumulated over time by different scholars, variegated and quite often confusing, the concept has defied a consensus definition. But whichever way this concept is being defined, it has to do with deviations from the standard or blueprint of behaviour expected of persons who operate within that systems, i.e. the perversion or abandonment of a standard. In general terms, the phrase "standard of conduct" is used to encompass a mixture of law, regulations, culture, attitudes and traditions (Doig, 1996). Corruption covers a wide range of social misconduct that ranges from massive fraud, embezzlement, nepotism, extortion, bribery, bestowring of favour to friends, peddling, election rigging, abuse of public property, sale of expired and defective goods like drugs, food, electronics and spare parts to the public the leaking of official government secret etc (El- Rufai, 2003). In the above definitions of corruption are some of these ingredients which leads to perversion of developmental process and those that have been privileged to be occupying positions that enable them to control resources meant for national development often exacerbate this situation through lack of proper accountability. This concept of corruption according to Bello-Imam (2004) has taken five different forms which include political, economic, judicial, bureaucratic and moral corruption respectively, but in whatever category this act falls into, it is not acceptable and inexcusable and must not be allowed to jeopardize the country's developmental efforts and struggles.

Religion on the other hand has come to occupy the centre stage in both our consciousness and in academic discourses. Adefarasin (2004) has defined it as the recognition of all duties as divine commands that the religionist is earnestly devoted and attached to religion. Also in a sense the religionist could almost be regarded as a zealot or a fanatic. In some way when they become excessively, obstructively sentimentally religious, they divert from its principle of tenets held with adoration, devotion, conscientiousness and faith, a value of supreme importance in life, death and beyond (Zaayem, 2005).

Value also is a conception of the desirable which influences or guides in the selection of one from any number of available mean and needs of action (Tukur, 1999). Values can be standards or principles by which human beings are influenced in their choice among the alternative courses of action, which they perceive as being open to them. Overall, values may be defined as the highest ethical parameters, standards and criteria through which individuals, groups and societies order their goals, determine their conduct as these pertain to fundamental aspects of life, be they in the sphere of secular and religious affairs.

From the foregoing definitions of both religion and values, it will be therefore logical to define religious values as the highest ethical parameters, standards or principle dictated to mankind toward living an ideal life style. It (religious values) also means those ethical principles founded in religious traditions, texts and belief in contrast to personal values. These religious values are based on scriptures and a religious established norms. The core value of religion includes among others purity, chastity, honesty, integrity and quality of moderations, etc.

Empirical Cases / Issues of Corruption in Nigeria

Corruption in Nigeria seen to have reached an alarming proportion and has manifested itself in virtually all aspects of national life ranging from millions of scam text messages and e-mails sent each year by people claiming to be Nigerian officials seeking with transferring large sums of money out of the country, to police officers who routinely set up road blocks, sometimes every few hundred yards, to extract bribes of ₦20; to election rigging etc. the Nigerian politicians who have been castigated since the fourth republic because of some corrupt practices which they indulge in, in order to gain elective positions. Some of them include Salisu Buhari the former (first) speaker of the House of Representatives who had to vacate his office following revelations that he had forged both his declarations of age and degree certificate purportedly delivered by the University of Toronto. Also the former governor of Lagos State Bola Ahmed Tinubu who has shown to have made false declarations regarding his purported passage through government college Ibadan and the University of Chicago and also the former governor of Anambra State Dr. Chris Ngige whose election to office was found by the court of law to be rigged and had to vacate the office for the true winner of the election and the impeachment of the current governor of Anambra State on 2nd November, 2006 Mr. Petet Obi which was later declared by the law court to be politically motivated and is not valid. And there have been series of reports and allegations of office holders involved in 419 scams, drug dealing and even murder intensified as well as politically motivated kidnapping, bombing and assassinations. Some of the office holders appeared to have been criminals and were, therefore, note even eligible to contest for seats they were occupying (Ibrahim, 2003).

Among the higher echelons and office holders have also shown incidences of corruption as the case of abuse of office by the former inspector general of police Mr. Tafa Balogun whose was charged with stealing ₦140 million naira, and pleaded guilty to obstruction of justice and was sentenced in November 2005 to six months in Jail (Kamber, 2005) and for mismanagement of the police funds and has amassed stupendous wealth running into over one billion naira traced to at least 12 accounts principally at the fountain trust bank. Other sources of Balogun's illegal wealth were gifts some of them from very prominent Nigerians and some of them which should have been rejected as they were meant to induce him to favour some people or pervert the course of justice (Aiyetan, 2005). Another incidence is that of the former governor of Bayelsa State Mr. Diepreye Alamieyeseigba, who was arrested in London on September 2005 for siphoning millions of dollars and was charged by the British authorities with three counts of money laundering. Another obvious incidence of official corruption in Nigeria is the case of celebrated former governor of Delta State, Mr. James Ibori who was sentenced to 13years in Jail for pleading guilty of fraud and money laundering of delta State fund (STV News 26/02/2012). The incidences of corrupt practices in Nigeria are in exhaustive and they tend to constitute devastating consequences for national development and subsequent social anomie currently being experienced in the country.

THEORETICAL ORIENTATION

It is very pertinent at this point to employ a theoretical strand that will help better explain the topic of discussion. The theoretical orientation that was adopted in this study is the structural strain theory of Robert Merton on deviant behaviour developed from the idea of "anomie" by Emile Durkheim that under certain social conditions, traditional societal norms and rules lose their authority over behaviour and the resultant effect being a normless or anomic society and this according to Blackburn (1993) provided the foundation for Robert Merton's structural strain theory of deviant behaviour. Robert Merton Succinctly postulated that the society instills in its members a desire for achieving certain goals and also prescribes socially approved means for realizing such goals. Metiboba (2002) in this view noted that each culture established goals and interests which members of a society are encouraged and are expected to pursue and prescribes the method to be followed in seeking these approved societal goals. It is when these means fail to match the goal of the individual in question becomes socially

disorganized as a result of this strain he suffers trying to achieve these set goals and as a result the individual develops different methods and attitudes towards achieving these goals of which Merton outlined to be as follows: The conformers (Conformity), who are people that accept the cultural goals of material success and the institutionalized means for achieving such goals. The innovators (innovation), who are individuals that hold fast to the culturally highlighted goals of success but since the institutionalized means to achieve the goals are not accessible, they pursue their goals in innovative or illegal ways. The Ritualists (ritualism), who are individuals that loses touch with success goals, while abiding compulsively by the institutionalized means. In Nigeria for instance, people attend churches for social reasons rather than spiritual reasons and this social reasons might include displaying newly acquired clothes and cars, making friends etc. The Retreatists (retreatism) who are individuals who reject both the societal approved goals and the institutionalized means of achieving those goals without substituting new norms. E.g. drug addicts, vagabonds and chronic drunkards, and the Rebellists (rebellion) who are individual who adapt by rejecting both the cultural goals and the institutionalized means but substitute them with new ones.

According to Merton's analysis, such individuals withdraw their allegiance from existing loyalties and arrangements and transfer them to new groups with new ideologies and they are the most committed type of rebels and among them all it is only one method (conformists/conformity) is positive while the other four are negative or deviant adaptations to conditions of anomie. As a matter of fact, the Nigerian society tends to overemphasized individual goal attainment at the expense of the legitimate means of achieving these set goals. In Nigeria, material acquisition of wealth, prestige and power has virtually become the ultimate goal and the society does not appear to be concerned with how one "makes" it, all that matters is that one has "arrived". This marked discrepancy between the goals and means in our society invariably leads to various forms of corrupt practices that are being experienced in the Nigerian society today.

Perceived Effects of Corruption on Religious Values

Corruption has been a canker worm that has eaten deep into the Nigeria society as virtually all facets of the society has suffered from its effects and consequences and on religious values which the people believe that if adhered to, the society would be a better habitat for everyone have been deteriorated by this canker worm and the people no longer belief in the ethics that once bound them together as one entity in god but greed and selfishness has crept in now and the issue of corruption has led to the decadence of these values and they no longer held any meaning to adherents of these different religions that exist in the Nigerian society and the resultant effect is escalation of crimes and deviant behavious and even juvenile delinquency which the people purposely engage in, in other to make out their daily and as such resolve to engaging in so many corrupt practices in other to achieve these societal approved goals and the Nigerian peoples who engaged in activities like bribery (accepting and giving), kidnapping, suicide bombing, assassination, adultery and fornication, extortion, justice perversion, among others which has being the other of the day and they do this to get favours and the likes in return and these behaviours and activities are against the different religions values upheld by these different religions in the country and they do this without regret as this canker worm (corruption) has succeeded in destroying their consciences.

CONCLUSION

This paper has attempted to examine the effects of corruption on religions values in Nigeria and its resultant effect to national development in this democratic dispensation. It is thus unequivocally clear that corruption has been a major problem facing the national development of Nigeria as well as social and security problems as well as chaos which has led to the loss of lives and properties of Nigerian to resultant problem and reaction to corruption and poverty. It is without any iota of doubt that the nation (Nigeria) cannot make any progress both politically, economically, socio-culturally and otherwise with this canker worm (corruption) corroding its moral, social, cultural, economic and most especially religious values in this 21st century. Therefore, this paper suggests that for corruption to be prevented and then reduced to the bearest minimum or better still stop, the religious and ethical values of these different religious in Nigeria including Christians, Muslims, African traditional religionists, etc should be effectively inculcated in the individuals or its adherents of which the bulk of citizens of this country belongs to either Christian A.T.R., or Muslim sect and if effectively ventured will help to reduce the incidence of corruption in the country Nigeria.

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THE PROPENSITY OF ENGAGING IN UNETHICAL BEHAVIOUR AMONG UNDERGRADUATES IN IMO STATE

NWAJIUBA Chinyere Augusta

INTRODUCTION

Concern has been expressed on the iincrease in unethical and immoral behaviors among students in Nigerian University. Ethics is the moral rules or principles of behaviour governing a person or group (Obasi, 2000). It deals with the burden of moral values, duties, obligations and expectations which each of us necessarily bears as we go about our daily lives, strictly minding our own business but simultanouesly impacting on other people and their affairs.There are two kinds of ethics. The descriptive ethics is involved with the description of existing morality. It is about facts. Descriptive judgments are therefore true or false. There is the prescriptive ethics, also known as the normative ethics. This branch of ethics actually judges morality. Normative judgments are value judgments: they indicate whether something is good or bad. We will mainly consider ourselves with normative ethics which involve values, norms and virtues of Nigeria Universities.

Reports on deviance, crime, corruption, breach of trust, have become regular features in the media and issues of discourse among the public. Such reports only highlight the end results and observable parts of complex ethical decision making process which according to James Rest (1986) comprises of four inner psychological processes where one of the key processes is moral reasoning. Efforts has been made by the Nigerian government to address the issue of corruption. The Nigerian government has taken several initiatives such as establishing the Economic Financial Crime Commission in 2003. Such steps are critical to address the current ethical issues in Country.

To address future solutions, it is important to understand the moral reasoning among students who are supposedly regarded as the future leaders. According to Derry (1989), moral reasoning refers to the process by which individuals deal with moral conflicts. The process includes a definition and framing of the conflict, as well as an evaluation and resolution of the conflict by individual. Students constantly face ethical dilemmas and they seem to engage in several unethical behaviours, which are likely to be undesirable to the individual and society. It has therefore, become imperative to understand the ethical propensity of prospective leaders of Nigeria society. Ethical propensity is defined as the sum of distinctive individual qualities that influences one's conduct and ethicality (De Jong, 2001). Ethical propensity is a significant factor in the intent of people to behave ethically or unethically and in determinng moral ability or reasoning of individuals. It can therefore, be said that ethical challenges continue to exit even among students in universities. Several variables have been associated with ethical propensity. Those seen frequently include gender, age, field of study, year of study and exposure to media (Palaez, Munoz, and De Jong, 2001).

However. scant attention has been given on understanding how demographic variables such as gender, age, area of specialization and ethical climate of the university affects the moral reasoning process that predicates individuals' ethical actions. The argument for this is that academic integrity, respect for values and good moral conduct among university undergraduates and graduates is of paramount importance to society. Knowledge of the attitude towards appropriate behaviours and predictors of these behaviours amongst students in tertiary institutions can be valuable to employers of these students when they graduate and to the society at large.

STATEMENT OF PROBLEM

There are two basic principles underlying university education. These are firstly learning, and secondly character and personality development. It is on the bases of these that universities award degrees at the successful completion of studies. Learning is commonly studied with several researches focusing on academic perfomance. One reason for this is the common availability of examination scores. The same may not be said of the assessment of character among university students. Character is usually based on the assumption that since a student has not been engaged in any undesirable behaviour especially when there is no evidence of such, that student is regarded as honourable and therefore worthy of university degree. This assumption may not aways hold.

There have been concerns about the decline in values and public morality among students. The range of ethical issues of serious concern in Nigeria Universities are enormous. Such include cheating during examinations, telling lies, giving gifts to obtain favour, failure to attend lectures, 'sorting' to obtain high grades, and dishonesty, among others.

Few literature exist on the propensity to engage in ethical behaviours. Existing ones are common in the business world. There exist a gap in knowledge on propensity of undergraduates to engage in unethical behaviours and the predictors of engagements in unethical behaviour such as age, gender, area of study and ethical climate. The study aims at filling these gaps in knowledge.

Findngs would be of use to government, universities, employers in discovering the state of moral character and reasoning of undergraduate students who will become future leaders of Nigerian society. This will enhance the ability to create effective initiatives if faced with ethical issues.

RESEARCH OBJECTIVES

The broad objectives of this study is to determine the predictors of ethical propensity among university undergraduates in Imo State. The specific objectives include:

1. To examine students' propensity to engage in unethical behaviours
2. To determine the relationship between age and moral reasoning of students
3. To determine the difference in the ethical propensity of male and female students
4. To examine the relationship between area of specialization and students' moral reasoning
5. To examine perception of type of ethical climate of universities

RESEARCH QUESTIONS

The following research questions are posed to guide the study.

1. What is the propensity of students to engage in unethical behavior?
2. What is the relationship between age and moral ability of students?
3. What is the difference in the ethical propensity of male and female student students?
4. What is the relationship between area of specialization and students moral ability?
5. What is the perception of type of ethical climate existing in the universities?

THEORETICAL FRAMEWORK

Two theoretical models of ethical decision making will help to explain and understand students moral reasoning and the propensity to engage in unethical behaviors.

Kohlberg's Theory of Cognitive Moral Development

Kohlberg argued that moral reasoning develops over time through a series of three levels with six stages. The three levels comprise of pre - conventional level, conventional level and post conventional level. The pre-conventional level consists of two stages: stage 1 - heterenomous morality and stage 2 – individualism instrumental purpose, and exchange. These stages focus on self, thus looking at a widening cognitive capacity. The conventional level comprises of two stages: stage 3 – mutual interpersonal expectations, relationships, and interpersonal conformity; and stage 4 – social system and conscience. These stages sress on groups which looked at one's understanding of the perception of others. Post-conventional level comprises of 2 stages: stage 5 - social contract or utility and individual rights; and stage 6 – universal ethical principles which focused on inner self, and perceived moral reasoning from an advanced state of development focusing on the greater good.

This thoery is relavant to this study because its underlying assumption is that age among other factors positively correlated with moral development. This study therefore seeks to determine the extent to which this theory can be proved.

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The Four Component Model of Ethical Decision Making

This model of ethical decision making was developed by James Rest (1986). He believes that man is made up of four inner psychological processes which make up the outward observable behavior. The four processes comprised of moral sensitivity which is the process of interpreting the situation, role taking how various actions would affect the parties concerned, imagining cause-effect chains of events, and being aware that there is a moral problem when it exists. Moral judgment involves judging which action would be most justifiable in the moral sense. Moral motivation is the degree of commitment to taking the moral course of action, valuing moral values over other values, and taking personal responsibility for moral outcomes. Moral character involves persisting in a moral task, having courage, overcoming fatigue and temptations, and implementing routines that serve a moral goal.

LITERATURE REVIEW

Ethical propensity is defined as "sum of distinctive individual qualities that influence one's conduct and result in demonstrated integrity and ethicality. Ethical propensity was measured by a unidimentional scale that considered several factors relating to ethical propensity scale which possess a generous and sensitive spirit, a high belief in ones own abilities, lack cynisism, and high self-esteem, honest and emphatic (De Jong, 2001). Studies that investigated ethical propensity are found in Business and Marketing (Akaah and Lund, 1994; Vitell et al., 2004; De Jong, Munoz and Palaez, 2001; Chung and Eichenseher, 2003; Yunus and Rashid, 2011). Akaah and Lund

(1994) observed the ethical behavior is a function of personal and organizational values among marketing professionals.

Several variables have been associated with ethical propensity, but of the demographic variables, those that are seen most frquently include age, gender, field of study, income, level of employment, and media habits (De Jong, Munoz and Palaez, 2001; Yunus and Rashid, 2011). Ethnicity, age, religiosity, and personal values significantly influence students' moral reasoning (Yunus and Rashid, 2011). Some other studies show stronger ethical tendencies in females (Chonko and Hunt 1985; Goolsby and Hunt, 1992). In these studies, women were found to have significantly higher levels of ethical behavior.

Some argue that the development of high moral is faster in females compared to males (Silver and Valentine, 2000). Females were less likely to break promises, more likely to disclose information, and less likely to take advantage of confidential information (Dawson, 1995). Age display a positive relationship to ethical decision making. Ethical awareness, intent and behavior are typically found to improve with age (Goolsby and Hunt, 1992). Sankaran and Tung, (2003) found that age was positively related to ethical reasoning and behavior. It could be argued that as an individual matures, she/he develops a stronger moral compass. O'Fallon and Butterfield (2005) report that seven out of eleven studies on age as a factor that influence moral reasoning show significant relationship.

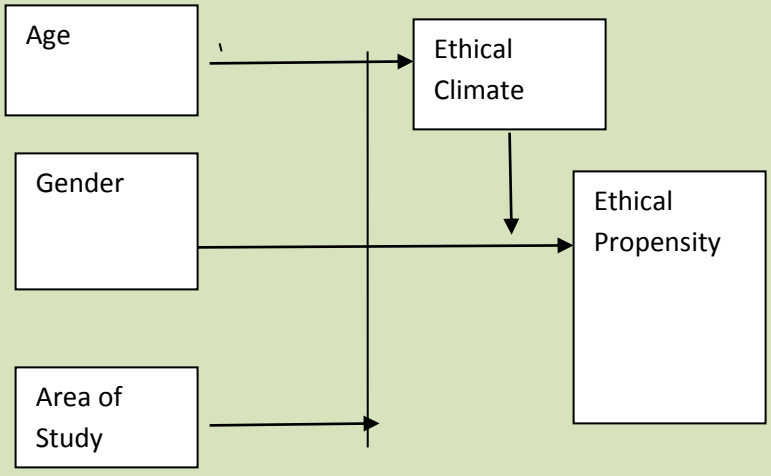
Ethical Climate and Ethical Propensity

Ethical climate is defined as "the shared perceptions of what ethically correct behavior is and how ethical issues should be handled" (Victor and Cullen, 1987 as cited by Yunus and Rashid, 2011). Furthermore, Ethical climate is classified into five types namely Caring, Law and Code, Rule, Instrumental, and Independence. By implication, any educational institution can be made up of the above listed ethical climate types which influence ethical conflicts as well as the processes of resolving the conflicts. Based on this argument, how the students perceived the ethical climate of the institution is believed to alter the nature of the relationships between the individuals factors and moral reasoning. Thus, the study seeks to examine perceptions on the ethical climate type of universities.

HYPOTHESES

Ho2: There is a significant relationship between students' age to his or her moral reasoning ($p<0.05$)
Ho1: There is a significant difference in moral reasoning score of male and female undergratuate students ($p<0.05$)
Ho3: There is a significant relationship in a students' moral reasoning score and area of specialization ($p<0.05$)

Figure 1: Research Framework



RESEARCH METHODOLOGY

The study was conducted in Imo state. Respondents comprise of undergraduate students in faculties of humanities and sciences in the two universities in Imo State. Thus, undergraduate universities from federal university of

technology, owerri and Imo state university, Owerri constituted the population of the study. Undergraduate students were selected through simple random sampling technique from a sample frame consisting of list of students in each faculty. Data were collected through the use of survey questionnaire made up of self composed statements which respondents would indicate very likely (4), unlikely (3), likely (2), and very likely (1) on a likert scale. The scale composed of value – oriented questions on attitudes towards unethical behaviours which include cheating in exams, telling lies, 'sorting'(giving gifts or favour to upgrade grades after examination), not attending lectures and and copying other students projects or assignments (plegiarism). Respondents were coded so that a higher score indicated a lower level of ethical propensity. In addition, the short form of Defining Issue Test (DIT) developed by Rest (1990) was also adopted. Ethical Climate Questionnaire (ECQ) developed by Victor and Cullen (1987) was utilized to measure perceived ethical climates of university. All the instruments adopted have been tested for their validity and reliability in various studies of moral reasoning.

Three hundred (300) questionnaire were distributed to respondents through lecturers teaching them. The respondents were given two weeks to complete the questionnaire. Afterwards, 256 questionnaire were completed and used for analysis. Data generated were subjected to analysis using t-test, correlations and means.

RESULTS AND FINDINGS

The findings on the general background of the study are summarized in the following table.

TABLE 1: GENERAL BACKGROUND

Demographic Factor

Gender	**Frequency**	**Percentage**
Male	118	46%
Female	138	54%
Area of specialization		
Humanities	117	46%
Sciences	139	54%

Age	**Maximum**	**Minimum**	**Mean**
	26.00	18.00	22.147

The female respondents outnumbered their male counterparts with 138(54%) female respondents and 118 (46%) male respondents. The average age of the respondent is 22.147 where the youngest respondent is 18 years old and the oldest is 26 years old.

Research Question 1: What is the propensity of students to engage in unethical behaviour?

Table 2: Ethical propensity mean (n=256)

Unethical behaviours	**Mean**	**Std. Deviation**	**Decision**
Propensity to absent yourself from lectures	3.04	.858	Unlikely
Propensity to cheat in examination	2.66	.824	Likely
Propensity to copy other students assignment and projects instead of carring out yours	2.50	1.099	Likely
Propensity of telling lies and live with yourself	1.50	.835	Very likely
Propensity to give gifts and favour to upgrade your score after exam	2.65	1.074	Likely

Questions on the likelihood and unlikelihood of subjects to engage in unethical behaviours as indicated by absence from lecture revealed a mean score of 3.04, and std. deviation of .858. On the propensity to cheat during examination, the mean score is 2.66 with std. Deviation .824, copying other student's assignments and projects

shows a mean of 2.50 with std deviation 1.099. The mean score of students propensity to tell lies is 1.50 with .835 std deviation. and students' propensity to give gift or favour to upgrade your score reveals a mean score of 2.65 with 1.074 std. deviation. The higher the mean score, the lower the propensity to engage in unethical behaviors. This finding indicates that the moral reasoning of students towards ethical behaviors is poor. This could be attributed to the ethical climate type of the university, lack ethical orientation as well as the neglect on the implementation of university code of conduct on behaviours of students.

Results of hypotheses testing

Ho1: There is a significant relationship between students' age to his or her moral reasoning ($p<0.05$)

Table 3: Correlation Results on Age and Moral reasoning

Unethical behaviours	R – value	Sig	Conclusion
Age and the propensity to absent yourself from lectures	-.131*	.036	Accept hypothesis. Negative Relationship
Age and the propensity to cheat in examination	.045	.477	Reject Hypothesis. Positive relationship
Age and the propensity to copy other students assignment and projects instead of carring out yours	-.107	.086	Reject Hypothesis. Negative relationship
Age and the propensity of telling lies and live with yourself	-.093	.136	Reject Hypothesis. Negative relationship
Age and the propensity to give gifts and favour to upgrade your score after exam	-.076	.228	Reject Hypothesis. Positive relationship

Table 3 above shows that there is a statistically significant relationship between age and the propensity of students to be absent from lectures with $p = 0.036$ and $r = -0.131$. This indicates existence of a relatively negative correlation between students' age and the propensity to be absent from lectures. However, $r = -0.131$ reflects a low correlation between age and the propensity to be absent from lectures. The finding is consistent with the underlying notion of Kohlberg Cognitive Moral Development theory that age correlate with moral reasoning. Observations made by Sankaran and Tung, (2003) also supports the finding. They discovered that age was positively related to ethical reasoning and behavior. It could be argued that as an individual matures, she/he develops a stronger moral compass. By implication, the higher the age, the lower the propensity to engage in unethical behaviours.

Findings also suggest that a statistically significant relationship was not found between age and the propensity to cheat during examination with $r = 0.045$ and $p = 0.477$ with a relatively positive relationship, age and the propensity to copy other students' assignments and projects with $r = -0.107$, and $p = 0.086$, Age and the propensity to tell lies with $r = -0.093$ with $p = 0.136$, and Age and the propensity to give gifts or favour to upgrade grades with $r = -0.076$, and $p= 0.228$. This finding suggests that there are some other factors that determine the propensity of students to engage in the above mentioned behaviours.

H2: There is a significant difference in moral reasoning score of male and female undergratuate students ($p<0.05$)

TABLE 4: HYPOTHESIS TESTING OF GENDER AND MORAL REASONING

Hypothesis statements	Method	p-value	t value	Conclusion
H1: There is a significant difference moral reasoning score of male and female undergraduate students	**t-test**	**.000**	**48.708**	**Accept Hypothesis**

Results from the table above suggest that there is a statistical significant difference in male and female students ethical propensity or moral reasoning scores with p= 0.000 and t = 48.708. The finding is contrary to the findings of Forte (2004) who discovered no significant difference in moral reasoning of male and female fortune companies. The findings is also not in support of Kohlberg's model whch maintains that moral reasoning in males and females can only be described by single model of development.This finding contradicts the trend discovered in past studies which showed that women have higher moral reasoning scores compared to men.

Ho3: There is a significant relationship between students' moral reasoning score and area of specialization (p<0.05)

TABLE 5: CORRELATION RESULTS ON STUDENTS' AREA OF SPECIALIZATION AND MORAL REASONING

Unethical behaviours	R – value	P value	Conclusion
Area of specialization and the propensity to absent yourself from lectures	-.047	.452	Reject hypothesis. Negative Relationship
Area of specialization and the propensity to cheat in examination	-.011	.866	Reject Hypothesis. Negative relationship
Area of specialization and the propensity to copy other students assignment and projects instead of carring out yours	.032	.614	Reject Hypothesis. Positive relationship
Area of specialization and the propensity of telling lies and live with yourself	.000	.994	Reject Hypothesis. No relationship
Area of specialization and the propensity to give gifts and favour to upgrade your score after exam	.034	.584	Reject Hypothesis. Positive relationship

Though there exist some form of (negative and positive) relationship between area of specialization and the propensity to engage in the unethical behaviors used in this study, no statistical significant relationship was discovered (table 5). These findings contradict with findings from Colby et. al., (1983) on moral development and moral reasoning which indicate that there is a significant relationship between ones discipline and ethical moral judgement. No form of relationship was found between area of specialization and the propensity of students to tell lies. This implies that telling lies is not determined by students area of study or discipline.

Research question 5: What is the perception of type of ethical climate existing in the Universities?

Table 6: Frequency of ethical climate type

Perceived climate type	frequency	Percentage
Care	50	19.5
Law and code	67	26.1
Rules	57	22.2
Instrumental	45	17.5
Independence	37	14.4

Results on table 2 above indicated that the perceived ethical climate type of the institutions revealed that 26.1% respondents perceived that the university falls under the category of 'Law and Code'.14.4% respondents perceived that the university has 'Independence' ethical climate type. Meanwhile, 17.5% of respondents were of the view that the university has 'Instrumental' ethical climate type. 22.2% respondents perceived the university as having 'Rules' ethical climate type, 19.5% respondents recognized the ethical climate of the university as 'Caring'. This findings indicate that universities have code and laws as well as rules governing the behaviors of students. However, the problem seems to revolve around lack of implementation of university regulations and code of conducts. This explains why students attitude towards ethical issues are poor.

CONCLUSION

Findings suggest that moral reasoning of students towards ethical behaviors is poor. Though there exist some form of relationships between area of specialization and the propensity to engage in being absent from lectures, cheating during examination, copying other students assignments and projects and giving gifts or favour to upgrade scores after examinations. no statistical significant relationships was discovered. No form of relationship was found between area of specialization and the propensity of students to tell lies. The ethical climate type of the universities fall under the category of Law, code and rules. There exist a statistical significant difference in male and female students ethical propensity or moral reasoning. There exist a statistically significant relationship between age and the propensity of students to be absent from lectures, while no statistical significant relationship was found between age and cheating in examination, copying other students assignments and projects, telling lies and giving gift and favour to upgrade scores.

These findings provide an understanding on the multifaceted aspects of moral reasoning among undergraduate students from faculties of humanities and sciences. The findings also reflect the complex nature of ethical decision making process where moral reasoning is one of its key elements.

RECOMMENDATIONS

Maturity and exposure to courses and training on ethics and morality would enable universities to churn out ethical conscious future leaders. A clear understanding on moral reasoning among future leaders enable policy makers in society to come up with relevant strategies to ensure ethical behaviors being practiced. Proper reward systems should be practiced to motivate students engagement in ethical behaviors. University regulations and code of conducts should be enforced. Sanctions should be adequatly and properly given to defaulters or deviants.

It is obvious that the limitations of the current study include small sample size and sampling bias which impede the generalization of the results. However, it is believed that the study provides a glimpse of moral reasoning ability among graduands who are the potential future leaders in Nigeria.

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UNEMPLOYMENT AND INSECURITY IN NIGERIA'S NIGER DELTA: IS AMNESTY PROGRAMME THE REMEDY?

UKOMMI Aniefiok Sunday, EKPENYONG Otu A. and AGHA Emmanuel Obiahu

INTRODUCTION

The Niger Delta region, also called the South-South geo-political zone in the current six geopolitical structures, is made up of six states namely; Delta, Rivers, Bayelsa, Cross River, Akwa Ibom and Edo. The region is made up of a medley of ethnic nationalities referred to as minorities in relation to the three major ethnic groups in the Nigerian Federation (Obi-Ani, 2004). However, the politics of oil in Nigeria has necessitated the integration of Imo, Abia, Ondo and Anambra (the newest oil state) States into the Niger Delta. Hence, the current definition of the Niger Delta includes ten states, out of the thirty-six states, of the federation. The region is simply a rich deposit of oil and gas, flora and fauna.

Estimate shows that the Nigerian government generate over 90% of its revenue from the region, which is characterized by crisis of underdevelopment (Ikein, 2009). The major oil companies operating in the region include Shell Petroleum Development Company, Chevron, AGIP, ELF, Exxon Mobil and Texaco (Akpan, 2005). The region also occupies a strategic position in the Nigerian economy as well as in the world economy due to its vast oil deposit.

Ironically, the abundance of oil and its exploitation by the oil multinationals have not ensured better living conditions for the people of the region who remain largely poor, marginalized and exploited. In fact, the region does not have corresponding infrastructural and human development to show for decades of exploitation of its natural resources. The poor living conditions and inadequate development in the region have provoked insecurity in the region vis-à-vis the entire country. It is obvious that as the region plays a significant role in the nation's economy, insecurity in the region no doubts affect the entire country. The region is characterized by high incidence of insecurity manifesting in the forms of militancy, kidnapping, hostage taking, killings, oil bunkering and vandalisation of oil pipelines.

It is true that some appreciable efforts have been made by both the governments at federal and states level and the oil multinationals towards combating insecurity and ensuring better living conditions in the region. However, such efforts have failed to stem the increasing trend of insecurity in the region. This is so because the major actors (the oil multinationals and the Nigerian governments) have failed to identify and treat unemployment as a threat to security in the region. This paper therefore recognizes the need for empirical study into this neglected, but vital, threat to security in the region.

THE NIGER DELTA CRISIS: BACKGROUND

Nigeria's Niger Delta has outstanding long historical background of conflicts and insurgencies, which result from poor infrastructural and human development in the midst of rich deposits of oil and gas, flora and fauna in the area. The Nigeria infrastructural crisis, as noted Oloya and Ugbeyavwighren (2009), does not seemingly respect natural resources endowment. In spite of this, some scholars think that the Niger Delta case is the result of oppressive, exploitative and discriminative policies of the federal government against the region. This is to the extent that the Niger Delta is considered the proverbial goose that lays the golden egg. However, the anger of the people seems to be that the goose is treated with disdain and may even be faced with the risk of death.

Although the bulk of crude oil, Nigeria's main source of revenue, is derived from the Niger Delta, the region belongs to the ranks of backward marginalized groups in the country (Osaghae, 1995). The picture of infrastructural neglect painted above is made worse by the menace of environmental degradation. This largely unintended consequence of oil exploration activities is a threat to the livelihood of majority of the inhabitants of the region. The devastation caused by oil spillage and gas flaring has made it virtually impossible for the people to eke out a living (Egwemi, 2010). As argued by Ajaero (2008), exploration activities have led in some cases to the systematic debasement and assault on the oil communities, leading to the collapse of the ecosystem in some areas, and to negative impact in terms of livelihood of the people and the survival strategies they have designed for generations.

A disconnection between the economic advantage of the Niger Delta and the quantum of resources disbursed for the development of the region has given rise to structural imbalances in Nigeria. Thus, the region is increasingly famous for constant violence and remains underdeveloped despite the huge revenue it generates. The Nigerian government and multinational corporations are principal beneficiaries of the massive oil deposits in the

region, while the people in the region battle against squalor, environmental degradation, inadequate infrastructure, unemployment and poverty (Akinwale, 2010).

Several reactions have been put up by the people of the region. Some predate Nigeria's independence. According to Oloya and Ugbeyavwighren (2009), the struggle for resource control in the Niger Delta dates back to the pre-colonial era when the Royal Niger Company (RNC) tried to deprive the people of their legitimate trade and industry. In attempts to challenge and resist the British merchants, some indigenous kings were deposed and exiled. For example, King William Dappa Pepple of Bonny was deposed and exiled to Fernando Po in 1854; King Jaja of Opobo to the West Indies in 1887; Prince Nana of Itsekiri to Accra in 1894; and Oba of Benin to Calabar in 1897 (he later died in Calabar in 1913).

Isaac Adaka Boro's declaration of the Niger Delta Republic on February 23, 1966 was engendered by oppression by the dominant ethnic groups in Nigeria. In reaction, the federal government declared war on Boro and clamped him (and his rebels) down within twelve (12) days. Also, Ken Saro-Wiwa leader of Movement for the Survival of Ogoni people (MOSOP), who vigorously pursued and popularized the Niger Delta struggle was killed with eight others in 1995 by the Abacha's administration. Unfortunately, his death became the beginning of militancy in the Niger Delta struggle. Thus, several militant groups spread up in the region, significant among them include the Movement for the Emancipation of Niger Delta (MEND) and the Niger Delta People Volunteer Force (NDPVF). Furthermore, the international outcry that greeted the killings led to the suspension of Nigeria from the commonwealth, among other sanctions (Egwemi, 1998). The emergence of militancy changed the pattern of the Niger Delta struggle from the non-violent to violent/armed activities of "a new generation of restless youths who desire change." To these youths, change can only come through violence.

According to Omotola (2009), government has responded by establishing institutions to solve the problems of the region. For example, based on the Willink Commission's recommendations, the government established the Niger Delta Development Board (NDDB). The next response was the award of 1.5% by the presidential committee set up in 1989, followed by the establishment of Oil Minerals Producing Areas Development Commission (OMPADEC) (Oloya and Ugbeyawighen, 2009). In 2000, the Niger Delta Development Commission (NDDC) was established by President Obasanjo for the development of the oil-rich Niger Delta region. In his determination to overcome the crisis of the Niger Delta region, especially underdevelopment and insecurity, President Umaru Yar'Adua set up the Niger Delta Ministry in September 2008 and also the Niger Delta Technical Committee. The current option was initiated by Yar'Adua when he allocated ₦444.60 billion in 2009 for security in the Niger Delta region and for a programme of sustained dialogue between the region and the federal government. The amnesty deal was the outcome of the dialogue (Akpan and Ering, 2010). Its main intent is to arrest unemployment and insecurity in the region, since it is believed that "the boys are fighting because they have no jobs".

Major Indicators of Security Concerns in the Niger Delta

There is high incidence of unemployment in the region especially among the youths. Crises of all sorts have dominated the area. Such include kidnapping and other forms of terrorism that have become a trade for most unemployed youths who partly succumb to the material quest of some greedy self-seeking leaders that recruit them for all manners of 'dirty jobs'. There is insecurity of lives and properties in the region to the extent that the region has become a haven for kidnappers as well as being investor unfriendly. Therefore, the wealth in the region has continued to generate crises and struggle for resource control (Dumoye, 2002). In the Niger Delta, there has been escalating conflict caused by perceived environmental degradation owing to the activities of oil multinationals in the region. Also, socio-economic changes in Nigeria over the past two decades have had impacts on the lives of people especially youths in the region. Thus, it is not surprising that youth unemployment is alarming; poverty is widespread; and strong feelings of exclusion from the development agenda of the federal government of Nigeria and MNCs is rife. This has sparked of violence and restiveness in the region and the effect of this has been the increasing conflicts experience in the region. Other causal factors of conflict in the region are the insincerity of the parties involved in resolving conflicts and the goal-blocking attitude practiced by the government. The government continues to marginalise the people, militarise the area and suppress opinions. Cases in point are the well documented killings of Isaac Boro and Ken Saro Wiwa and the suppression of youth activities (Akpan, 2005).

The emergence of militant groups in the late 2005 has aggravated the insecurity situation of the region through their incessant activities which include vandalisation of oil pipelines, illegal bunkering of oil, attacks on oil companies and their installations, kidnapping and hostage taking. Initially, the main target of the militants was the oil multinationals and their expatriate staff. Now, they indulge in kidnapping politicians, businessmen and others. This shows that the insecurity situation in the region is becoming more dangerous than ever.

Nigeria has indeed become the very symbol of oil-related violence. The Niger Delta where most of the oil is produced is laterally aflame. Forceful occupation of flow stations, vandalization of pipelines, kidnapping of oil

managers, bunkering, clashes between heavily armed militias, and retaliation by armed forces became manifestations of oil-related violence in the region (Traub-Merz and Yates, 2004). Between 1990 and 2010, oil-related conflict escalated to unprecedented height. This volatile condition in the Niger Delta constitutes grave affront to the security of the Nigerian State as it affects the entire spectrum of the oil and gas industry, prompting equally forceful response by the federal government (Bassey, 2010).

Conflict as one of the indicators of insecurity in the Niger Delta has many implications for the people of the region in particular and the Nigerian society in general. In all cases, conflict in the region has resulted in widespread killing, maiming and displacement of people, destruction of properties, suspension of economic activities, and loss of livelihood means. Therefore, Niger Delta problem is a threat to nascent democracy and the overall stability of Nigeria. Oil exploitation in the region has destroyed the traditional economic activities and engagements of the people and devastated their environment (Ekpebu, 1990; Fowler, 1997; Iheriohanma, 2005). Development opportunities including employment and human capital development have not been properly articulated and utilized in the region. Consequently, some people resort to militancy and other vices to survive.

The security situation is more critical because it distracts rather than allow the institution of a people driven development process and the development of enterprise oriented rural economy that are foundations for sustainable growth and competition required for participation in the global economy (The World Bank, 2002). The crises situation also constrain development opportunities in the region (Iheriohanma, 2007). Pursuant to the determination of the Nigerian government to stem the rising tide of insecurity in the Niger Delta region which is having widespread multi-sectoral impact on the entire country, President Obasanjo set up the National Committee on the Proliferation and Illicit Trafficking in Small Arms and Light Weapons on July 2001 to carry out disarmament of militants in the region. Various arms and ammunitions were mobbed up and destroyed (Outlet 5, pp. 11-12). The aim was to engender security in the region via restricting access to arms and ammunitions. However, insecurity increased in the region. This indicates that the response of government has always been what is severally described as the military option. This could be understood further by looking at the activities and priorities of the various joint military task forces set up to maintain security of lives and properties in the region.

The failure of these military task forces to ensure security in the region is an indicator that the military option is not a good option to solving the problem of insecurity in the region. The situation therefore, calls for the urgent need to explore other options in finding effective solution to the problem of insecurity in the region. We believe that since redundant youths are the major agents of insecurity in the region, provision of mass employment opportunities and better living conditions as well as ensuring peoples participation in decision making process could engender the needed security and stability in the region vis-a-vis the country in general. Our position stems from our concern that insecurity problem is high in Nigeria and that governments have the responsibility of guaranteeing security for its citizens (Oluseyi, 2007).

Issues in Unemployment: Reflections on Nigeria

Unemployment which exists when members of the labour force wish to work at the prevailing wage rate but cannot obtain a job. It is therefore used in the sense of involuntary unemployment rather than the voluntary decision on the part of someone who chooses leisure over work (Adebayo, 1999; Onwukwe, 2003). The labour code delineates labour force as those individuals who are willing and able to work. Labour force excludes the mentally and physically incapacitated and those living on alms and charity, as well as students, trainees and housewives. For purposes of policy analysis, the underemployed and disguisedly unemployed persons are traditionally grouped alongside the unemployed because of their attitude whenever new employment opportunities become available; they are always ready to move on to more attractive employment and better paying jobs (Eminue, 2005).

The unemployment rate in an economy refers to the number of people unemployed and is expressed as a percentage of the total labour force. The total labour force is defined as the number of people employed plus the number of people unemployed who are within the age bracket of 18-60 years (Englama, 2001). This definition failed to recognize that the total labour force embodies people who meet the International Labour Organisation's definition of the economically active population. The ILO standard pegs employment age at 15 years. In Nigeria, one can remain economically active from 15 to 60 years. Thus the total labour force in Nigeria refers to all the employed and the unemployed within the ages of 15 and 65 years.

Unemployment depends on two sets of factors: individual and structural factors of economic sector (Barron, 1984). Unemployment due to involuntary lay off is much higher in the industrial core than it is in the periphery. The degree of bureaucratization in the core however, seems to ensure that a "last hired, first fired" principle operates and there is little evidence of racial discrimination in the sector (Cummings, 1987). In the peripheral

sector, unemployment is more often due to quitting or being fired and we find more evidence of racial (ethnic) discrimination (Giddens, 1996).

The unemployment problem is of such global magnitude that ILO World Employment Report (1995) and the Copenhagen Declaration of the World Summit for Social Development (1995) have called for the adoption of "Full Employment Policies" by all nations to avoid the unemployment "crises". Paragraph 48 of the Copenhagen Declaration and Programme of Action of the World Summit for Social Development emphasises the imperative of "planning the expansion of productive employment as the centre of development strategies and economic and social policies. They observe that "full, adequately and appropriately remunerated employment is an effective method of combating poverty and providing social integration" – establishing policies, objectives, and measurable targets to enhance and broaden economic opportunities and their access to productive resources, particularly to women who have no source of income (Eminue, 2005). It is true that unemployment is a global issue, but its magnitude in Nigeria is alarming and complex because of the fact that socio-cultural factors combine with economic factors to worsen it in Nigeria.

Different types of unemployment have been identified and explained by different scholars. These include frictional, structural, residual, seasonal and cyclical unemployment. frictional unemployment is transitional due mainly to people moving from job to another; structural unemployment is created by changes in the taste and technology; residual unemployment is due to physical disability; seasonal unemployment occurs in occupations affected by seasonal variations such as agriculture and road construction; cyclical unemployment is caused by economic recession or depression (fall in aggregate demand) (Todaro, 1992; Hollister and Goldstein, 1994; Damachi, 2001; Onwukwe, 2003).

Unemployment in Nigeria has also been broadly categorised into two; open and disguised unemployment (Echebiri, 2005). Lambo (1987) notes that open unemployment is common in the urban areas while disguised unemployment is common in the rural areas. But for Todaro (1992), open unemployment involves people who are able and often eager to work but for who no suitable jobs are available, whereas disguised or underemployment is mainly for people who are normally working full time but whose productivity is so low that a reduction in hours would have a negligible impact on total output. Onwukwe (2003) asserts that disguised/hidden unemployment occurs in the form of underemployment – a situation where people are given jobs that are below their ability and qualifications. We therefore argue that disguised unemployment occurs in both urban and rural areas because they are more self-employed workers in agriculture and non-agricultural enterprises. This makes data collection on the trend of unemployment in the rural areas difficult. Adebayo (1999) opines that unemployment arise when the supply of labour exceeds the demand at the prevailing wage rate. This is why Echebiri (2005) opines that causes of unemployment should be analysed from both the supply and the demand sides of the labour market in Nigeria.

Unemployment has been blamed on a lot of factors. The major cause of unemployment in Nigeria is the fact that the supply of labour is greater than the demand, thus creating disequilibrium in the labour market. The rural-urban migration and increased population are important causal factors of high unemployment rate in the urban areas. This is why unemployment in Nigeria is mainly urban in nature (Lambo, 1987). Urban-ward migration in search of jobs has been attributed to absence of meaningful agricultural integrated rural development despite the introduction of programmes such as Operation Feed the Nation (OFN) of 1976, the Green Revolution Programme of 1980, and the Agricultural Development Programmes (ADPs) of 1976, which was expected to generate employment opportunities, income and infrastructural facilities for the rural sector and the living conditions of the rural populace, but which failed to achieve those lofty objectives. The rural areas are infinitely incapable of offering gainful employment opportunities to the unemployed (Eminue, 2005). Majority of people in the rural areas migrate to the city with expectation to gain employment but only few lucky ones are employed. These expected employment opportunities in the cities at times, result in "blind migration", which tend to compound the already existing problems of unemployment and underemployment in the cities. Anyanwu (1996) pointed out that in most cases, migrants and potential migrants are misinformed by the old migrants of economic opportunities available to them at various destinations. The old migrants when they go on holiday tend to put on their best dresses to show that things are rosy at their destinations. This attracts new migrants from disguised unemployment in the rural areas into open unemployment and underemployment in the urban areas. Of course, a nation of about 160 million people (NPC, 2006) with few industries to absorb the labour force will certainly have a high rate of unemployment.

Another, causal factor of unemployment in Nigeria is rapid population growth. Goldstein and Hollister (1994) has pointed out that the effect of the accelerated growth of population on Nigeria's unemployment problem is multifaceted. Firstly, it affects the supply side through a high and rapid increase in labour force relative to the absorptive capacity of the economy. Secondly, the increase in the number of children in the population presently implies a serious burden. What is fundamental to the problem of mass unemployment is system of education as

well as the inconsistent education policies in operation in Nigeria. The educational system whether at primary, secondary or tertiary level is such that does not encourage an all-round education that will make the individual fit and functionally useful to himself/herself, let alone the society (Yusuf, 1989). Over the years, our educational system has succeeded in churning out people who are barely literate and who cannot even help themselves. Thus, unless this situation is altered and a functional system of education fashioned out and implemented, Nigeria will eventually be the worst for it (Maliafiya, 1989).

Youth unemployment constitutes a peculiar dimension of the widespread unemployment in Nigeria. Given the stagnant economy and low economic growth rates in Nigeria, demand for labour has been on the decline, thereby resulting in high levels of urban youth unemployment (Okojie, 2003). About 70 percent (%) of the youths in Nigeria are unemployed. Unemployment of this scale is fraught with consequences that are too grave to ignore (Eminue, 2005). Urban youth unemployment, according to Onah (2001), stands for the conglomerate of youths with diverse background, willing and able to work in urban areas. This results in pressures of supply of labour over the demand for labour, resulting in joblessness. Given the lack of sufficient employment opportunities in the formal sector, young people are compelled to engage in casual work and other unorthodox livelihood sources, often of a criminal nature (Gibb and George, 1990). The large-scale unemployment among youths is encouraging the development of street youths in Nigeria. They, denied of legitimate means of livelihood, take to criminal behaviour (Chigunta, 2002).

The problem of youth unemployment in developing countries arose from two factors. Firstly, youths tended to have a set of social and economic criteria that determined their choice of job. Secondly, employers of labour, especially in the private sector, would usually show scepticism about employing young people in certain age brackets because of the inherent sociological problems (Manning and Junankar, 1998). Most job seekers, especially youths, tend to prefer employment in the organised private sector such as banks, oil companies, manufacturing companies, major marketing companies, and insurance companies, among others. A large proportion also prefers to work in the public sector, but very few (less than 10 percent) would want to be self-employed (Echebiri, 2005). Lubyor (2001) has observed a substantial waiting behaviour among the unemployed population in developing countries with particular reference to Sri Lanka. Education has also been associated with a choosy attitude in job seeking, among youths (Manning and Junankar, 1998; Echebiri, 2001). Unemployment that has to do with job preferences is referred to as search unemployment. It is best explained as a situation in which the unemployed do not take the first job on offer but search for better paid employment (Stanlake and Grant, 1999).

Youth unemployment is a function of combination of poor economic performance and limited availability of assets such as education, experience, health and finance. This is a vicious circle of low growth which reduces availability of assets, which leads to even lower growth. Insufficient aggregate demand, lack of skills among young people and the relative size of the youth labour force are the most commonly cited causes of youth unemployment (Blanchflower and Freeman, 1999). Low levels of education and skills mismatch reduce chances in the labour market thereby causing unemployment (UNDP, 2004; Leibbrant and Mlatsheni, 2004). Skills mismatch results when skills demanded by the labour market are not matched by the educational product. This illustrates a deficient feedback between educational institutions and the labour market. In other words, inappropriate school curriculum leads to lack of employable skills in Nigeria.

High unemployment incidence of young school leavers reflects improper coordination of the educational system. Substantial growth of higher education has been accompanied by increasing difficulties in finding suitable employment by graduates in a variety of courses. This shows that the rapid expansion of our educational system acts directly to increase the supply of educated manpower above the corresponding demand for them and consequently contributes its quota to the problems of urban youth unemployment in Nigeria (Adebayo, 1999). Other causal factors of unemployment in Nigeria include socio-cultural factors like as ethnicity, tribalism/nepotism, xenophobia, quota system, indigenization practices, and rules of residence; underutilization and poor mobilisation of idle labour resources; unstable economy; government imposed embargo on employment/ retrenchment; undeveloped nature of small scale enterprises; lack of commitment by government and policy failures. These factors are structural and policy determined (Eminue, 2005).

Unemployment has severe consequences on the society and individual. These consequences include loss of national output and low standard of living (Onwukwe, 2003), underemployment (Udu and Agu, 1989), higher risk of contracting HIV/AIDS (UNAIDS, 2004), delinquency, crime, violence and drug abuse (Igbinovia, 1988; Carmichael and Ward, 2001; Fleshman, 2001; Chigunta, 2002; WHO, 2004; ILO, 2005), destruction of family life (Alli, 1989) and psychological problems (WHO, 1985). The rate of unemployment in the Niger Delta region is high and the region is facing the above mentioned consequences.

As much as unemployment, especially youth unemployment, engenders insecurity in Niger Delta, insecurity itself perpetuates unemployment and poverty in the region. Thus, the relationship between unemployment and insecurity is two way. This has been noted by Dumoye (2002). According to him, crises of all sorts have characterised the area; kidnapping and terrorism have become a trade for the jobless youths who partly succumb to the material quest of some greedy Ijaws who recruit them for kidnapping escapades. There is insecurity of lives and property to the extent that the area has become a haven for kidnappers as well as being investor friendly. It therefore behoves to say that as far as there is high unemployment in Niger Delta, the achievement of stability and security in the region will keep eluding us.

Obviously, the high rate of unemployment in the Niger Delta has been blamed largely on neglect, environmental degradation and marginalisation by the majority stakeholders in oil exploitation (Nigerian government and oil multinationals). But these major stakeholders hold a different view about the people of Niger Delta. According to Iheriohanma (2005), they present the idea that the people are; lazy and enjoy idleness expecting government and oil companies to provide manna from them always, phobic, prevalently polygamous and have poor orientation and attitude towards development, government policies and programmes. This argument is used to justify the structural poverty inflicted on the oil producing rural communities. In an environment infested with structurally persistent poverty, crises situation remains unabated, development and investment are scared. These constraint job creation, improve livelihood and poverty reduction (Iheriohanma, 2007).

THEORETICAL EXPLANATION OF UNEMPLOYMENT AND INSECURITY IN NIGER DELTA REGION

Robert K. Merton's anomie/strain theory, a variant of structural functionalism, provides a suitable framework for the analysis of the relationship between unemployment and insecurity especially in the Niger Delta region of Nigeria. Merton adapted Emile Durkheim's notion of anomie to explain why people accept or reject the goals of a society, the socially approved means of fulfilling their aspirations, or both (Schaefer, 2001). Anomie occurs when there is an acute disjunction between the cultural norms and goals, and the socially structured capacities of members of the group to act in accord with them (Merton, 1968).

According to Merton, anomie is the form that societal incoherence takes when "there is a significant detachment between valued cultural ends and legitimate societal means to those ends" (Akers, 2000). Anomie can be separated into two specific categories: macro-side and micro-side. The former is caused when society fails to regulate the conduct of members in the society. The latter, more commonly referred to as strain, stresses its attention towards the breakdown of society and the increase in deviance associated with declining change that produces a stronger pressure among members of society to commit crimes (Calhoun, 2003).

Strain is the pressure on disadvantaged minority groups and the lower urban populace to take advantage of any effective available means to maximise income success that they can find even if these means are illegal (Akers, 2000). Merton recognised certain expectations created by the two general types of strain (structural and individual strain) and identified five specific modes of adaptation to these strains (Akers, 2000).

The basic idea of Merton's theory is that in complex and rapidly changing societies, there are dislocations between ends and means that encourage individuals to commit acts that are defined as deviant (Douglas and Waksler, 1982). This theory explicitly defines deviance as a social problem rather than a personal trouble; it is a property of the social structure, not of the individuals. As a consequence, the solution to deviance lies not in reforming the individual deviant but in reducing the mismatch between structured goals and structured means (Brinkerhoff and White, 1988).

Merton's theory clearly explains the insecurity situations in the Niger Delta. The high incidence of unemployment has ensured that the people of Niger Delta especially unemployed youths indulge in different forms of deviant and criminal behaviours such as violence and conflicts, militancy, killings, illegal oil bunkering, kidnapping, hostage taking and vandalisation of pipelines and public property in the region. However, the perpetuators of these deviant and criminal behaviours see them as survival strategies and means of enriching themselves especially in a country like Nigeria where wealth is emphasised irrespective of the means used to attain it. Individuals make rational choices for criminal activities based on benefits and costs. The benefit of crime includes monetary gains and emotional gains such as the thrill of committing criminal acts. The labour market conditions are believed to have significant effect on the nation's crime rate. If unemployment rate goes up, the legitimate income earning opportunities declines and crime tend to increase because the cost of crime goes down for the unemployed (Becker, 1968). It is ironic that a country which cannot provide jobs for its citizens expect them to be of good behaviour and peace-loving. This expectation cannot be attained in Nigeria where unemployment rate is as high.

Table 1: Unemployment rates of Niger Delta States

State		Urban	Rural	Composite
		%	%	%
Abia		8.7	10.8	10.6
Akwa Ibom		29.8	37.1	36.9
Bayelsa	20.7	24.1	23.6	
Cross River		7.3	18.3	16.6
Delta		23.5	19.0	23.3
Edo		24.0	11.8	14.3
Imo		23.8	32.8	32.8
Ondo		14.0	19.8	17.0
Rivers		27.5	35.2	34.2
All states (Nigeria)		14.2	19.8	18.1

Source: Federal Office of Statistics News No. 327, August 2001, pp. 5.

TABLE 2: RANKING OF MAJOR ENVIRONMENTAL PROBLEMS, SOCIAL ISSUES AND PRIORITIES IN NIGER DELTA

Problem Type	Problem Subset	Priority Ranking
Natural Environment	Coaster/river bank erosion	Moderate
	Flooding	High
	Sedimentation/silt	Moderate
	Substance	Low
	Exotic (water hyacinth)	Low
Development Related	Land degradation/soil fertility loss	High
	Agricultural decline/shortened fallow	High
	Delta forest loss (Mangrove)	High
	Biodiversity depletion	High
	Fisheries decline	High
	Oil spillage	Moderate
	Gas Flaring	Moderate
	Sewage and waste water	High
	Other chemicals	Moderate
Socio-economic problems	Poverty	High
	Unemployment	High
	Community oil Company Conflict	High
	Inter-communal conflict	High
	Intra-communal conflict	Moderate
	Conflict over land	High
	Inadequate compensation	High
	Displacement	Moderate
	Decay in societal values	High
	Poor transportation/high cost of fuel	High
	Housing pressure/infrastructure	High

Source: Okoh, R. N. and Egbon, P. C. (1999)

Although issues in Table 1 and Table 2 were presented in 2001 and 1999 respectively, not much have changed concerning them in recent times. Table 1 clearly shows that unemployment in the Niger Delta states is higher than the national average. Table 2 has identified conflicts (or insurgencies) as high in the Niger Delta region. The high rate of unemployment especially among the youths is the main reason for pronounced youth restiveness in the region. With the recent flood palaver in the country, it is obvious that the level of displacement in the Niger Delta region is now very high. Flood has taken over some communities in the region, especially in Delta, Bayelsa and Rivers States.

Amnesty Programme: A Viable Attempt to Address Unemployment and Insecurity in Niger Delta

According to the Oxford Advanced Learner's Dictionary (7th Ed.), amnesty refers to an official statement that allows people who have been put in prison for crimes against the state to go free. The conception of amnesty is in

line with the Nigerian constitution, whose section 175 stipulates that the President can grant pardon to any person concerned or convicted of any offence. Amnesty is an indication of criminality with a pardon for specific purposes depending on the situation in question (Akinwale, 2010:202). The amnesty programme was initiated by President Yar'Adua in 2009 as an attempt to address unemployment and insecurity in the Niger Delta region. Let us recall that human capital development was one of the seven points' agenda for the Vision 20/2020 designed by Yar'Adua. Human capital refers to an aggregate of people's skills and knowledge in a society. It depends on the quality of education and constitutes the bedrock of development. Nigeria's human capital situation is, however, inadequate, hence the renewed interest on the issue of amnesty granted to militants in the region (Akinwale, 2010: 2011).

The agenda include infrastructure, security, food supply, housing, employment and wealth creation. The late President granted amnesty to militants of the Niger to create an atmosphere for lasting peace in the region. It is believed that the development of human capital is also necessary for the maintenance of peace in the region. On 16th June 2009, the President held a consultative meeting with the Governors of the Niger Delta to deliberate on the need for amnesty and disarmament of militants in the Niger Delta. He also consulted the Council of State on 25th June 2009 to solicit further support for the proposed amnesty. These actions were followed by a nationwide broadcast, thereby encouraging all to embrace amnesty by denouncing militancy and surrendering their arms and ammunitions in preparation to meet training needs of the registered ex-militants (Akinwale, 2010: 202).

Based on unanimous endorsement of the programme, the Presidential Panel on Amnesty and Disarmament of Militants in the Niger Delta was inaugurated with Godwin Osagie Abbe as its chairperson. As a result, the amnesty agenda was divided into three broad phases. The first phase deals with disarmament and demobilization of militants, while the seconds and third phases accommodate rehabilitation and integration of ex-militants. The first phase has been implemented. As at October 15, 2009, about 15, 260 militants have accepted amnesty and surrendered various types and quantities of arms and ammunition including communication gadgets, bullet-proof jackets, tear gas, rifles and cartridges (Abbe, 2009).

Arrangements made for the implantation of the second and third phases include issuance of identification cards, identification of skills acquisition/training needs, deployment to various rehabilitation centres, and payments of stipends/feeding allowances. Four rehabilitation centres (two each in Aluu, Rivers State and Agbarho, Delta State) have been opened to meet training needs of the registered ex-militants. Thus, as a result of this, an attempt has been made to rehabilitate ex-militants in batches. Each batch is expected to spend four weeks in the rehabilitation programme, which entails reorientation, counseling and moral or spiritual regeneration of ex-militants. A survey of the career aspiration of the ex-militants shows a wide preference for about ten (10) sectors ranging from Oil/Gas, Maritime Services, Fabrication and Welding technology, Exploration and Production, and Processing Engineering, among others. The projected duration of training ranges from 3-18 months and after their completion of training, the ex-militants could choose between wage employment and self-employment. They could also decide to return to school for further education and be trained up to the university level at public expense as to be handled by the Ministry of Niger Delta Affairs (Akinwale, 2010).

On June 25, 2009, President Umar Musa Yar'Adua granted amnesty to all persons who have been directly or indirectly involved in militant activities in the Niger Delta. From the date of this amnesty, militants had a 60-day period to lay down their arms. The amnesty offer was President Yar'Adua's last solution to the lingering crisis in the Niger Delta region. The crisis of the region had grown to the point of embarrassment for the entire country. In the period before the amnesty, militant activities covered a whole grant of activities ranging from kidnapping of expatriates (and even Nigerian) workers in the oil sector, blowing up of flow stations and sundry activities which sometimes bordered on criminality (Egwemi, 2010: 136). Amnesty was a political solution to a problem which seemed to have defied other solutions. It is on record that before the granting of amnesty, President Yar'Adua had tried other solutions such as drawing up the Niger Delta Master Plan and establishment of Niger Delta Ministry (Ikenya and Iwuagwu, 2007; Omotola, 2010).

The leaders of the militants, including *Government Ekpemupolo (Tompolo), Henry Okah, Asari Dokubo, The Young Shall Grow, Fara Dagogo, Ebi Ben, Ateke Tom, Saboma Jackrich (alias Egberipapa),* and *Shoot at Sight*, among others, gave up their weapons after the off-the-scene negotiations. Tompolo and his group gave up 117 assorted rifles, 5,467 rounds of live ammunition, 20 camouflage bullet-proof jackets, 26 camouflage uniforms and two helmets. *The Young Shall Grow* and his followers also surrendered 97 assorted guns, 26, 102 rounds of different ammunition, and so on. With them, over 5,000 other militants surrendered their weapons and accepted the amnesty deal. By October 4, 2009, when the offer of amnesty closed, over 8000 militants had surrendered their arms and ammunition and pledged to cooperate with the federal government (Akpan and Ering, 2010:151). Following the success of the Amnesty programme, the federal government quickly released the sum of 50 billion naira to the Presidential Committee on Amnesty (PAC) to implement the post-Amnesty programmes for the

repentant militants. In the Post-Amnesty Programme, each militant is paid the sum of 65 thousand naira as monthly allowance and made to undergo skills acquisition training programmes, so as to be taken off the creek and ensure human capital development and security in the Niger Delta region.

Indeed, the failure of all other efforts of successive governments necessitated the adoption of amnesty by President Yar'Adua as the last option to end the lingering Niger Delta Crisis. The Niger Delta crisis has elicited lots of scholarly reactions (Omotola, 2009, 2010; Dibua, 2005; Ojakorotu, 2006; Ibeanu and Lukham, 2006; Iyayi, 2007; Egwemi, 2009). This is as a result of the strategic nature of the region for Nigeria. First, the region occupies a large portion of Nigeria's coastline; it is a major gateway to the country. Secondly and more importantly, it is Nigeria's treasure base because the bulk of the country's oil resources are located in the region. Thus, the effort to maintain peace and stability in the region has been a major concern for successive governments in the country. Over the years, the crisis in the Niger Delta has been a critical component of the Nigerian crisis or what Omotola calls the "national question" (Omotola, 2010).

At the time President Yar'Adua came into office on 29 May, 2007, the Niger Delta crisis was at its zenith. Resentment in the region had been festering for so long that the crisis in the region had become an albatross to the Nigerian project (Omotola, 2010; Egwemi, 2009). The amnesty programme commenced on June 25, 2009 and ended on October 4, 2009. A new phase in the programmes was immediately commenced namely, making the deal reached with the militants and indeed the entire region work in the post amnesty period (Egwemi, 2010:139). The first step in this period (for the militants) involved a rehabilitation process that will ultimately lead to their full rehabilitation and integration back into peaceful life (Idris and Bello, 2009). This is what has come to be known as the post-amnesty programme, though a part of the amnesty deal. Indeed, the amnesty programme has been widely applauded because of its ability to usher in peace and development in the country. In fact, it has been able to stem the tide of unemployment and insecurity by training some ex-militants and employing them gainfully. This is indeed a viable attempt. However, the amnesty programme only answered to the employment needs of few people (ex-militants), while leaving the majority of youths who are not militants to wallow in unemployment. **Therefore, the amnesty programme is not the remedy for unemployment and insecurity in the Niger Delta region.**

The amnesty programme has elicited different reactions. Some see it as a successful project (Jega, 2009; Ofehe, 2009, Uduaghan, 2009, Ajaero, 2010). Ajaero's view captures that of those in the "success" camp thus: "For those who actually know the cost of violence and the quantity of arms and ammunition in the region, the decision of the repentant militants to embrace peace is one of the best things that have happened to the country in 2009. A state of war has been averted by their decision to lay down arms. This is a great act of patriotism" (Ajaero, 2010). On the other hand, some scholars see the amnesty programme as a "failure" (Ojo, 2009). Some have moderate views on the programme. While some thinks it lacks transparency (Okoko, 2009), others see the preparation for amnesty as inadequate (Peterside, 2009), and some think that amnesty alone cannot resolve the Niger Delta question (Mitee, 2010; Adaramola, 2009).

Akinwale (2010: 206) argues that beyond agitation for resources control, militants became criminal entrepreneurs deriving huge rewards from violence in various ways including bunkering and hostage taking. Therefore, the paltry financial rewards granted to militants during amnesty are incomparable with huge amnesty of money that accrues to them during illegal oil bunkering, hostage taking and other violent activities. The monthly stipend of ₦20,000.00 ($132,45) and ₦1,500.00 ($9.43) daily feeding allowance per person as well as the promise of vocational training in the ongoing rehabilitation of militants appear to negate the already established militants' identities and alternative routes to upward social mobility in the Nigerian society. In the light of the above, Akinwale predicated that a resurgence of violence is likely to occur in the Niger Delta after the amnesty except the undesirable socio-economic situations that fuelled militancy are fully addressed.

Whatever reactions elicited by the amnesty programme, two things are clear. First, it is an unprecedented action in the history of political engineering in Nigeria. The amnesty offer was a masterstroke in terms of giving Niger Delta a sense of belonging in the Nigerian project. As a corollary, amnesty has helped to advance the course of national integration and the forging of unity in the country. Secondly, there has been a high level of peace and stability in the Niger Delta region in particular and Nigeria in general. The peace and stability in the area have in turn given more profitable oil exploration activities in the area, and this has impacted positively on Nigeria's revenue profile and has also enhanced development efforts in the region (Egwemi, 2010: 139). In the presence of reduced oil-related violence in the region and federal government's commitment in the post-amnesty course, several ex-militants have been sponsored to acquire certain employable skills and are paid about ₦65,000 monthly. This shows a huge prospect for human capital development in the region.

CONCLUSION AND RECOMMENDATIONS

No doubt, the Niger Delta region contributes greatly to the Nigerian economy because of its rich oil. However, the region remains highly impoverished, exploited and marginalised more than any other region in the country. The exploration of the oil wealth of the region by the oil multinationals such as Chevron, Elf, Exxon-Mobil and SPDC has caused several environmental problems. Some of these problems include flooding, land degradation, oil spillage, gas flaring, biodiversity depletion, fisheries decline among others. These problems are worsened by the neglect of the Niger Delta region by the oil multinationals who explore the rich oil deposited therein and the Nigerian government which benefit richly from the oil profits. Thus, the current level of development in the Niger Delta does not correspond with the economic benefits derivable from the oil exploration. In this regards, developmental issues in the Niger Delta are yet to receive adequate attention.

The perceived neglect of the Niger Delta region has also resulted in severe socio-economic problems among which are high incidences of unemployment and insecurity. High rate of unemployment promotes high rate of insecurity; because a greater number of people in the Niger Delta region are unemployed and poor, they are likely to engage in militancy, illegal bunkering, kidnapping, hostage taking, conflicts and vandalisation of public property and oil pipe lines. All these constitute the major indicators of security concern in the region.

In turn, insecurity perpetuates unemployment and poverty in the region. Of a truth, the alarming rate of insecurity in the region has stagnated economic activities, industrialisation and investment. Militancy, kidnapping and hostage taking have ensured that the region remain investment unfriendly. Thus, the relationship between unemployment and insecurity is two way. Insecurity of lives and properties remain high in the region because unemployment has not been seen as a social problem demanding urgent priority by the governments and oil companies. In other words, they are yet to identify unemployment as a threat to the security of the region in particular and the entire nation in general. Until we learn how to prioritise and threat unemployment as both a social and policy problem, insecurity will keep mounting high in the region. It is true that the Nigerian government has made appreciable effort to demilitarise the region since 2001, however, such efforts at promoting security in the region through Joint Task Force is not yielding desirable results. Thus, we suggest that the insecurity problem in the Niger Delta could be solved by addressing the issue of unemployment especially among the youths. The Niger Delta people particularly the youths need more employment to at least dissipate their energies constructively.

Job creation and infrastructural development should be vigorously pursued by the government. It is the right of the people of the region to enjoy benefits accruing from their oil exploitation. A situation whereby majority of the teeming population of the Niger Delta wallow in poverty and suffers unemployment will inevitably push most of them into activities that would perpetually make the region insecure. On the other hand, lack of infrastructural development (inadequate power) has ensured that unemployment remains a high profile issue in the region as most companies operate below capacity or not operating at all, thus compounding the unemployment situation in the region. Of a fact, job creation and infrastructural development in the region cannot be undertaken by the government alone. The oil multinationals that operate businesses in the region should also prioritise job creation and infrastructural development as a major component of their corporate social responsibility.

Small scale enterprises have the potential for creating employment opportunities in the region. They should be adequately assisted through the provision of credit, the granting of tax exemptions, the provision of incentives for enterprising behaviours and relaxation of legislations hampering the creation of new enterprises. In the foregoing direction, the promotion of employment oriented industries will generate multiplier effect which could be captured within the economy and which would improve the security situation in the Niger Delta region in particular and the country in general (Eminue, 2005).

The oil multinationals operating in Niger Delta should execute their corporate social responsibilities dutifully. They should prioritise the welfare of the communities in which they operate by providing infrastructural facilities, to minimizing environmental pollution and degradation, providing educational institutions or scholarships for the youths, and empowering the people economically, among other things. In so doing, the oil multinationals shall contribute to the stability and security of the region.

Good governance should be promoted in the region as a sure way for achieving sustainable development and security in the region. It can only take government with qualities of dedication, probity, accountability and transparency to empower the people of Niger Delta and thus ensure safety and security in the region.

The amnesty programme initiated by the federal government of Nigeria is a commendable attempt to address the unemployment and insecurity problems in the Niger Delta region. It has taken some militants who embraced it out of the creek to be trained in some desirable skills. In fact, some of the ex-militants have been gainfully absorbed or employed by some industries within and outside Nigeria. However, it is pertinent to note that all the militants did not accept the amnesty programme, and they are still in the creek and on streets perpetuating evils.

Also, the programme only focused on militants, without attending to the employment needs of majority of youths who are not militants. If the federal government can come up with programmes that can effectively tackle youth unemployment, insecurity will definitely be reduced drastically.

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URBANISATION, VIOLENCE AND CRIME: THE ODDS AGAINST THE FEMALE GENDER

IKUOMOLA, Adediran Daniel

INTRODUCTION

Emergence of urbanisation reflects transformation of traditional societies into modern efficient production centres. Efficient production systems and changing consumption patterns are, therefore, major characteristics of modern urban centres. In fact, urban centres are modern socioeconomic powerhouses of societies (Mugisha et al, 2003). The concentration of socioeconomic activities in urban centres has in turn contributed to rural-urban migration. Urbanisation increases selective migration, which in turn induces age-sex structures and socioeconomic characteristics of residents (UN, 2010). However, urbanisation in most developing countries is incapable of coping with high rates of rural-urban migration and urban fertility. The urban collective infrastructures do not generate adequate employment prospects, suitable housing, education support and other social amenities hence emergence of informal settlements.

Africa has its share of informal settlements, which spread across its urban centres because of economic stagnation and, in most cases, decline, as in the 1980's and 1990's (Oni, 1999; Aladekomo, 2004). In fact, urban poor are mostly residents of informal settlements, who are overwhelmed with low incomes, high school dropout, high mortality, high fertility, low support for education, low school enrolment, job losses, crowded housing, substance use, and information inaccessibility. The residents live without security of tenure and at risk of eviction. The urban poor are least empowered in terms of income and access to education and health services. Low education attainments in turn contribute to redundancy, casual labour schedule, ignorance, poor sexual health outcomes and involvement in criminal activities. Female involvement in crime manifests high incidence in urban settings among less educated female adolescents in poor urban neighbourhoods (Mugisha et al, 2003).

Nigeria is no exception to the urbanisation-development phenomenon coupled with economic crumbles hence challenges such as poverty and poor access to health and education services leading to few employment opportunities, low educational attainment, substance use, unhealthy cultural and religious practices and unhealthy reproductive behaviours and its outcomes (Mugisha and Zulu, 2004). The economic decline is made worse beside dampened social infrastructures, which have not kept pace with the influx of urban bound economic migrants and high urban fertility. Most cities population has outgrown its available educational facilities and opportunities. Urban poverty has, besides, given rise to increased school dropouts, low educational attainment, school non-attendance and related problems such as low-income levels, increased risk of having multiple sexual partners, substances use and crime (Clark, 2004).

As the informal economy and settlements keep increasing, more and more women are bound to venture into domains that were hitherto dominated by men. In situations where there are unable to compete, they are faced with other options in the world of delinquents opportunities (Ikuomola, 2011). Literally speaking the failure and difficulties make them more harden and if no intervention from significant others, they become more prone to venturing into crime. Studies have shown that most informal settlements, shanties and slums embody poverty indicative of economic decline, rising unemployment and poor educational infrastructure (Mugisha and Zulu, 2004). Besides, the settlements witness deplorable health indicators, low school enrolments and high school dropouts; wide sex gaps in school enrolment rates, substance use, and less gainful occupation choices, worst hit are the females compare to their male counterpart. For reasons linked to the biological makeup (needs of the female child beginning with puberty), socially few opportunities to contend with and often without an appendage, which the male child does not necessarily need to survival on the street. Similarly studies have shown that they are less resilient as socialisation of the girl child has always been for the private domain, with little knowledge of becoming street smart in the quest for survival (Okunola and Ikuomola**,** 2010). Educationally, high student numbers in city centres strain fragile education systems hence a decrease in success, making students unprepared for expert occupation, health services utilisation and HIV prevention (WHO et al, 2006). Less educated female adolescents can ill-afford recreational facilities thus engage in risky sexual activities such as having multiple partners, early sexual debuts and transactional sexual relations hence the genesis of women involvement in crime and other related deviant activities (Zulu et al, 2002).

According to (Mugisha et al., 2003; Kaufman et al., 2004), parents with high rates of substance use and sale and engage in commercial sex and violent crimes expose adolescents to high-risk sexual and criminal activities. Peer pressure is also known to have originate from school age adolescents sharing houses, which is due to lack of parental guidance, communication and care hence increased vulnerability to dropping out of school, substance use, less family bonding, multiple partners, transactional sex, forced sex (rape) and violent crimes (Kaufman et al, 2004).

Gender, Education and Social Cost of Deviance

The social costs of deviance and crime are enormous with negative externality. Similarly education as a factor in crime reduction cuts across gender. In the analysis of the effect of education on crime, Lochner (2003), noted that if education reduces crime, then schooling will have social benefits that are not taken into account by individuals. In this case, the social return to education may exceed the private return. Given the large social costs of crime, even small reductions in crime associated with education may be economically important. There are a number of reasons to believe that education will affect subsequent crime. First, schooling increases the returns to legitimate work, raising the opportunity costs of illicit behaviour (Freeman, 1991; 1996). Despite the fact that research is not conclusive on the impact of education on crime, there are many reasons to expect a causal link between these variables.

The key difficulty in estimating the effect of education on criminal activity is that unobserved characteristics affecting schooling decisions are likely to be correlated with unobservables influencing the decision to engage in crime irrespective of gender. For example, individuals exposed to deviant activities with high returns or discount rates are likely to spend much of their time engaged in crime rather than work regardless of their educational background. To the extent that schooling does not raise criminal or deviant returns, there is little reward to punishing high school or attending college for these individuals. As a result, we might expect a negative correlation between crime and education even if there is no causal effect of education on crime. There are several theoretical positions which suggest ways that educational attainment may affect subsequent deviant cum criminal decisions. First, schooling increases individual wage rates, thereby increasing the opportunity costs of crime (Lochner, 2003). The question, we have asked ourselves regarding this point thus is whose wage? In the line with the United Nation's (2011) statistics which shows that:

i. Women perform 33% of the world's paid work.
ii. Women perform 66% of the world's paid and unpaid work.
iii. Women receive 10% of the world's salaries.
iv. Women own 1% of the world's property.
v. Women comprise over 50% of the world's population
vi. Women hold less than 10% of the seats in the world's legislatures.

The opportunity costs, therefore for men and for women can never be the same. A generalisation of such in line with the figures above would be misleading. Second, punishment is likely to be more costly for the more educated. Less costly for the less educated (more of which are women). Incarceration implies time out of the labour market, which is more costly for high earners which are mostly men. Furthermore, previous studies estimate that the stigma of a criminal conviction is larger for white collar workers, especially men than blue collar workers especially women (Kling, 2002), which implies that the negative effect of a conviction on earnings extend beyond the time spent in prison for more educated workers. And without bias (emphasis is ours), the effect of conviction anywhere in the world goes beyond the number of years spent in prison. However it becomes more for married women, probably without a job and more critically if they have children. It is in the same vein that women and children have continuously been used as the face of poverty (UNIFEM, 2000). Similarly, it is easier for boys than for girls.

Third, schooling may alter individual rates of time preference or risk aversion. That is, schooling may increase the patience exhibited by individuals (Becker and Mulligan, 1997) or their risk aversion irrespective of gender. More patient and more risk averse individuals would place more weight on the possibility of future punishments. Fourth, schooling may also affect individual tastes for crime by directly affecting the psychic costs of breaking the law (Arrow, 1997). Fifth, it is possible that criminal behaviour is characterized by strong state dependence, so that the probability of committing crime today depends on the amount of crime committed in the past. By keeping youth of the street and occupied during the day, school attendance may have long-lasting effects on criminal participation (Ikuomola, 2011). These channels suggest that an increase in an individual's schooling attainment should cause a decrease in his subsequent probability of engaging in crime. But, it is also possible that schooling raises the direct marginal returns to crime. For example, certain white collar crimes such as embezzlement of public funds are likely to require higher levels of education. Education may also lower the probability of detection and punishment or reduce sentence lengths handed out by judges.

The above are precursors to the disparity in criminality and deviance. Studies regarding this have discovered that Women's patterns of criminal activity differ markedly from those of men both in the types and the amounts of crime they commit. A major gender difference is the very low rate of violent crime committed by women. The offences for which women are arrested and incarcerated are primarily non-violent and minor property offences compared to men: shoplifting, larceny, fraud, prostitution, and drug possession. When women do commit acts of

violence, it is most likely against family members or co-workers and in a context of self defence. This to a large extent is gradually changing, as more and more women are becoming involved in violent crimes (Obeidallah, et.al. 2004). Though statistics are unreliable were available in most developing counties. In America, however women's arrest and incarceration rates vary by race. For example, women of colour are somewhat more likely than white women to be arrested for crimes against persons and are more likely to be sentenced to jail or prison; resulting in minority group women representing more than half of the adult female inmate population. The majority of incarcerated women is young, poor, single mothers, and is disproportionately from minority groups (American Correctional Association, 1990). Globally women are also disproportionately the victims of crime, particularly violent crimes such as rape. Economic, social, and political marginality, may well account for the overlap in membership in high-risk groups among women who are at risk of becoming both victims and offenders (Ikuomola and Okunola, 2011). Chesney-Lind (1988) and Daly (1994) argue that before we can address the question of what explains the gender gap in crime rates, and in order to understand class differences among women offenders, we need much more in-depth descriptive information about women who engage in crime by analyzing their environment and upbringing. This section therefore highlights key issues in the development of the girl child in relation to poor environment**.**

Poverty, Disorganized Communities and the Girl Child

Poverty concentrates mothers and their children in neighbourhoods characterized by few legitimate opportunities to earn money, a prevalence of illegitimate opportunities, and limited and strained public health, mental health, educational, and recreational resources (UNIFEM, 2000). Several studies have found a link between exposure to violence in disorganized communities and youth's use of violence (DuRant et al., 1994; Burman, 2003; Fitzpatrick, 1997). A longitudinal study (Molnar et al., 2005) of adolescent girls in Chicago found that girls were more likely to perpetrate violence if they had previously been victimized and if they lived in neighbourhoods with a high concentration of poverty or with high homicide rates.

A girl living in a disorganized neighbourhood may be more likely to use violence for a number of reasons (Leventhal and Brooks-Gunn, 2000). In communities that lack informal institutions for monitoring and supervising youth's behaviour, risk of victimization is high, and girls may be violent to prevent or stop attacks on themselves (Leitz, 2003). Parents who are themselves coping with structurally disadvantaged neighbourhoods and poverty may lack the capacity to buffer the negative environment for their daughters by, for example, providing close monitoring or safe places for recreation and socializing. In such communities, schools and recreational activities often do not provide safe places for youth, leaving girls to their own devices to establish status among peers and to prevent and counteract violence against themselves. For example Wirth (1938) was concerned with the increasing size, density, and heterogeneity of human settlements. In his view, the mechanical solidarity characteristics of the rural way of life were shattered by these transformations, opening the door to all manner of bad things including crime and violence.

Studies on deviant youths in Ibadan and Lagos by Heap (2010) and Ikuomola (2011) on the role of social cognition in development of touts in Lagos State transportation corridors affirms that individuals in lower income residential neighbourhoods along transportation routes **are more likely to become harden and overtime develop neutralisation traits which fosters crime and violence. One of such traits is the readiness** to fight at the slightest provocation. Studies among gangsters in America also point towards the same direction. Jones, 2004; Ness, 2004 expatiate on two of the few ways youth feel they can gain status in communities with few opportunities to develop talents or succeed in school. Status may be enhanced for girls who are willing to fight, because these girls are valuable to friends who might need protection and also because they can protect themselves.

A girl's physical maturity may place her at special risk in disorganized neighbourhoods. Girls with early-onset puberty who live in neighbourhoods of highly concentrated disadvantage are at significantly greater risk for violent behaviours when compared to early-maturing girls who live in less disadvantaged neighbourhoods (Obeidallah et al., 2004). This finding has several possible explanations. Early-maturing girls who live in disadvantaged neighbourhoods may be particularly prone to affiliate with delinquent peers (Ge et al., 2002). These girls might become involved with older boys who are attracted to them, and the older boys might model and encourage girls' use of violence (Ge et al., 2002). Some studies suggest that girls with boyfriends who live in disorganized or poor communities may be more likely to engage in fighting to keep the boyfriend, who may provide important material or financial support (Ness, 2004). Early-maturing girls may also become involved with gangs and other negative peers in reaction to parental efforts to protect them by keeping them at home (Haynie, 2003). Early childhood development of the girl child is therefore recognised as a key component in desisting or bonding with peers in taking to crime. While Social ties becomes necessary in the explanation of deviant behaviours in urban centres (which are becoming more and more formal and economic based in nature), the role of

the informal social control cannot be downplayed. This position is best explained by Sampson and Laub's Age graded theory of informal social control as discussed in the sections below:

Sampson and Laub's Age-Graded Theory of Informal Social Control

The major argument of Sampson and Laub's (1990, 1992, and 1993) age-graded theory of informal social control is that salient life events can influence criminal behaviour and modify trajectories. They argued that social bonds to adult institutions of informal social control (e.g education, work, and family) influence engagement in crime over the life course despite an individual's delinquent or criminal background. Similarly social capital was described as a key factor in facilitating effective ties that bind a person to social institutions; it is the social capital or investment in an institutional relationship (whether the institution is work, marriage or family) that dictates the salience of informal social control at the individual level. Sampson and Laub's theory especially emphasises the quality or strength of social ties more than the timing or presence of certain life events (1993: 140). Thus it is not merely the presence of marriage or employment per se that, but the strength of emotional ties that increases social bonds between individuals and consequently influences criminal behaviour. The theory suggests that men and boys who are strongly attached to their wives and mothers or embedded in long term jobs are less likely to disrupt their social ties by engaging in criminal behaviour (Sampson et al., 2006).

Although contributing greatly to criminological theory and research on crime and desistence, Sampson and Laub's theoretical framework is empirically based on men's experiences and is therefore limited in the ability to fully capture gender differences in desistence. Laub and Sampson (2003) briefly addressed gender differences in a discussion regarding one of their key theoretical arguments: that marital attachment is a strong predictor of men's desistence **from crime. According to Laub and Sampson:**

> *Given the crime differences between men and women, it is almost invariably the case that men marry up and women marry down when it comes to exposure o violence and crime.....indeed feminist are justified, by this logic, in recoiling at arguments about good marriage effects. Good for whom, we must ask. Yet given the gendered nature... we cannot help but focus here on male outcomes. We look to other scholars to uncover the role of marriage, if any, in the offending careers of women (Pp. 45-46).*

Quite a number of researches on gender have shown that marital union is strongly associated with desistence from crime and delinquent behaviours and negatively associated with the use of illicit drugs (Yamaguchi and Kandel, 1985; Duncan, Wilkerson and England 2006). Family influences appear to be important as a means to desistance from drug use for men and for women. Some research, however has suggest that relationship considerations such as children, marital or romantic partners are important to the understandings of women's, compared to men's, illegal, deviant behaviours (Daly, 1994; Thompson and Petrovic, 2009). In the study of young stability and change in anti-social behaviour among adolescence and adults, Simons et. al. (2002), reported a negative association between marital relationship and criminal behaviour for women, but no relationship between these indicators for men.

For Women and Not for Men: Parenting as a Social Control Mechanism

Ideally parenting has been described as a role meant for a man and a woman in a relationship which produces a child. Biologically the role of the woman has always been commended as a mother and the function of motherhood divided into conception, childbearing and parenting (Zuhur, 1992). A period which completely makes the woman more attached to the home front. Traditionally, the role of the woman is seen as that of a subordinate to the man. Studies on women's role in Africa have also highlighted the multiple roles of women, to include parental roles, conjugal roles, domestic, kin, occupational, community and individual roles (UNIFEM, 2000; Ogunleye, 2003). Each of these roles has status, attributes and associated behaviours, values, beliefs and representations that exacerbate poverty among women.

The effects are enormous as women are regarded as incapable of performing roles that require much intelligence. Such retrogressive traditional values have manifested in the criminal justice system, not only in Africa known for its adherence to cultural practices that favour men, but also in almost every human society. For instance, at Illinois in the year 1873, one justice Bradley opined that:

> *The natural and proper timidity, which belongs to the female sex evidently unfits if for many of the occupations of civil life. The constitution of the family organisation, which is founded in the divine ordinance, as well as in the nature of things; indicates the domestic sphere as that which properly belongs to the domain and functions of womanhood (Cited in Obilade: 2-3).*

The Odds against the Female Gender

Criminological research has also shown that contemporaneous with the birth of a child is a decrease in the number of deviant friends, which appears to be very important in reducing the odds of continued involvement in crime or deviant activities (Esbensen and Elliott, 1994). In the study of illicit drug users, mothers who abused drugs were often portrayed as being more out of control, deviant, or even pathological compared with male illicit drug users (Bloom, et al., 1994). The media and the criminal justice system have portrayed female drug users as deviating from traditional gender roles, especially with regards to motherhood; mothers who use drugs are portrayed as immature, out of control, deviant and unfit parents who pose a risk to their children (Boyd, 1999). In other instances women are projected as either absent, appearing in supporting roles in crime, as sex symbols, as victims while men as fighters. These stereotypes however sadly create or confirm in viewers' minds that women exist primarily as auxiliaries to men and that this is the natural order of things in the world (UNESCO, 1980). The participants at the UNESCO symposium on women in cinema 1975 unequivocally affirmed:

> *We...denounce the existing images of women in the mass media, and appeal to women all over the world to carefully examine and analyse these images and to realise that they are literally living in a world of man-made images which do not resemble real women, or deal fairly with the realities of woman's experience (UNESCO, 1980: 52).*

The media as an important agent of socialisation have failed to a large extent in Nigeria, like in many other countries, in its capacity to create an atmosphere where human beings and by extension the society becomes endued with the ability for companionship with others and is made sociable. Ogunleye (2003: 1) note that over the years, the Nigerian society has been wrongly 'socialised' to hold certain erroneous beliefs about the person and the functions of women in society. Consequently, the gender environment in Nigeria had been quite disproportionately tilted in favour of men. Women have been seen as mothers of men, daughters of men wives/mistresses of men and sisters of men. Hardly are they seen as viable characters in their own right. Women's voices are hardly heard, even when issues that concern them directly are to be discussed. More often than not, female voices that are heard are lone voices in the patriarchal wilderness. The portion of women has also mainly been assigned as the biblical 'hewers of wood and fetchers of water'. To make matters worse, the electronic mass media has been a supporter and sometimes a champion of this derogatory image of the African woman. This has partly been done through the portrayal of negative stereotypical image of the woman. Such negative stereotypes include the woman as a witch, the woman as a termagant, the woman as a whore, the woman as subordinate to man, the woman as a low-income worker, the actress as playing supportive roles to the actor.

Irrespective of the above, research suggests that harsher criminal sanctions exist for women and mothers who use illicit drugs than for drug using men and fathers. Illicit drug use during pregnancy has been considered a 'direct form of maltreatment' (Haskett et. al., 1992: 451), for which many countries (especially in Europe and America) have enacted child abuse laws that extend to maternal drug use. Other legal and social sanctions for female drug users include the termination of parental rights and the loss or suspension of public assistance or housing (Fagan, 1994). Family status does motivate the woman more than the man in desisting from deviance, with considerable feelings of guilt and shame related to their actions and its impact on their families. This has also been correlated with harsh sentencing of women in the criminal justice system.

CONCLUSION

The foregoing analysis shows that when addressing urbanisation, violence and crime, the odds against women should be taken into consideration. That the girl child and women in general are the pivots of family life is to say the obvious. The idea that urbanisation has increased the number of women in crime and other related deviant activities needs to be addressed. Specified situations should be focused objectively in understanding women's involvement in crime. While there are similar processes that bring about poverty among men and women, there are processes that are gender specific and cannot be explained by social class or household membership. At the same time, poor women are more vulnerable than poor men, and find it more difficult to escape from poverty, hence certain frameworks, which entail legal and policy reform measures are needed to improve the social bargaining power of women.

Secondly there is a need to have a realistic portrayal of women as collective activists, possessing ideological level headedness and astuteness. This of course can only be achieved through the systematic annihilation of phallic megalomania and chauvinism. Docile and sheepish stereotypes should be regarded as a misnomer. Taking into consideration the facts, that the transformations of societies into urban settlements have not yielded the much talked about improvement in the livelihood of women rather increasing the number of women in deviant, violent and criminal survival strategies. Lastly we need models that offer stiff resistance to portray the female gender as

the highly intelligent human beings which they are even within the Criminal Justice System and criminological circle, who have the great potential of contributing positively and substantially, (in the most collectivist sense) towards the advancement of criminological theories and criminal justice system.

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VALUE FOR CHILDREN: THE CHALLENGES OF SAVING MOTHERS FROM CHILDBIRTH-RELATED INJURIES AND DEATHS IN NIGERIA

JAMES Godswill & DUNIYA Amina K.

INTRODUCTION

Conceptually, maternal mortality refers to the death of a woman while pregnant or within 42 days of termination of pregnancy from any cause related to or aggravated by the pregnancy or its management but not from accidental or incidental causes. It includes deaths resulting from complications of pregnancy or childbearing as well as deaths due to complications of spontaneous or induced abortions. Mortality ratios range from lows of 6 to 12 maternal deaths per 100,000 live births in developed countries such as Norway, Canada, Britain, and the United States, to ratios higher than 870 maternal deaths per 100,000 live births in Africa (WHO, 1996). Although between 600,000 and one million women die each year from childbirth-related causes, only 1 percent of these deaths occur in industrialized countries (Abou-Zahr and Royston, 1991; WHO, 1996; Weinstein, 1997). The vast majority of maternal deaths take place in the cultures of tropical poverty, particularly in Africa; this continent account for 40 percent of the world's maternal deaths. The lifetime risk of a woman dying in childbirth in Scandinavia has been estimated to be as low as one in 25,000; in rural Africa, however, the risk may be as high as one in eight due to the combination of high fertility, complicated pregnancies, and poor access to health care (Abou-Zahr and Royston, 1991; WHO, 1996).

The International Conference on Population and Development (ICPD), held in Cairo in 1994, the Fourth World Conference on Women (Beijing, 1995) and the Safe Motherhood Technical Consultation (Colombo, 1997) have helped to focus international attention on the need for accelerated action to reduce maternal mortality, which can be achieved with relatively small investments. These conferences repeated the World Summit for Children (WSC) call to reduce maternal mortality by half.

National Demographic and Health Survey (NDHS), 2008 estimated the national maternal mortality rate at 545 per 100,000 live births. Despite the decrease compared to previous rate of 800 per 100,000 live births in 2005 it is still high, and presents a picture of maternal health status of Nigeria. Nigerian government embarked on programmes to reduce maternal mortality such as, Midwife Service Scheme (MSS) aimed at achieving the fifth Millennium Development Goals (MDG) for increased maternal health and survival. However, the achievement made so far is low as annual percentage decline in maternal mortality ratio from 1990-2008 was 1.5% compared to the targeted 5.5%. In addition, maternal deaths and lifetime risk is high as a woman's chance of dying from pregnancy and childbirth in Nigeria is 1 in 13, while it is 1 in 5000 in developed nations (UNICEF/WHO/UNFPA/World Bank, 2008; Federal Ministry Of Health/National Primary Health Care Development Agency/Midwives Service Scheme, 2009). In Kaduna State, northern Nigeria for instance, Idris *et al* (2010) in a study on estimation of maternal mortality ratio in three rural communities revealed that the maternal mortality ratio was 1400 per 100,000 live births, a figure that is above the national average of 545 per 100,000 live births. The final report document of Partnership for Transforming Health Systems (PATHS, 2008) titled "reforming Kaduna's health reform agenda" revealed that mothers died frequently from complications of pregnancy and childbirth such as anemia, obstetric hemorrhage, obstructed labor, sepsis and other reproductive health problems. To this effect, Nigeria's progress towards improving maternal health is insufficient.

Maternal death is tragic, most especially because it is preventable in nearly all cases; but the maternal mortality ratio measures only one facet of obstetric outcome. Maternal morbidity (that is, non-fatal diseases and illnesses, injuries, and disabilities associated with pregnancy and childbirth), often have devastating social and physical consequences with an impact greater than maternal death. For each woman who dies as the result of pregnancy complications in less developed countries, as many as 20, 40, or even more women sustain serious injuries, debilitating injuries (Koblinsky et al., 1993; Weinstein, 1997). As with maternal mortality, the burden of maternal morbidity rests largely on the women of the less developed, non-industrialized societies of the world; and as maternal mortality, the problem of obstetric morbidity in less developed countries has been largely ignored by the international community (Fortney and Smith, 1996). There are great disparities between the developed and less developed world in the area of maternal health, leading to the assumption that maternal injury in childbirth is the single largest unaddressed issue in women's health care worldwide (Wall, 1996). The health care that a mother receives during pregnancy, at the time of delivery, and soon after delivery is important for the survival and well-being of both the mother and her child. Proper care during pregnancy and delivery is an indicator of the status of maternal and child health in the society. This article, therefore examines the challenges of saving mothers from injuries and death associated with pregnancy and childbirth in northern Nigeria.

Assessment of Maternal Health Situation in Nigeria

Given the discussion so far, it would be imperative to pose the question, what is the current maternal health situation and what is it tending towards? Table 1 presents maternal mortality ratio in selected areas of Nigeria between 1998 and 1999. The data are based on the Multiple Indicator Cluster Surveys (MICS) conducted by the Federal Office of Statistics (FOS) in 1995 and 1999, as part of the global initiative supported by UNICEF to measure progress towards the goals for the year 2000 set by the WSC in 1990.

TABLE 1: MATERNAL MORTALITY RATIO IN SELECTED AREAS OF NIGERIA, 1998-99

Location	MMR (per 100,000 live births)	Source
National	704	MICS 1999 (FOS/UNICEF, A-2000)
South West	165	MICS 1999 (FOS/UNICEF, A-2000)
South East	286	
North West	1,025	
North East	1,549	
Urban	351	MICS 1999 (FOS/UNICEF, A-2000)
Rural	828	
Jos, Plateau State	1,060	Ujah et al, G-1999
Kano, Kano State	3,295	Onwuhafia et al, G-1995
Ilorin, Kwara State	380	Aboyeji et al, G-1992
Anambra State	380	Chukudebelu et al, G-1988
Calabar, Cross River State	1,620	Etuk et al, G-1997
Ilesha, Osun State	285	Ogunniyi et al, G-1991
Lagun, Oyo state	227	Lawoyin, G-1997

Source: National Planning Commission (NPC), Abuja, and UNICEF Nigeria, 2001, p. 291

The principal indicator of mortality among women is the maternal mortality ratio (MMR), which is the number of maternal deaths per 100,000 live births. The 1999 Multiple Indicator Cluster Survey (MICS) estimated a national MMR of 704 per 100,000 live births (Table 1). This was below National Programme of Action for the Survival, Protection and Development of the Nigerian Child (NPA) goal of 900 per 100,000 live births, but the unavailability of nationwide survey-based estimates for earlier periods makes it impossible to draw any conclusions about trends (NPC and UNICEF, 2002). However, the MICS revealed that there are huge urban/rural and zonal disparities in the MMR. As Table 1 shows, maternal mortality is more than twice as high in the rural areas (828 per 100,000 live births) than in the urban areas (351 per 100,000 live births). The North East is the zone with the highest MMR (1,549 per 100,000 live births), which is almost ten times higher than in the South West. The rate in the North West (1,025 per 100,000 live births) is six times higher than in the South West.

Since 1974, a number of programmes aimed at improving the health of mothers and children in the world and Africa in particular have been established. In 1974 the Expanded Programme on Immunization (EPI) was put in place to immunize children against six preventable childhood killer diseases and later extended to pregnant women. This was closely followed by the Primary Health Care (WHO, 1978) strategy for the development of health care. This scheme has as one of its focus, maternal and child health which is to be executed at the local (primary) level. The MCH focus under this scheme is due to the realization of the enormous health implication which children entails and the death toll attendant in an environment where little or no facilities are available for the maintenance of mothers and their newborns (Turmen, 1993; Ching-Li, 1993). Other programmes worthy of mention are the Safe Motherhood Baby Package (1987) and the baby-friendly hospital initiative (1991).

Evidently, efforts have been made in Nigeria but the spirit or the governing ethos is shrouded by health development. The structure and the development pattern initiated under the colonial masters have largely remained while the obvious fact of the inevitable utility of the traditional structures is becoming manifest. This can be buttressed by the fact that traditional health care practices that were discredited previously are now being adopted and is playing a significant role in maternal and child health in Nigeria. The WHO (1976) has recognized and promoted the idea of the training of traditional medicine men as an effective means of extending the frontiers of health care and the cornerstone of PHC in the developing world. The baby-friendly hospital initiative is also another case in point, which suggests the African depending syndrome. Not until any subject is promoted by the developed world, African elite and government do not take it seriously due largely to the fact that these programmes have foreign aids tied to them which are of interest to African elite and government (Donahue and Mcquire, 1995).

Obviously, the international agencies, on the average, have contributed tremendously to the improvement and the quality of MCH in Nigeria and many other African countries. However, significant as these improvements may

appear, they are still a long way from what obtains in the developed world, where under five mortality rate is put at 9 per 1000 while maternal mortality is 7 per 100, 000 (UNICEF, 1996).

Modern health care during pregnancy, delivery, and in the period after the baby is born includes antenatal care, assistance during delivery, and postnatal care.

Antenatal Care

The newest or updated WHO approach to promote safe pregnancies, called Focused Antenatal Care (FANC), recommends at least four ANC visits for women without complications, and emphasizes quality of care during each visit instead of focusing on the number of visits. The major objective of antenatal care is to ensure optimal health outcomes for the mother and the baby. Early detection of problems during pregnancy leads to more timely treatment and referrals in the case of complications. This is particularly important in less developed countries where physical barriers are a challenge to the health care delivery system. Antenatal care from a trained or skilled health worker or provider is important to monitor the pregnancy and reduce morbidity risks for the mother and child during pregnancy and delivery.

Antenatal care provided by a skilled health worker enables: 1) early detection of complications and prompt treatment (for example, detection and treatment of sexually transmitted infections); 2) prevention of diseases through immunization and micronutrient supplementation; 3) birth preparedness and complication readiness; and 4) health promotion and disease prevention through health messages and counseling of pregnant women (NPC and ICF Macro, 2009). According to the World Health Organization (WHO), a skilled health worker is "an accredited health professional, such as a midwife, doctor, or nurse, who has been educated and trained to proficiency in the skills needed to manage normal (uncomplicated) pregnancies, child births and the immediate post-partum period, and in the identification, management, and referral of complications in women and newborns" (WHO, 2008).

However, the NDHS 2008 reported that 58% of women age 15-49 received antenatal care (ANC) from a skilled provider (doctor, nurse/midwife, or auxiliary nurse/midwife) during their last pregnancy, implying that a large proportion of women in Nigeria are either receiving ANC services from unskilled providers or not receiving at all. Moreover, tetanus toxoid injections are given during pregnancy to prevent neonatal tetanus. Overall, less than half (48%) of last births in Nigeria were protected against neonatal tetanus (NPC and ICF Macro, 2009).

Assistance during Delivery

An important factor in reducing maternal death and morbidity is increasing the number of births delivered in health facilities. The expectation is that if a complication arises during delivery, a skilled health worker can manage the complication or refer the mother to the next level of care. In addition to place of birth, assistance during childbirth is an important variable influencing the birth outcome and the health of the mother and infant (NPC and ICF Macro, 2009). The skills and performance of the person providing assistance during delivery determine whether complications are managed and hygienic practices are observed. Again, the report of NDHS 2008 indicated that only 39% of births in the five years preceding the survey were assisted by a skilled health worker (doctor, nurse, midwife, or auxiliary nurse/midwife). In the absence of a skilled health worker, a traditional birth attendant (TBA) was the next most common person assisting a delivery. Slightly more than one-third of births in the five years before the survey were delivered in a health facility (35%); almost two-thirds (62%) of births occurred at home, 22% of which were assisted by a traditional birth attendant (TBA) and 19% by a relative. About 19% of births had no assistance at all (NPC and ICF Macro, 2009).

Postnatal Care

A large proportion of maternal and neonatal deaths occur during the first 24 hours after delivery. It follows that prompt postnatal care is important for both the mother and the child to treat complications arising from the delivery, as well as to provide the mother with important information on how to care for herself and her child. It is recommended that all women receive a health check within three days of giving birth. Generally, the practice of postnatal care is reportedly poor and far from expectation because very few mothers visit health facilities after delivery especially in rural areas. A lot of mothers still consider a return to clinics after safe delivery unnecessary. For instance, the NDHS 2008 report showed that less than half (42%) of mothers received a postnatal check-up for the most recent birth in the five years preceding the survey, with 38% having the check-up within the critical 48 hours after delivery. This implies that a large proportion of women do not receive any postnatal care in Nigeria.

Socio-Cultural Challenges of Maternal Health in Nigeria

The socio-cultural context within which Nigerian people live affects their ideas, decisions and behavior concerning maternal deaths. It affects what people know about pregnancy and delivery, what preparations they make and what

they do about life-threatening complications. The available opportunities, the role models, the reinforcement contingencies that further shape behaviors, the social norms, the perceptions, the beliefs, attitudes and values of an individual are most influenced by his social environment, which affects his/her behavior.

Beliefs and Values

Within the boundary of Nigeria, there are many social groups with distinct cultural traits, which are reflected in the diverse behaviors of people. For instance, in northern Nigeria, particularly among the Hausa-Fulani, childbirth is associated with *kunya*, a custom which implies a complex feeling of shy and modest behaviors pertaining to pregnancy and childbirth, and avoidance of relations between prescribed categories of kin. *Kunya* prescribes that one disguises signs of pregnancy and labor pains. This behavior may result in problems if the woman in labor has complications as in the case of prolonged labor which could deteriorate if there is no medical intervention. Furthermore, in parts of southern Nigeria, prolonged or obstructed labor is taken to be a sign of the woman's infidelity. Obstructed labor is thus interpreted as punishments for adultery and not recognized as medical problem. Culture demands that such a woman must "confess her sins" so that delivery may progress smoothly and safely, thus preclude the decision to seek medical care for the complications.

Generally in Nigeria, some culture expect women to deliver in solitude and to show stoicism during labor; when she is in labor she goes into a room herself, and manages to deliver without calling for assistance until the baby is born. Such a woman is especially esteemed. Childbirth, thus, represents a rare opportunity for a woman to demonstrate courage and bring honor to both her family and that of her husband by stoic demeanor during labor and delivery. Hospital delivery on the other hand, denies a woman privacy and opportunity to demonstrate courage, as well as prevents her from choosing delivery position. These explain partly low proportion of delivery in health facilities and assisted by skilled health worker.

Status of Women

Essentially, the status of women in Nigerian society is low and this, to some extent, has implications for maternal mortality. Women's status is a composite indicator of the educational, cultural, economic, legal and political position of women in a given society. In Nigeria, women do not decide on their own to seek care, the decision belongs to a spouse or to senior members of the family. Furthermore, women's mobility is limited in certain areas because they must be permitted to travel. Often, this permission must be granted by the spouse or the mother-in-law. In northern Nigeria in particular, women are required to live in seclusion (*Purdah*) and are not allowed to leave the confines of the family compound. These compounds are surrounded by high walls which block out even the neighbors. When labor or complication arises, permission from the husbands has to be obtained in order to seek care. In fact in some cases, no matter how obvious the need for hospital management becomes for the girl who develops obstructed labor, permission to leave home for hospital can usually be given only by the husband, if he happens to be away from home, those present are often unwilling to accept such responsibility.

Nigerian society also expects and demands women to produce children (and as many as possible), bear sole responsibility for the household chores and help in farm work. This makes women to overwork and over work affects health of pregnant women. Related to this is the societal permissiveness of wife battery. Studies confirm that violence during pregnancy leads to miscarriages (i.e. spontaneous abortion), low birth weight, infant and maternal morbidity; women who suffered violence during pregnancy were two times more likely than other women to have spontaneous abortion and four times much likely to give birth to a baby of low weight (Jejeebhoy, 1998).

Socio-cultural Practices

Some socio-cultural practices with negative consequences on maternal mortality and morbidity in Nigeria include early marriage and female circumcision otherwise known as female genital mutilation. The risk of dying from pregnancy and childbirth related causes is very high for adolescent girls. Maternal rates for women ages 15 to 19 years are twice as high as women in their 20s. This is because young adolescent girls are not well developed physically (have not reached their full height or achieved their full pelvic size), neither are they prepared emotionally and mentally for the responsibility and realities of life. In spite of this, in some Nigerian communities, young girls are betrothed and married at very young ages (ranging from birth to fourteen years) and taken to live with their husbands who are usually older men (James, 2010). When these girls become pregnant, they are faced with reproductive health problems associated with the immature development of the reproductive organs, such as ruptured uterus, obstructed labor, Vesico Virginal Fistulae (VVF), Rector Vaginal Fistulae (RUF). All these have implications for the physical, mental and social health of the girls (CONNOHPD, 1993).

On the other hand, female circumcision, the traditional practices in which part or whole of the female genital are cut or scrapped, can also endanger women's reproductive health and lead to maternal death. The practice which sometimes involves the stitching together of the vulva, usually by unskilled person, has four operations, namely (i) Circumcision, (ii) Excision, (iii) Infibulations, and (iv) Introcision, all of which involve the removal of part of the genetalia. The health problems associated with female genital mutilation which may occur during pregnancy or soon after delivery include shock, infection, tetanus, septicemia (blood poisoning), and hemorrhage and urine retention, which are capable of leading to obstructed labor and death.

Attitudinal Factors

Attitude toward operative delivery in Nigeria is very low and this has implications for maternal mortality. Every pregnant Nigerian woman wants to have a baby delivered normally. Even when things go wrong and operative delivery becomes necessary to save their lives, the extent to which some of our women will go to avoid operative delivery is truly astonishing. Permission for such operation will be deliberately delayed with the hope that during the period of delay, normal delivery will take place, making operative delivery unnecessary. Persuading some women to accept operative delivery at times takes a whole day or even more, thus risking her life and the baby's life as well. This explains why only 2% of births in Nigeria are delivered by a caesarean section (NPC and ICF Macro, 2009).

Socio-economic and Health Status

Maternal mortality rates are higher among groups of low economic status. Economic status is defined and measured in a variety of ways and it commonly includes income and occupation. Income constraints and characteristics of the health care facilities serving the poor may discourage use, including poor quality of care, physical and institutional accessibility barrier. Indeed, multiple socio-economic factors lead to the death of many mothers in Nigeria. Many women dying in childbirth started on the "Road to Death" from early childhood, having been born into a socially disadvantaged family and community. They then progress along the road by engaging in uncontrolled fertility including high-risk pregnancies. They developed life-threatening complications which were inadequately addressed by community-based services or the referral hospital, and so they died. Such deaths are not unconnected with their low status in society. In essence, a woman does not die just because she has a post-partum hemorrhage, for example. She dies because she does not receive adequate or timely medical treatment of the hemorrhage. To go further back, the hemorrhage may have been caused by having had too many children. In turn, she may have wished to stop childbearing but either not known about modern contraception or not had access to family planning services. Finally, her lack of knowledge about or access to family planning and medical services may have been due to the fact that she was illiterate and lived in a poor, rural area with few roads. Furthermore, a woman dies not only due to the bleeding from placenta previa she had, but because the health facilities where she was taken to did not have sufficient blood (or bank) for transfusion. The clinician was not there when she arrived so she had to wait for surgery after she had traveled for hours to reach the hospital. An efficient communication and transportation system, fully equipped, efficient and well staffed hospital could have averted this tragedy. Indeed, this is the tragedy of many women in Nigeria society.

Similarly, maternal mortality rates are higher among those of low educational status. Education status may be measured by the levels of formal educational attainment namely primary, secondary, and tertiary as well as knowledge of basic health education. The importance of education to maternal health cannot be overemphasized. For instance, education of women during prenatal care is intended to give pregnant women the knowledge to help themselves have a successful and healthy pregnancy. Dietary advice, for example, is intended to include anemia, education about hygiene to reduce exogenous infection, and education about danger signals during pregnancy to encourage prompt treatment of developing complications. Furthermore, education increases self-confidence and imparts respect and influence. Thus, educated women can successfully challenge traditional authority structure, and introduce innovative health concepts and practices. Educated women's experience with the staff at a health facility may be more favorable than that of the uneducated women as health providers tend to treat educated women with more consideration.

From feminist perspective, maternal mortality is associated with continuous gender bias and inequality in the design and implementation of social policies. This has been termed "apartheid of gender", which is explained as systematic marginalization of women's low status in all sphere of life leading to deprivation of their full potentials. They include such issues as access to education, non-participation in decision making in and out of the household, as well as poor feeding which is responsible for the high prevalence of anemia especially during pregnancy. Furthermore, there is lack of autonomy in sexual relationship, poor access to health facilities, limited access to

paid employment and progressive traditional practices such as early marriage and genital mutilation, etc. All these expose women to higher risk during pregnancy in Nigeria.

CONCLUSION

It is obvious from the foregoing that there are crucial challenges militating against efforts at saving mothers from childbirth-related injuries and death. Indeed, maternal health is a function of significant and complex underlying interaction of socio-cultural and environmental factors. Thus any interventions or policies aimed at improving maternal and child health in Nigeria must recognize the crucial role of socio-cultural and environmental factors. To this ends, innovative engagement with political, religious leaders and community groups needs to be fostered through sensitization and sustained advocacy to remove constraints and barriers to accessibility of maternal health care in Nigeria. This may also include greater engagement of civil society organization and the private sector. There is also the need to engage in aggressive public enlightenment on the rights of women and children, and the advantages to be derived thereof.

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VALUE ORIENTATION AND EXAMINATION MALPRACTICE IN NIGERIA: A STUDY OF ANAMBRA STATE

EGBUE N.G. and MATHIAS Bentina Alawari

INTRODUCTION

Values can be defined as preference concerning appropriate courses of action or outcomes. As such, values reflect a person's sense of right and wrong or what 'ought' to be. 'Equal rights for all', 'Excellence deserves admiration' and 'People should be treated with respect and dignity' are representatives of values. Values tend to influence attitudes and behavious (Wikipedia). In the same vein, value orientation refers to the principle of right or wrong that are accepted by an individual or a social group. The value and functionality of any educational system lies in its ability to actualize the goals of educational systems, world over the examination process makes the difference. The goals of national educational systems and indeed natural development become like mirage if examination ethics is not encouraged and instituted (Nwadiani, 2005). Till date, examination still remains the best tool for an objective assessment and evaluation of what learners have achieved after a period of schooling. Hence, any action that undermines examinations poses a great threat to the validity and reliability of examination result and certification.

In Nigeria, the derogative falling of our educational standard is becoming uncontrollable; the pollution of our education by both Lecturers and students is now pointing towards the wrong direction. It is worthy to note there that our dependency on external technology results from our inability to purge out this menace. The fact that we are known with our emphases on certificate for Job or employment is gradually killing our technology development. The certificate orientation bedded in our citizens, leads to many acquiring this certificate by all means, either positively or negatively. All forms of misconduct and malpractices are been introduced in other to obtain a certificate at all levels. Thus, everybody's taught and action is channeled towards the easiest way of achieving this. Hence, the development of our intellectual capacity are derail due to the fact that everybody which include the Government, administrators, teachers, students are primarily focusing on the end result of education (Awanbor, 2005). Examination can simply mean a means of accessing the quality and quantity or performance that an individual has accumulated at the end of a teaching process which may spread over a period of time (Adekate, 1993). Arifayan (2005) on the other had noted that examination is an instrument for judgment of knowledge or competence, an instrument for testing, accessing evaluation and accreditation.

Drawing upon these definitions, examination can be said to be an indispensable tool in our education system. In fact, examination serves various functions. They are used mainly to determine student's grade and awards of certificates. Usually, Certificates are awarded to only those candidates who passed the final examinations' at end of the course. Examinations also serve as a means of selecting the best candidates for various purposes. Undoubtedly, standards of performance at examination have declined considerably within the past years or there about. So also has every sector of the societal development in the country (Alarape and Onakopa, 2003).

Off all educational problems in Nigeria, none poses a great threat than the issue of examination malpractice and of how to effect improvement in the students performance so that the learning institutions and the public at large may not be saddled with problem of half or ill baked educated graduates both at the secondary and tertiary institutions of learning (Ajibola, 2012). The most disturbing aspect of it all is the participation or involvement of school administrators, parents/Guardians and examination personnel. The rampant private and special centers for external examination like JAMB, WACE are part of stated involvement of non school administrators. Presidents Olusegun Obasanjo in Ozuma (2005) stated that by 2010 if educationalists and stakeholders do not pay adequate attention on the re-orientation and rechanneling of the youth at the post-primary schools to a more acceptable and drastic reduction in examination malpractices, the nation educational standard is bound to rut in pains. How one comes to acquire knowledge, what one comes to know and why such knowledge is possible are developed in schools. And since what is acquired during learning is faulty, we are then heading towards a faulty society. As it is known that learning goes hand in hand with malpractice and misconduct in Nigeria as well as other parts of the world, the students' cognition is derail and this is gradually killing our society (Mbanefo, 1998).

Ikupa (1997) defined examination malpractice as an unlawful or unethical conduct by an individual in the enterprise of testing an examinee's ability or knowledge by means of questions. It is therefore a deliberate struggle to use subversive means to falsely obtain or prevent high scores in examinations with the effect that eventual certificates are not in consistent with candidates competence level or ability. Examination malpractice involves various methods employed by candidates to cheat during examinations (Usman, 1994). It includes all unlawful behaviour or activity engaged by students to have personal advantage in an examination. Onfechere (1996) stressed that examination malpractice is illegal and unacceptable. According to him, it includes any act or acts of

misconduct such as leakage part or parts of wares, encoding / decoding of the fingers for objective tests, exchange of question papers and answers booklets committed before, during or after the examination by either the students taking the examination or by officials assigned with the administration evaluation or measuring the examination result.

Shonekan (1996) view examination malpractice as act of omission or commission that contravenes those West African Examination rules and regulations to the extent of undermining the validity and reliability of the test and ultimately the integrity of the certificate issued by West African Examination Council. Dike (1996) said that examination malpractice is all forms of cheating which directly or indirectly falsify the ability of the student.

The study therefore discusses issues in examination malpractice, the background and consequences in Anambra state.

STATEMENT OF THE PROBLEM

Examination malpractice in Nigeria has attained a frightening proportion. Before now, students tended to hide the practice but now it is advertised and celebrated. The resultant effect of this despicable act is the over whelming number of half baked graduates that are turned out yearly from the higher institutions of learning. A likely effect of examination malpractice is that such students can hardly cope in situations where academic honestly, strict examination and grading procedures are applied. The effect of this situation on the student could be enormous ranging from frequent poor academic performance, outright failure to helplessness syndrome e.t.c. the academic environment may consequently become too bard for such students. Not only that nowadays many students do not get their results, because of their involvement in examination malpractice, many students have been withdrawn form institutions of higher learning both within and out side the country just because of their involvement in malpractice, most families have been put into confusion because of this issue. In addition to these above, it could be seen that prospective employees could not find job because it is no longer easy to determine who is qualified for a particular job or not. The above mentioned problems have prompted this investigation into the background and consequences of examination malpractice.

OBJECTIVES OF THE STUDY

The general objective of this study is to examine the value orientation and examination malpractice in Nigeria. Specifically the study will look at the followings:

- Examine the people's perception of examination malpractice.
- Identify the causes of examination in Nnamdi Azikiwe University, Awka and Anambra State University.
- Examine the consequences of examination malpractice in the Universities in Anambra State.
- Identify the different types of examination malpractice in the Universities in Anambra State.

Suggest what could be done to effect changes in students' examination behaviour.

SIGNIFIFCANCE OF THE STUDY

It is hoped that this study will add to the existing knowledge in the area of examination malpractice in Nigeria. it will also explore strategies for curbing examination malpractice and changing the orientation of students about examinations thereby making examinations reliable and trust worthy.

LITERATURE REVIEW

Examination malpractice is not a new phenomenon in Nigeria as well as in any part of the world. The first examination malpractice in Nigeria was reported in 1914, when there was a leakage of question paper into the senior Cambridge local examination. Some other scholars traced the origin of examination malpractice to the wave of cancellation of Nigerian paper of the senior Cambridge examination in 1948 (Alarape and Onokoya 2003).

The most pronounced malpractice in Nigeria was that of 1964 which was tagged 'expo' subsequently it was followed by those of 1970, 1973, 1974, 1979, 1981, and 1991 (Oladope 1997). Since 1991 to date examination malpractice has taken advanced and more sophisticated dimensions. Records emerge yearly indicating either high or low percentage in examination malpractice in the nation's core examinations such as West African Examination Council (WAEC) and JAMB (Daily Times, 2005).

The West African Examination Council (WAEC) syllabus (2005) gave a list of types of examination malpractice as follows:

- Candidates bringing books or cribs into the examination hall.
- Insulting or assaulting any supervisor or invigilator.
- Replacing their answer scripts with another one during or after the examination.
- Swooping of scripts in an examination hall.

- Impersonation.
- Taking part in mass or organized cheating in the hall or around it environment.

Onyechere (2006) added to this list by stating that the oldest and commonest method of examination malpractice is the entry into the examination hall with cribs (what students commonly refer to as microchips) then others include: writing on handkerchief/tights, strengthen of the neck like the giraffe to look at the neighbours work knowing or unknowing to the neigbours. And in the Eastern part of Nigeria, the use of hooligans to gain entry into examination halls by force as examinations is in progress to remove question papers were reported in some polytechnic and colleges of education in July 1990. These hooligans gain access to the examination questions then escape from the hall and later on throw in answered-pieces of papers to their candidates for them to copy (WASC, 2004; Eze, 2011).

On the other hand, Dara-ojo (1994) identified plagiarism as a form of examination malpractice that should be investigated and punished in the same way as cheating in the examination hall. Plagiarism is the use of another person's work without appropriate acknowledgement both in the text and in the references at the end of the work. He further added the followings as other forms of plagiarism:

- Copying laboratory and field work papers or item papers or both.
- Colluding with a member of staff in order to submit a new prepared answer script as a substitute for the original script after an examination.
- Writing of projects, laboratory or field report on behalf of a student by a member of staff.
- Secretly breaking into a staff office or departmental office in order to obtain question papers and answer scripts.

Scholars have argued that because Nigerian orientation on education is certificate and high-grade intensive, students, parents, school management all tend to push hard on their wards to get the certificates and good-grade by all 'means' to secure employment, others prefer to manipulate to be admitted in a choice higher institution. All these factors according to Denga (1993); Aliyu (1991) and Ugwu (1997) boiled down to three basic factors (a) Psychological (b) Environmental and (c) Intelligence.

The scholars argued that the psychological tremor of failure or scoring low grades promotes student involvement in examination malpractice. The environmental factors include the crowded nature of our classrooms/theaters as well as examination hall with few invigilators during examination. Teachers/lecturers inability to cover up the stipulated syllabus, for the period been stated before on internal or external examination, obsolete and obscured instructional materials which are inadequate in the school may force some students to cheat even if they do not want to in an examination.

Adeloye (2004) stated that the concept of individual difference must be built at the back of our mind when comparing academic competence, ability and comprehension of one student with another, the failure of students to recognize the fact that the 1Q (intelligent Quocent) differs and cannot be compare on is another factor. Thus, academically weak students will a times try to compare themselves with naturally gifted students who are brilliant. When the weak academic students are not able to meet up with the challenge, they opt the 'missing' links with crisps or external help to pass their examination. This missing link is associated with misconduct and malpractice.
From the foregoing, the study seeks to examine the consequences of examination malpractice, using Nanmdi Azikiwe University Awka and Anambra State University Igbariam as Study Areas.

THEORETICAL ORIENTATION

This study adopted Robert Merton's social structure and Anomie. Merton argued that deviance result not from pathological personalities but from the nature and structure of society itself. He begins from the standard functionalist position of value consensus, that all members of society are based in different positions in the social structure, for example they differ in terms of class positions in the social structure and they do not have the same opportunity realizing the shared value. The situation generates deviance (Haralambos and Herald 1980).

Using the United States of America as an example Merton outlines his theory as follows: Members of the society share the major values of success for which they all strive and which is largely measured in terms of wealth and material possession. There is tendency to reject the rules of the game and strive for success by any available means. The situation becomes like a game of cards is which winning becomes so important that the rules are abandoned by some players. When rules cease to operate, a situation of 'anomic' or normlessness occurs. In a situation of 'anything goes' norms no longer direct behaviour and deviance is encouraged (Haralambos and Herald, 1980).

Examination malpractice is a deviant act because it is an act which does not follow the norms and expectations of particular social group. An according to Merton's theory it is caused by the shared values of academics excellence, emphasis on high grades and paper certificate before employment into labour market. There is more emphasis on excellent certificate that on the ability to defend the certificate. The society does not ask 'how it was made' but 'what the grade is' and 'who made it'. These shared values have made many students and parents to deviate from accepted norms. This has also created a state of normlessness in our examinations.

AREA OF THE STUDY

The study was carried out in Nnamdi Azikiwe University, Awka and Anambra State University Igbariam. Nnamdi Azikiwe is a federal University in Anambra State while Anambra State University is a state university in Anambra State.

Following the split of the old Anambra State into Anambra and Enugu States, the Awka and Nnewi campuses of the former ASUTECH were constituted into Nnamdi Azikiwe University by the Anambra State Edict No. 5 of November 26, 1991. Nnamdi Azikiwe University was taken over by the Federal Government by Decree No. 34 of July 1992. The University is named after Nnamdi Azikiwe, the first President of Nigeria. The main campus of the university is located at Awka sited thirty –five kilometers to the south-west of Awka and the second campus is at Nnewi. The University also has campuses at Agulu and Ifite Ogwari. The University has a population of twenty-four thousand seven hundred and six (24,706) students for the full-time programme and twelve thousand, four hundred and seventy six (12,476) students for the part – time programme during the 2011/2012 academic year.

The University offers a diverse range of courses of study in the following faculties – Arts, Engineering, Management Science, Medicine and Surgery, Social Sciences, Law, African and European languages, Biosciences, Physical Sciences, Pharmacy and Education. The current Vice Chancellor is Prof. Boniface Egboka (http://en.wikipedia.org/w/index.php?title= Nnamdi Azikiwe University).

Anambra state University of Science and technology (as it was then called) was established by law No. 13 of 2000 by the Anambra State Government. The University was conceived a 2 – campus structure with the main campus of the University located at Uli in the former site of the Ekwenugo Okeke Polytechnic formally called Anambra State polytechnic and the second campus located at Igbariam in the former site of the college of Agriculture. The law establishing the University phased out the state polytechnic and the University inherited its assets and liabilities. On the other hand, the University law failed to repeal the Edit establishing the college of Agriculture Igbariam, hence, legally, the University and the college existed side by side at the Igbariam campus site, until 2006 when the government relocated the college of Agriculture to Mgbakwu about fifteen kilometer away from Igbariam.

By the Anambra State University law No ANHA/LAW/2006/01 26th January 2006 the name was changed to Anambra State University in keeping with the visitation report of 2004 recommendation that the University should revert to a conventional University. The University has a population of thirty-two thousand seven hundred(32,700) students. Offers a diverse range of courses of study in the following faculties – Engineering, Environmental Science, Basic medical Sciences, Agriculture, Law and Management Sciences. The current Vice chancellor is Prof Fidelis .U. Okafor (http://en.wikipedia.org/w/index.php?title=Anambra state University).

METHODOLOGY

A sample size of one hundred and fifty-five (155) respondents comprise of one hundred and fifty one(151) student and four(4) principal officers of both Universities were randomly selected. The sample size represents 0.2218% of the total population. The instruments for data collection comprises of both secondary and primary. The secondary data were records gathered both from the internet and university record files while the primary data were the ones gathered with the use of Focus Group Discussion (FGD) and key informant interview (KII).

The data gathered was presented and analyzed using simple percentage and frequency tables. While data from the qualitative instruments were transcribed and illustrative quotes from FGD and KII was used to support and elucidate the quantitative data.

DISCUSSION OF FINDINGS

The demographic characteristics of the respondents are shown in table one.

TABLE 1: PERSONAL DATA OF RESPONDENTS

Sex	frequency	percentage
Male	48	30.97
Female	107	69.03
Total	155	100%
Age		
15-25	83	53.55
26-35	35	22.58
36-45	28	18.06
46- above	9	5.81
Total	155	100%
Status in the University		
100 level	77	49.68
300 level	52	33.55
600 level	22	14.19
Staff	4	2.58
Total	155	100%

Table 1 show that 30.97% of the respondents are male while 69.03% are male. More of our respondents are within the age range of 15 – 25 years. 79.68% of our respondents are in 100 level 33.55% are in 300 level while only 2.58% are staff of the universities.

People Perception of Examination

Examination malpractice is generally perceived as a vice in the society. All the respondents said that examination is very bad because it has negative influence on the society, the university and the society at large.

Courses of Examination

Many factors had been identified as the courses of examination. All the 100 level students said that students and lectures are the causes of examination malpractice. According to them, most lecturers do not teach. They only come to class when examination time table comes out. As such most students do not come to class; those who want to study do not have anything to read. Other causes include poor reading habit, examination tension, and inadequate number of invigilators during examination.

A 300 level student noted that very often students misuse their time so the examination comes to such student's unawares. Fifty present of the key informants said that some parents encourage their wards to engage in examination malpractice. Parent's a times offer gifts to lecturers as a bet to pass their wards, parents threaten lecturers to pass their wards. Parents a times do not buy the necessary books for their wards.

Types and Conquences of Exanimation Malpractice

TABLE 2: TYPES AND PENALTIES FOR EXAMINATION MALPRACTICE IN FOUR FACULTIES FROM 2009–2011

Types	**Penalties**	**Management Sciences**	**Sciences**	**Social Sciences**	**Law**
Impersonation	Suspension for 3 years	27 (23.39)	103 (27.69)	156 (41.94)	20(6.99)
Caught with Relevant materials	Suspension For 1 year	86 (31.10)	137 (22.91)	206(34.56)	69 (11.54)
Inside the hall					
Mutilation of Reg. numbers.	Suspension For 3 year	24 (48.99)	16 (32.65)	8 (16.33)	1 (2.04)
Changing of seat and serial number	Suspension for 1 years	-	7 (100)	-	-

Using another person teller as evidence of payment of school fees	Suspension for 3 years	19. (46.34)	2 (4.88)	20 (48.78)	-
Destruction of the relevant material found and student by the student	Suspension for 3 years	1 (11.11)	5 (55.33)	3 (38.83)	
Peeping into another persons paper	Repremended and discharged	2 (9.09)	5 (22.73)	5 (22.73)	10 (45.45)
Use of electronic device	Suspension for 2 years	7 (14.58)	28 (58.33	13 (27.08)	
Presentation of false identity card	Suspension for 3 years	-	-	2 (100)	
Exchange of examination materials in the hall	Suspension for 2 years	-	2 (7.69)	6 (23.08)	18 (69.23)
Collaborative coping	Suspension for 1 years	86 (40.36)	52 (24.41)	27 (02.68)	48 (22.54)
Mutilation of receipt of school fees	Suspension for 2 years	-	2 (100)	-	

The respondents identified different types examination malpractice which includes the followings:

- Microchips (omokirikiri)
- E – method (use of handsets)
- Writing on the desk before the examination
- Seeing the question paper before the examination
- Peeping from a neighbours paper
- Impersonation
- Talking with your neighbour during exam
- Exchanging of writing material during exam
- Sorting lecturers
- Use of Bluetooth especially by ladies who covers it with their hairs.

Data collected in table 2 supports all the malpractices mentioned about in addition to:

- Mutilation of reg. number or the names on the school fee receipts.
- Presentation of false identity card
- Using another persons receipt as evidence of payment
- Destruction of any relevant material found on a student during examination
- Collaborative coping

The consequences of examination malpractice are enormous. Table 2 shows that the penalties attached to these offenses range from suspension for one year to suspension for three years.

The respondents noted that a student who indulges in examination malpractice can not contribute effectively to the society and he will not be able to defend his certificate. The respondents also noted that examination malpractice has benefits, some of which includes

- Passing exams with high scores
- Increases CGPA
- Reduces the number of carry over
- It saves time and money

How often Student Engage in Examination Malpractice

The respondents noted that there is hardly any examination which is malpractice free. Right from primary school level, acts like asking your mates questions in exam hall, peeping into your neighbour and even coming into the examination with written materials to help someone to remember some formular or topic are very common in

every examination. These activities are also more common among very dull and unserious students than the very bright ones.

Data collected in table two also showed that in the faculties of management sciences, sciences, social sciences, and law, between 2009 and 2011, more students were reported to have been involved in impersonation, caught with relevant materials and collaborative coping than in their types of examination malpractice. It also revealed that more students in social sciences (41.94%) indulged in impersonation than other faculties, more students in sciences (58.33%) used electronic device during examinations than other faculties. And more students in Faculty of Law (45.45%) were caught peeping into their neighbour books and exchanging examination answer sheets (69.23) in the hall.

What could be done to reduce examination malpractice in Nigeria?

In order to reduce the occurrence of examination malpractice in Nigeria, the respondents suggested that lecturers should make sure that they deliver their lectures properly and on time rather than giving students handouts.
Lecturers should give students area of concentration before examinations.
Students should start on time to read for examination.
Parents should make sure they provide all the books their wards need for each subject.

CONCLUSION AND RECOMMENDATIONS

Examination malpractice is an ill which has eaten deep into the society. Virtually all levels of education records one form of misconduct or the other during examination. It is an ill which if not checked I will affect other sectors (Economic, social and even political) of the society. Thus all hands must be on deck to curb this menace.
Therefore based on the above findings this paper recommends the followings

1. Parents should start early to let their children know that cheating in examination is a crime and has negative consequences on the perpetrator and society at large.
2. Emphases on Certificates before employment should also be reduced rather emphases should be focused on the technical application of the certificate.
3. Time should be allotted for checking and searching students properly before examinations.
4. Penalties for each examination malpractice act must be enforced whether it is committed by a student or assisted by a lecturer.
5. There is need to carry out more enlightenment programmes on campuses outlining the implications of examination malpractice which emphases should be on the danger of this act to the society.
6. Governrnent should employ more lecturers and provide all other human and material resources in our Universities for effective teaching and learning. This will reduce the workload on the lecturers and create a conducive learning environment for the students.

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VALUE SYSTEM AND THE CHALLENGES OF CURBING CORRUPTION IN NIGERIA

OGUNDANA Folakemi and OGUNDANA Peter S.

INTRODUCTION

Corruption as a global problem is not recent but as old as the world. It has been pervasive in societies from ancient days to the present (Lipset and Lenz, 2000). The magnitude is, however, not equal in every society. In Nigeria, corruption has become so endemic that it can be recognized as the major explanation for the seemingly intractable developmental problems in the country. From its mild manifestation in the 60s, corruption grew rapidly during the Second Republic (Bangura, 1986; FGN, 1986; Aiyede, 2006). The state of corruption, however, became compounded during the several years of military rule which institutionalized corruption into every facet of the Nigerian socio-economic and political life.

It is possibly not too amazing that Surveys of Nations by Transparency International had consistently ranked Nigeria among the most corrupt Nations in the world. For instance, in year 2000, Nigeria was the most corrupt country in the world but ranked the 2nd most corrupt among the surveyed countries in 2001, 2002 and 2003. In 2005 and 2006, Nigeria became the 8th and 22nd most corrupt among the countries surveyed. Nigeria's rating, however, improved to 121st out of 180 countries, 142nd out of 163 nations and 134th of the 178 countries evaluated 2007, 2008 and 2011 respectively (Transparency International Annual corruption index). The prevalence of corruption has not only dwarfed Nigeria in the committee of Nations but had constituted a major impediment to real and true National development. Recognising the negative effects of corruption in the society, therefore, governments had continually made attempts to curb its menace among other acts of indiscipline. Yet the challenge remains. Questions waiting to be answered in this respect are: what strategies had been used in the fight against corruption? why are these strategies not winning the war?; what are the options for winning the war? and; what can be done to reduce corruption to the bearest minimum? The paper is an attempt to address these questions.

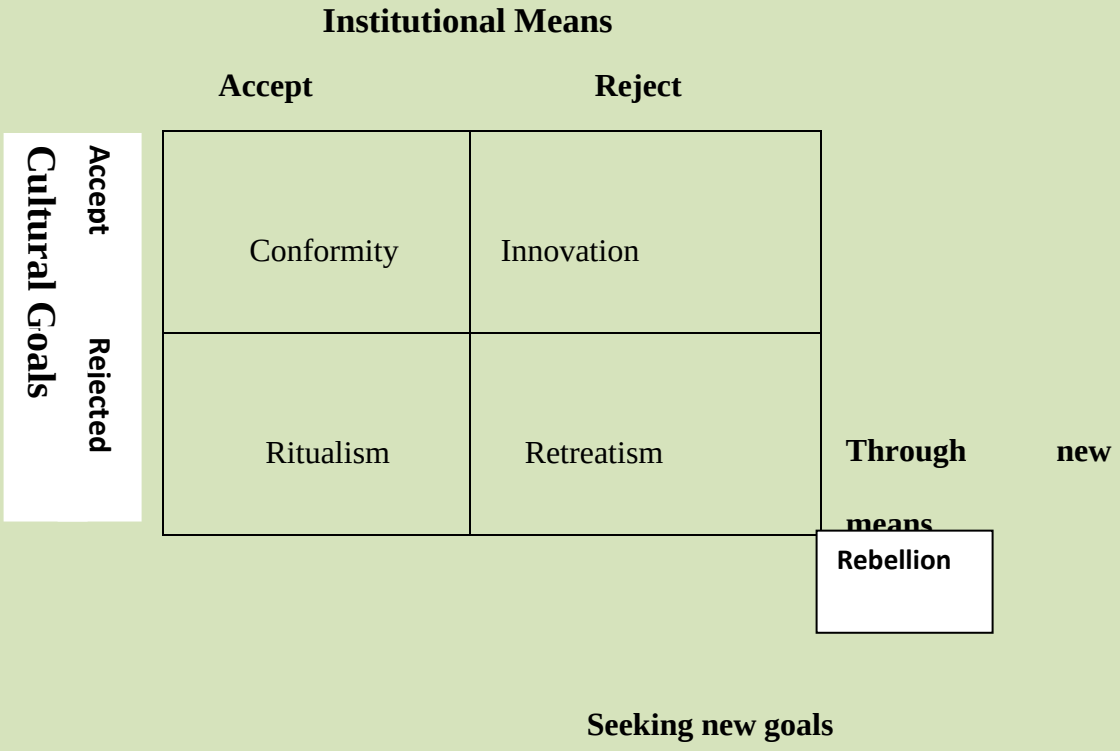
THEORETICAL FRAMEWORK

The theme of this paper is hinged on the motivational theories of deviance. These are the Merton's Strain Theory and the Learning Theory of Edwin Sutherland (Brym, 2001). The central argument of the theories is that deviant behavior would not occur unless there is an encouraging social context which pushes a person towards it. A major proponent of this viewpoint is Robert Merton (1938), through his Strain/Anomie theory. In the opinion of Merton, the motivation to deviate lies not in individuals but in the society for "social structures exert a definite pressure upon certain persons in the society to engage in non-conforming rather than conforming conducts (Merton, 1957). Thus, some societies experience higher rates of deviance than others because their culture values certain achievements but the social structure does not provide many people with legitimate ways to attain these valued goals.

According to Merton, conformity lies in pursuing conventional goals by approved means. A true success story is, therefore that of becoming wealthy and prestigious through talent and hardwork. The opportunity to attain success may not be provided in the society to everyone desiring it. In such instances, members may seek wealth through unconventional means such as corruption, fraud, embezzlement among others. This lack of fit between cultural goals and social structural opportunities is what Merton, following Durkheim, referred to as Anomie.

Anomie is when many people feel strained because they are unable to achieve what they have been taught to value. In response to this strain, people react or become adapted in a variety of ways which are identified as conformity, retreatism, ritualism, innovation and rebellion by Merton (see Figure I).

Merton (see Figure I)



Merton's Strain theory of Deviance
Source: Merton 1968

Indeed, the work of Merton demonstrated that some relationship exists between culture and corruption. His "means-ends Schema" (Figure I) implies that corruption is a-times a motivated behaviour responding to social pressures to violate the societal norms in order to meet the set goals and objectives of a social system. Thus, Lipset and Lenz (2000) note that societies which strongly restrict access to opportunities will have higher levels of corruption as people would use corrupt means to achieve their objectives. This probably explains the high incidence of corrupt practices in Nigeria. Many Nigerians are highly achievement oriented but lack or have relatively low access to economic opportunities. For instance, salaries of civil servants are not paid as and when due, many are unemployed, yet the society expects them to be honest and productive. The fact is that many of these unpaid civil servants and the unemployed are parents and are expected to train children in schools in addition to meeting other family needs. In such situations, many would reject the rule of the game (societal norms and value system) and innovate unconvectionally to make ends meet.

Another motivational theory that is considered relevant in the context of the theme of this paper is learning theory. Like the Strain Theory, learning theories see deviance as a socially formed response to one's environment and assert that the environment provides the motivation to engage in an unconvectional act.

The best known version of learning theories is the Differential Association theory of Edwin Sutherland (1939). As a critic of Merton, Sutherland pointed out that Strain theory would not predict with precision whether people would respond by conformity or deviance under strain. He, rather, sees people learning histories and environment as best predictors. This is especially because throughout lives, one is surrounded by people with attitudes, values and behavior patterns that sometimes encourage or discourage deviance. That one will engage in deviance therefore depends on the magnitude of pro-deviant and/or anti-deviant influences in one's environment. Sutherland, therefore, concluded that deviance occurs when one has experienced more pro-deviant influences. By choosing to be corrupt, for instance, it is because one has learnt from others (1) that corruption is acceptable; (2)

the easiest way to practice corruption; (3) how to avoid prosecution and; (4) how to justify the corrupt act to others.

The idea that engaging in deviance requires learning rationalizations which protects one from moral challenges of convectional society was developed further in the work of Sykes and Matza (1957). In their opinion, since deviants live and learn in both convectional and deviant worlds, they rely on techniques of neutralization to reconcile the two worlds. These are vocabularies that nullify guilt and the blame of others. Deviants often use them to deny personal responsibility for their actions; to condemn those who pass judgment on them; to claim that their victims deserve what they got; or to deny that they cause any real harm.

To an extent, Learning Theory can be adopted to explain corruption in Nigeria. Apart from the fact that Nigerians experience more of pro-deviant influences in their environment, many techniques of neutralization such as, "others are doing it", "taking the share of the National Cake", "appreciation for a favour' and many others are employed by corrupt individuals to justify themselves.

Conceptualizing Corruption

Despite all the attention the phenomenon of corruption has attracted, its conceptualization has been hampered by an adequate and all embracing definition. Since it connotes different things to different peoples and cultures, attempts to define it usually raise difficult theoretical, empirical and ideological questions (Johnston, 1996). Therefore, attempts to offer a precise definition have tended to confuse it with other related offences such as bribery (use of reward to pervert the judgment of a person in position of trust); nepotism (appointment by reason of ascriptive relationship rather than merit); and misappropriation (illegal appropriation of public resources for private – regarding uses.

Nye (1967), for instance defines corruption as a "behaviour which deviates from the formal duties of a public role because of private gains or which violates rules against the exercise of certain types of private role". This definition sees corruption as a deviant act. Macmullan (1970), in a similar vein, sees corruption as a behaviour resulting in private gain at public expense. He thus argues that "a public official is corrupt if he accepts money or its worth for doing something that he is duty-bound to do or not to do, or to exercise a legitimate discretion for improper reasons."

Akindele's (1995) on the other hand, presents corruption as "any form of reciprocal behaviour or transaction where both parties involved can respectively initiate the inducement of each other by some rewards to grant preferential treatment or favour against the principles and interest of specific organization (or public) within the society. Khan (1996) adopting same elements as Nye (1967) but in an updated version defines corruption as the "behaviour which deviates from the formal rules of conduct governing the actions of someone in a position of public authority because of private-regarding motives as wealth, power or status."

The International Monetary Fund (IMF) and the World Bank (Otive 2008) equally associate corruption with the abuse of public office. According to the World Bank (quoted in Bello-Imam, 2005), corruption is … the "abuse of public office through the instrumentality of private agents, who actively offer bribes to circumvent public policies and processes for competitive advantage and profit. Beyond bribery, public office can also be abused for personal benefit through patronage and nepotism, exemplified by the theft of state assets or the diversion of state revenues". This definition appears wide ranging because it delineates some of the acts of corruption.

Moreover, the Transparency International defines corruption as the "behaviour on the part of officials in the public sector, whether politicians or civil servants, in which they improperly or unlawfully enrich themselves, or those close to them by the misuse of public power entrusted to them" (Pope, 1996). Even though the definition of the Transparency International is very descriptive, the focus is only on the public sector whereas some proportion of corruption which impacts negatively on the whole society obtains in the private sector.

According to the Corrupt Practices and Other Related Offences Act (2000), corruption include fraud and other related offences such as gratification which it defined as among other things "the offer of or promise or receipt or demand of money, donation, gift, loan, fee, reward, valuable security, property or interest in property with the intent to influence such a person in the performance or non performance of his or her duties". Even though the definition of corruption here is vague, it is comprehensive regarding the definition of gratification.

However, the Economic and Financial Crimes Commission Establishment Act, 2004, broadens the definition of corruption in the roles/responsibilities of the Commission which are to investigate, prevent and prosecute people who engage in: "money laundering, embezzlement, bribery, looting and any form of corrupt practices, illegal arms deal, smuggling, human trafficking and child labour, illegal oil bunkering, illegal mining, tax evasion, foreign exchange malpractices including counterfeiting of currency, theft of intellectual property and piracy, open market abuse, dumping of toxic wastes and prohibited goods."

Given that corruption is a multidimensional concept, the list of its definitions is inexhaustive. However, the major premise of the definitions is that: (1) corruption is such a dishonest act and it is unexpected that good people will engage in it; (2) it is immoral and adverse to the positive virtues of society. By implication, therefore, there should be social disapproval of anyone who engages in corrupt practices; (3) corruption involves an abuse or misuse of position and authority and such is expected to be sanctioned. These depict the understanding of corruption in this paper.

Engaging Corruption in Nigeria

The war against corruption has international, regional and national dimensions. In 2003, for instance, the United Nation Convention on corruption was adopted. The same year, the African Union Convention on Preventing and Combating Corruption and Related Offences was adopted in July at the 2nd Ordinary Session of the Assembly of Heads of State and Government of African Union (Otive, 2008). The war against corruption had started quite earlier in Nigeria. Indeed, every Nigerian community has mechanisms for dealing with corruption coupled with appropriate sanctions. The fight in the public sector, however, commenced about 1966 when the military identified corruption of the politicians as the major reason for taking over. Since then, several measures and approaches had been employed to curb corruption in Nigeria. These had especially taken the form of legislations and specific programmes which include the following (Ogundiya, 2009; Nwakwo, 2008; Otive, 2008):

- The military Corrupt Practices Decree of 1975
- The Public Officers Investigation of Assets Decree No 5 of 1976
- Decree against Drug Trafficking of 1984;
- Examination Malpractices Decree 21 of 1986;
- The Bank and other Financial Institutions Act No 25 of 1991;
- Money Laundering Act No 3 of 1995;
- Foreign Exchange Miscellaneous Provisions Act No 7 of 1995;
- The Failed Bank Act No 16 of 1999;
- The Constitution of the Federal Republic of Nigeria, 1999;
- The Code of Conduct Bureau and Tribunal Act;
- The National Drug Law Enforcement Agency Act;
- Independent Corrupt Practices and other Related Offences Act of 2000;
- The Economic and Financial Crimes Commission Establishment Act, 2004;
- The establishment of Budget Monitoring, Price Intelligence and Due Process Unit in Government Ministries;
- The Nigeria Extractive Industries and Transparency Initiative (NEITI) Act;
- Ethical Revolution (1979 – 83);
- War Against Indiscipline (WAI), 1983 - 85;
- War Against Indiscipline and Corruption (WAIC, 1993 – 98) and;
- The National Orientation Programmes of NOA (National Orientation Agency) and MAMSER (Mass Mobilisation for Social and Economic recovery)

Interestingly, some of these legislations and programmes were enforced and monitored with much zeal that could make them effective. For instance, Buhari/Idiagbon while launching a war against corruption through the "WAI" initiative tried and jailed many politicians and dismissed many civil servants. Corruption was also central to the reform process of Obasanjo's regime between 1999 and 2004. At the restoration of civil rule in May, 1999, Obasanjo affirmed in his famous statement that, "it would no longer be business as usual". Hence, in his inaugural speech on May 29, 1999, he vowed to tackle the menace of corruption in Nigeria and that there would be no sacred cows in this bid.

The Inaugural Speech was substantiated with the proposal and signing into law of the Anticorruption Bill as well as the establishment of two anti-graft Commissions – ICPC and EFCC. The two were empowered by law to investigate, arrest and prosecute suspected corrupt public office holders and political appointees. Due Process was also introduced in all Federal Ministries and parastatals and was to be replicated at other levels of Government. This was aimed at ensuring adherence to procurement laws and financial regulations. In fact, the Due Process unit is to lay down priorities for government budgeting; ensure efficient and effective disbursement of funds appropriated in the Federal budgets; monitor budget allocation to Ministries and Agencies and carry out post-mortem analysis of related project implementation. To this end, the Due Process Office has regulatory, certification and monitoring functions.

Despite that the anticorruption policies and programmes instituted in Nigeria are quite promising and laudable; it is disheartening to note that the menace of corruption has continued unabated. The question waiting to be answered, therefore is, "why policy and programme failures?"

Positioning value system as a challenge of anticorruption crusade in Nigeria

Anticorruption crusades in Nigeria had particularly failed in Nigeria because those waging the corruption war are themselves corrupt. In fact, the situation had been so pathetic that they had come out more as "patients than physicians". For instance, Babangida, who claimed to have come on board in order to right the wrongs of his predecessors, released many of the politicians for corruption and reduced the sentences of others. Besides, his government was unique for the institutionalization of corruption in Nigeria. It was even as if the government existed for corruption to thrive in Nigeria (Gboyega, 1996).

Also, it had been argued that the zeal with which Obasanjo formulated his anticorruption policy was compromised by lack of commitment. Not only were cases of corrupt practices prevalent during the Obasanjo years, the implementation of his anticorruption policies and programmes were deemed to be conspicuously selective and better directed at witch hunting of political opponents or party members who posed any threat to his style of governance or third term bid.

Moreover, the ICPC, a major organ established to investigate and possibly punish those apprehended for corrupt acts appeared ill-empowered to discharge its statutory functions (Pogosson, 2009). The Due Process Office made some appreciable progress in terms of financial savings, transparency in the award of contracts, reduction in the cost of project implementation and adherence to the culture of competitive bidding in the award of contracts. Obasanjo, the architect of the Due Process mechanism once disclosed that it had saved Nigeria over N102 billion arising from the cut in the cost of various over-bloated contracts in two years (This Day, 2004). However, how and where such funds were saved was never explained at least for the purpose of transparency. Hence, the achievements of Due Process can be seen as an end rather than as a means to an end.

Taking a cue from the World Values Surveys of 1990-93 which notes a relationship between values and corruption (1994), a probable explanation for the seemingly lack of insincerity of policy makers in tackling corruption in Nigeria is the perversion of the social value system.

A look at the traditions of most societies constituting Nigeria would reveal that they were all value based. Cutting across all these traditions are values such as honesty, hardwork, trust, good name, selfless service, respect for authority, high moral integrity, fair play, sense of social justice, commitment and contentment, social decorum, hospitality and patriotism expressed in loyalty to the family and group. Integrity, sincerity and trust, were particularly the hallmark of leadership in these traditional Nigerian societies. Of course, leaders in the societies were accountable and responsible to the people. They therefore enjoyed people's loyalty.

Furthermore, the people valued their community so much that they are known and identified, in, by and through their community. The people thus believe that maintaining a good name is what one could be proud of. Hence, there is a strong belief that good name is better than gold or silver. As such, they were always conscious and would distant themselves from what could tarnish their name especially because it is a generational name. To this end, therefore, every member of the community must exhibit the cultural traits of either his clan or his community. Should anyone behave contrary to expectations, that one is regarded as a bastard (that is an illegitimate child of the family). And bastards do not have a place in African society since he has no clan or patriarchal lineage.

Following from the above, Nigerians in the past could volunteer time and resources for causes which were for personal interest as well as collective good. People's expectations were modest and reasonable. Money was expected to be earned. Thus, free money and all sorts of undeserved riches were disapproved of. The society shunned and snubbed anyone who assented to free money or made their fortune from illegitimate means. They were considered frauds, criminals, despised and reproached for having reaped where they have not sown. In fact, concepts such as "Omoluabi" was held in high esteem.

For centuries, the aforementioned values were central to both the society at large and societal cohesion in the various societies constituting Nigeria before the formation of the Nigeria Nation. However, at the attainment of independence, Nigeria had to adopt a new style of governance that recognizes a central government which is alien to these societies. The system would have possibly imparted its leadership with traditional values for it to succeed. However, the intrusion of the military into governance wiped out attempts that could have led to the establishment of a value-based society.

Indeed, the highly cherished value system of the Nigerian society collapsed and became distorted with the advent of the oil boom. At this period, Nigeria was under military rule and this brought selfishness, bribery and corruption to unimaginable levels. To them, there is no other purpose of governance aside from self gratification,

self enrichment and self aggrandizement. From their conduct, therefore, the society learnt a dangerous lesson that hardwork, honesty and commitment do not pay; and that only the worthless and hopeless work for their money. In fact, the society became quite materialistic and individualistic. This particularly resulted to the institutionalization of corruption in Nigeria to an extent that integrity is now tied to dishonesty, distrust, huge profit for little work and the acquisition of wealth even at the expense of good name, honour, reputation and integrity. Consequent upon this, many political office holders among others acquire wealth and properties in and outside the shores of the country through corrupt means.

The display of the wealth gotten through questionable means now attracts honour rather than condemnation from the society. Once a wealthy man has enough to flaunt, he is instantly honoured with titles of all sort (traditional, academic, National, religious, etc.). In fact, the Machiavellian principle of "end justifies the means" now manifests itself in the Nigerian society. Thus, politics is now a bid business in Nigeria since anything spent to secure a political office is regarded as an investment, which matures immediately one gets into office. To a large extent, therefore, becoming corrupt is almost unavoidable in Nigeria. As long as people make it through corrupt means and they are rewarded, the philosophy thus becomes if you can not beat them you join them. To that extent, the distortion of the value system has not only made the Nigerian environment conducive for corruption to flourish, corruption has even become part of the value system.

CONCLUSION

Corruption is no doubt one of the greatest and threatening challenges in Nigeria. Despite the plethora of legislations, agencies and programmes put in place to fight the menace of corruption in the country, it has continued to flourish unabated. This has possibly been so because of non-infusion of positive values into the Nigerian concept. Instead, our guiding principle had been the perverted version of the customarily cherished value system and this had imparted negatively on the mindset of the Nigerian citizenry. The distorted mindset resulting in society's willful desire to reap where it had not sown have been a factor in the persistence of the problem of corruption in Nigeria.

The Way Forward

Given the laws, programmes and independent commissions put in place, there is at least some hope that at the level of governance, some foundation has been laid to trigger off a process of genuine change. However, combating corruption in a country like Nigeria where it is endemic, pervasive and deep-rooted must involve multifaceted strategies that would address the underlying structural and social problems that encourage corruption. A major way forward therefore is not just to punish corrupt behaviour, but also to reverse the prevailing culture in which corruption is viewed. Thus, the fight against corruption should be a fight for value re-orientation, where citizens will begin to see government and its property as their own. Of course, Nigeria presently lacks a value based leadership. With re-orientation the leadership can also be re-positioned such that it would identify and apply societal values to governance, build on those values and thus add value to the society. How then can we mobilize ourselves for reorientation? The "Rebranding of Nigeria Initiative" of the Obasanjo government was a right step. It, however, should have taken the "top-to-bottom" approach to be effective.

Given that most of the present generation of Nigerians becomes corrupt right from within their families, the expected reorientation must begin from the family. Parents should become more committed to their parenting role of socialization, mentoring and being good models to their children. By so doing, they would be teaching good values to the children at home and when they get to the larger society, they are not likely to depart from it.

As a complement to the above in the re-orientation bid, there is the need to revive the value of "we feeling" and familyhood that our traditional societies were known for. It should be noted that most of the corrupt acts occurring in the nation never take place in the family. At least, no leader would steal their immediate family resources and spend on other families. The reverse is usually the case. The lesson to be learnt here is that if the Nigeria nation is viewed as my family/our family, the members/citizens will not be happy stealing her resources to give away to others. Nigerian citizens can indeed become and live as members of one big family with a common parent. In that sense, no leader will seek to enrich himself corruptly at the expense of citizens who are like his children, brothers and sisters. If Nigeria becomes one family nation, no leader will want to destroy the family name or steal the family money and stack in other Nations.

It is also expedient to resurrect the use of African folktales, folklores, folksongs, proverbs and idioms in behaviour formation. This would go a long way in harnessing the African values embedded in these sources especially for the benefit of the younger generation, adolescents and youth, who are at the stage of self-discovery and self-definition.

Moreover, producers of literary works and home videos should strive to turn out positive ones that have expressions of indigenous values of love, kindness, charity, honesty, hardwork, transparency, and integrity among others.

Cultural festivals can also be organized come up on a regular basis. Such festivals can help to harness the potentials of exhibition, drama and costumes in interpreting identified problems in the society. It could also be the medium of condemning such identified ills in the society.

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WORK PRESSURES AND EMPLOYMENT OF HOUSEMAIDS AMONG FEMALE BANKERS IN IBADAN, NIGERIA

TAIWO, Patricia Awa (Jerome)

INTRODUCTION/STATEMENT OF THE PROBLEM

The employment of housemaids to assist in performing the seemingly traditional roles of women which are evident in domestic activities such as washing, cleaning and child care has become a common phenomenon that is worthy of academic attention. In the bid to meet with house hold needs and support their husbands to cater for the needs of offspring, many women have become career women who combine their office work with traditional household work with one being attended to at the expense of the other. Usually the domestic or traditional household works seem to suffer for career women who are employed in the banking sector. Thus, it becomes necessary to bridge this gap and get assistance from housemaids some of which are purchased and paid for like commodity usually annually or bi-annually as the case may be. One can find women in many industries, including higher positions just like men. Erinosho (2005) asserts that 'a women who take up jobs outside the home may also be seen to be denying her home and husband the attentions needed'' These denial may in the long run result into family disorganization which also have consequences such as domestic violence especially battery, juvenile delinquency, sexual abuse and divorce to mention few

Primarily, household work is assigned to women as a result of gender stratification. These household responsibilities include but not exclusive to child bearing, child nurturing, household chores, cooking, care giving to their husbands, and so on. The responsibilities of child bearing and child socialization are both biologically and socially ascribed to women folk. As the child is growing up, mother-child relationship assumes another dimension, such as cleaning, washing, cooking and so on. These give credence to the aphorism "a woman's place is in the kitchen". Unfortunately, this cannot always be the case especially when both husband and wife are involved in the formal work sector and lack the luxury of time to attend to domestic household needs The traditional role of being a housewife which involve keeping watch over the house and caring for the kids gradually paves way for a very busy routine of dropping the kids at the day care centres/schools and leaving them at the mercy of housemaids to perform the socialization function is rather inevitably taken for granted as a result of work pressures. Sometimes, dependent on the kind of career, husbands are seen to bridge the gap in performing these roles, however, for the banking profession where women are expected to resume office in most cases by 7am and close on the average by 6pm, the time to do "school-run" becomes a conflicting task.

Furthermore, part of the products of modernization was increased awareness about the importance of education especially the girl-child education which has also which led to the involvement of women in the formal employment sector so as to help improve the family's income. With economic and socio-political change, women have privilege to work outside their home (Finch, 1989). This is why Sokoloff (1980), said that women's careers include both homemaking and working in the labor market. It is further observed that any attempt to analyze women's occupational attainment without fully incorporating her familial tasks in a particular capitalist society would amount to analyzing half the picture (Rosser and Haris, 1965, Roberts, 1984). It is therefore; important to see women's roles from these two spheres which may lead to what Pleck, (1985) refers to as "role overload" which sometimes results in role conflict or role strain. It might be difficult at times for a woman to cope adequately with housework and her career outside the home. Since work outside the home is formalized, such work may be at the detriment of house work, which is socially constructed as the primary duty of women (Pleck, 1985). It therefore becomes necessary to recruit housemaids or what is popularly referred in the Yoruba setting as "omo'odo."

Working in the financial institution like bank may be highly challenging for women. Especially, since they resume early in the morning and close late in the night. One wonders how the married female bankers are able to cope with house-works and office. Since employment exposes women to non-traditional roles and strains, the allocation of their time to their employment is seen as eventually drawing women's time and preferences away from home and children (Blake, 1965). Similarly, Rosen, (1987) added that care-giving, nurturing and mothering roles of women as wives and mothers, are neglected due to huge responsibilities at the workplace. The physical separation of the household and workplace leads to differences in challenges especially for women. Women whose roles are noted in childcare and household work spend a lot of time outside the home (Miintz, 1992). In traditional societies, African women combined work and family without experiencing conflict between the two (Collins, 1991). But, the nature of industrial work changes the work process and despite the changes, women still hold major responsibility for child bearing, child caring, and other domestic work (Ritzer and Walczak, 1986). Hence, performing the dual responsibilities makes life difficult for women and thus manifests inform of role conflicts. The

growing female professional who works in the academics, financial institutions, health sectors and so on compound the challenges of work pressures at the household level. Of particular interest here is a married female banker considering the nature of the bank work which makes women to stay out of home for a considerable part of the day leaving their other household responsibilities unattended to. It is evident that such married female bank workers will experience role strain in their daily activities.

The influence of work pressures on women's performance both at the domestic and official spheres and the inevitability of recruiting housemaids despite the security implications, for contemporary female bankers has received little attention To date, most studies have not fully explored the variables influencing work pressures and necessity for housemaids recruitment and the implication such has for family stability and security in the Nigerian society. This paper examines the existence of work pressure among married female banks as necessary factor for recruiting and the implication such has for family stability and security in the society. Specifically the study seeks to: examine the influence of domestic work on the office duties, identify the factors that predispose to join the labour force and document perceived security implications of recruiting the services of housemaid.

Factors Responsible for Women Labour Force Participation

Despite recent changes, women still have the major responsibility for childbearing. As a result, the absence of adequate childcare facilities makes it difficult for many women to work on a full time basis (Ritzer and Walczak, 1986). It is also observed that despite this add the participation rate for married women with children has increased substantially. There are different factors that can explain this rise in participation. Of the major importance is the increased demand for female workers (Ritzer and Walczak, 1986). Increased in the demand for female employment is also due to the fact that certain works are typically thought to be women domain. Such work includes secretariat duties, white-collar clerical, service categories, legal aids, computer operators, and receptionist.

Another significant factor that could also explain the increase is female participation in formal work is changing societal norms and values regarding women working outside the home. Historically, women's places have always been in the home. They perform domestic roles at home, take care of children, and nurture the husbands and so on. At certain point there was resistant as regards women working outside the home. The societies are changing. Hence, there are shifting societal norms regarding women's employment, Husband or fathers are now shifting grounds. They now know the importance of supportive economic roles of mothers or women (Kiger, 1984).

According to Ritzer and Walczak, (1986) another important factor that accounts for increased women participation in the labour force is economic necessity. The need for the supportive roles of women in household maintenance is critical. Especially in developing world, poverty is the major impendiment in most families. Women also need to alleviate the household problem through meaningful economic contribution. Nowadays, increasing number of families or married couples found that they could only survive with two breadwinners.

Another significant factor is increasing educational attainment of both men and women. Increasing educational attainment of men indirectly influence the women participation in labour force because most men are now enlightened and exposed to the realities of home management. It is also realized that most women now have the credentials to qualify for more and better job like banking work, and other professional. Women now compete favourably with men in different professions.

The increasing divorce rate in our society also accounted further increase in women labour participation. In a case of divorce, separation or death of the husband, the wives need to sustain the family most of the time by entering into the labour force. The rise of female-headed family is significant in this respect.

Cutrufelli (1983) observed that political independence increased the number of women workers everywhere in West Africa. Women in West Africa now participate in "modern" sector of the economy meaningfully. In other word, more women work for a wage or salary than before independence. It is furthering observed that this increase exclusively take place in big towns and has so far been confined to women with a high degree of education of good professional qualifications. More so women significantly constitute the labour force in the market place.

Impact of Family or Housework on Work

Industrialization brought significant changes in the roles of women. As a result women now occupy important position in the "world of work". Patriarchy declined as societies got industrialized. This could be called revolution in domestic life (Mintz, 1992). The physical separation of the household and the workplace also contributed to a new conception of the family and women's roles within the family, as mother have to go out for formal duties. With our socio-cultural context, despite this "revolution", women's roles are still rooted in children and household work. This could be called revolution in domestic life (Mintz, 1992). The physical separation of the household and

the workplace also contributed to a new conception of the family and women's roles within the family, as mothers have to go out for formal duties. With our socio-cultural context despite this 'revolution", women's roles are still rooted in children and household work.

Employers may view women's families, as potential distraction from work. The employer is likely to be worried by the burden of pregnancy, which may make some women inactive or result to bed rest. Employer is also likely to worry about time lost to the care of sick children or to find children. There is increasing concern that female workers attachment to her family may be detrimental to her work (Hodson and Sullivan, 1995), Kanter, (1977) comments that:

> *Why men symbolically brought two people to their jobs, women were seen as perhaps bringing, less than one full work.*

This signifies that women hold dual responsibilities and have to fill both appropriately. Winsor, (2000) asserts that female entrepreneurs often choose their careers to accommodation the amount of time they have to donate to their families. Hence most women bring in outside help to assist with the workload both at work and for domestics task (Affholder and Box, 2004). Women have to juggle work and family. Furthermore, Onyeonoru (2005) observed that women face gender discrimination in education and employment and this accounts for their disadvantaged position in the society. It has been noted that marriage and family restricted most women from more still acquisitions. The assertion is that family may affect worker's performance on the job. Women specifically are at the receiving end in this regard. Men generally are relatively less concerned with domestic work than women. Hence, combining both work and family may generate role conflicts.

Role Strain Theory

Goode (1963) defined "Role Strain" as the felt difficulty in fulfilling the demands of one's role of obligations. He took as the point of departure in his attempt to develop a role theory, the manifested empirical inadequacies. He noted that the continuity of social system is mainly a function of two variables, that is the normative consensual commitment of the individual in society and the integration among the norms held by those individual accepting discussion, non-conformity and conflict among norms and roles as the usual state of affairs.

Goode's developed the idea that the total role system of the individual is unique and over demanding and also stipulated that the individual cannot satisfy fully all demands but must through continuous sequence of role decisions and bargain attempt to adjust to them. The choices he said, in the execution of the decisions are made somewhat easier by the existence of mechanisms which the individual uses in organizing his role systems and obtain a better bargain in a role. The theory gives insight to the explanation of the stress experienced by women who combine official work with domestic duties, one of which sometimes suffers for the other to be adequately carried out. Usually within the context of explanation, the family suffers from lack of motherly attention to children especially with refers to the socialization roles and home up-keeps while spouse sometimes suffers from lack of adequate care and attention from the wife who is usually the female bankers. Work pressures result in role strain generally among women who are involved in the labour force and a higher percentage of more women who suffer from these challenges are involved in time-demanding and tasking jobs like the banking sector. Women who join the labour force do so in the bid to contribute to house hold needs, become economically empowered and financially independent, and reduce the challenges of becoming incapacitated in terms of making meaningful contribution to house hold decision because of the psychological feeling of being an dependant and a liability in a patriarchy society.

However, the new trend of being an office worker who contributes to meeting household needs most often than not do not reduce of erode the huge expectations of meeting up with the domestics duties of being a wife, a mother and house-keeper. The stress experienced in the attempts to meet the numerous expectations both at the work-place and home leaves them with little or no choice than to look for an alternative or coping mechanism of recruiting the assistance of housemaids in the bid to avert the threat of experiencing disorganization in their family. That choice in a contemporary society where the banking job is viewed as an attractive one considering the unemployment situation in the country is the employment of house-mid. However, the security implication making such choice in a country that is faced with insecurity becomes questionable especially when the rational for making such choice comes to mind.

METHODOLOGY

The study was conducted in Ibadan city, the capital of Oyo state. The population for the study are married female bankers above ages of 20 years who have children. The method of data collection was mainly qualitative which included the use of in-depth (IDIs) interviewee guide with 30 prominent female bankers selected from ten banks in

Ibadan with three females being interviewed from each bank. Prominent female bankers who had worked in the system for over five before or during which they had been married with kids and have employed either in the present or past, the assistance of house maids, were purposively interviewed for the study. The ten banks that were randomly selected included both old and new generation banks with large population of married females and branches in Ibadan. The banks included First Bank, United Bank for Africa (UBA), Guaranty Trust Bank (GTB), Zenith Bank, Oceanic now Ecobank, Intercontinental bank now Access bank, Afri bank now Mainstreet bank, Bank PHB now Keystone Bank Ltd, Skye bank and Finbank. Content analysis with responses quoted verbatim was used for the qualitative data. Three Focus Group Discussions was conducted and average of seven women within a group making a total of over 40 women that were discussed within in the groups.

RESULTS

Socio-demographic profile of respondents that were interviewed (N=30)

Variables	Categories	FREQUENCY	PERCENTAGE
Age	21-30	6	20.0
	31-40	16	53.3
	41-50	8	26.7
Sex	Female	30	100.0
Marital status	Formerly married	2	6.7
	Married	28	93.3
Ethnicity	Igbo	4	13.3
	Hausa	2	6.7
	Yoruba	23	76.7
	Others	1	3.3
Religion	Christianity	22	73.3
	Islam	8	26.7
Level of education	OND/NCE	8	26.7
	HND/B.sc	12	40.0
	M.sc	8	26.7
	Others	2	6.7
Spouse's occupation	Traders	2	6.7
	Civil servants	12	40.0
	Artisans	2	6.7
	Medical personnel	5	16.7
	Accountants	6	20.0
	Engr/Tech	1	3.3
	Lawyer/Force	2	6.7
Number of children	One	4	13.3
	Two	8	26.6
	Three	11	36.7
	Four	5	16.7
	Above 4	2	6.7
Types of marriage	Monogamy	28	93.3
	Polygamy	2	6.7

Source: Field Survey (2012)

Majority (93.3 percent) of the respondents are not only married, are involved in monogamous kind of married. This is not surprising as most of these respondents are observed to be Christians (73.7 percent) and have tertiary education (over 90.0 percent). Again, this is not uncommon as the respondents that were understudied were females who in a patriarchal society such as the study areas will definitely not be applauded if they marry more than one husband. With reference to educational qualification, over 40 percent have HND/ B.sc while 26.7 percent have a master's degree. Again the category of women who fall under this study could have accounted for the educational level of the women. Over 90 percent of the respondents have between one to four children, with a handful of them having three children (36. 7 percent), followed by those who have two children (26.7). This is probably not unconnected with the level of education and exposure of the respondents, majority of who give birth to less than the ideal number of children i.e. four children per woman. In terms of age, most of the women (53.3

percent) fall within the actives ages of 31-40 years, while 26. 7 percent are 41-50 years. A significant population of the women (76.7 percent) are Christians, while the rest are Muslims. Furthermore, 40.0 percent of the spouses of these women are civil servants, while 20.0 percent are also in the banking sector or accountant.

Reasons for joining the banking sector as a labour force

In line with the above response, most of the reasons why respondents join banking sector are to be able contribute to house hold needs, reducing dependency (being a "liability"), reduce poverty, unemployment and take care of children, e.t.c. A respondent states:

> *No matter the sacrifice it will take, people do any lucrative job such as the banking job because it is a rare privilege that one must grab with the two hands because of poverty and unemployment situation in the country, (36 years/IDI/16/6/12)*

A respondent from the focus Group discussion summarizes all the point by saying:

> *Women join the labour force to be able to support the family, escape the pangs of poverty and unemployment and become empowered and independence on your husband all the time. It can be embarrassing when a woman ask the husband for money to buy the smallest thing as magi and salt in the house even her personal underwear women need to work even if it is businesses; you need to save to get capital. (woman/FGD/21/6/12)*

The need for women to be empowered in the Nigerian society so that they can assist their spouse, train their children and stand on their own when their spouse is not was further emphasized in the responses of the focus group discussions

Influence of domestic work on office duties and vice versa

The influence of domestic work was revealed to be enormous from the respondent interviewed. A lot of them stated that it was difficult for them to cope as at when they started having children as getting back early to work became a huge challenge, most of the negative influence of domestic duties on office work mentioned, lack of concentration, piling up blacklog of work, going late to the office and always taking permission to check on their kids and sometimes query from boss in the office due to inefficiency and errors they make at work place. A respondent from the Focus Group Discussion states:

> *House chores affect productivity at work especially when proper planning is not done, sometimes you are distracted when you suddenly remember what you ought to have done that you did not do at home, picking kids from school pile up office work and general inefficiency that could make you lose your job due the domestic distractions. (Woman/FGD/18/6/12)*

A respondent from the in-depth interviews also buttressed this point by stating that:

> *Domestic duties influence office work in several ways. You cannot concentrate fully at work, you make lots of errors such as over paying people most of the time and bearing the brunt of that, you come late to work, pile up you work most times, I remember I was always taking permission to check on my child or pick up my child from school. I made several mistakes during that time that served me several queries from my boss before I decided to find solutions to those domestic distortions. (34 years /IDI/GTB/June, 2012)*

The above state reveals that domestic duties affect office work in diverse ways especially at the initial stage of giving birth to children obviously the first child is likely to receive enough attention from the mother, however, afterwards the bankers look for measures of handling such issues in order to ensure that they protect their jobs or retain them due to the increased job insecurity experienced in the bank sector. This was revealed in the influence of office work on domestic chores. The responses from the Focus Group Discussions were highly similar with those of the in-depth interviews. Although women reported that it was not easy to sacrifice the attention they out to give to their family especially their children in order to perform better in their work place, they however had to make that decision in order to secure their jobs. Among the numerous influence of office on domestic chores, some were directed towards the ability to provide basic needs in the home as stated by the respondent.

> There are so many influences that may be negative on the family *which is the domain of domestic duties such as lack of adequate attention for spouse and children, lateness to the home and early departure from the house. However, the office work has also helped and supported the*

family in the sense that through this bank jobs, many need s have been met, school fees, food, electronics washing machines, even house rent. These are very necessary though and since we cannot "eat our cake and have it" we may have to sacrifice attention for husband and spouse to get this cause there are no jobs any way. (42 years / IDI/Zenith/8/6/12)

Again, the challenge of unemployment and job insecurity in comes to play on the reasons why the family has to suffer lack of attention, for the banking jobs to be secured by the women in it.

Perceived security implications of recruiting housemaids

In addressing this objectives, women were asked how the perceived the idea of recruiting house maid. Many responded that recruiting of housemaid is a necessary by not ideal decision to take the attempt of coping with the challenges of combining office and domestic works depending on the means through which the housemaid or helper is recruited.

Some stated that they will rather recruit male helpers if all their kids were boys for reasons such as protecting their marriages form family disorganization which could from infidelity with their husbands if the helpers were females. However, several security implications arose from, stealing of financial and material things by house maids or helpers, cases of rape, kidnaps, backbiting, and child abuse/maltreatment, lack of adequate care for children, inconsistence and lack of commitment on the part of the maid for the family, external distractions and a host of others.

A respondent state:

I think the idea of recruiting a housemaid is necessary to help with the house chores when one is at work or too tired to do something. However this depends on the means by which such housemaids are gotten. It will not be ideal a factor to get a total stranger to come and stay with you because so many things could go wrong.

On the security implications of employing a house maid, the respondents added by saying:

I have been a victim before where a house maid stole away about N250, 000.00 which I was supposed to pay in for a customer and ran away till today. I had been condoning the little stealing she had being doing before that time It is better you get a relative or family friend who can give you a poor village girl to take care of or either in school, trade or vocation in the long run to stay with you. Even the child right law now does subscribe to doing otherwise as that will be considered child trafficking. (Woman/FGD//23/6/2012)

The above response buttresses the views of the security implications of loosing cash and other material things to house maid who were revealed by some respondents to have been socialized to do so.

A respondents buttresses this view by saying

Some of these housemaids you employ on contract basis say six months or one year are taught to be thieves and kidnappers who will never be committed to you or feel like a part of your family no matter how hard you try. Some of them swear to oath that they will forever be loyal to their madams or who serve as their links.. and so if they are asked to steal some money and run away at a particular period, they will do so without hesitation. Nowadays, they operate like syndicate. (Woman/FGD/23/6/2011)

A respondent raised the security implications for child socialization and sexual abuse.

I will say that recruiting ahousemaids is necessary; it is however another task on its own as you will need to keep your eyes and ears to the ground[17] in order to avoid vices such as rape, infidelity with husband who is may be a business man and free to go home any time. Child battering or what we may call child abuse, and the fact that the can disappear or decide to any time. In fact it is better that the maid is always around you for you to keep watch over her to avoid trouble especially with regards to how she takes care of your children or instruct them. I am talking out of experience but let me spare you the details. (35years/firstbank/25/6/2011)

[17] Keep eyes and ears to the ground means being at alert, supervising, investigating and ready to work with whatever information about how the maid behaves when you are not around

Again the security implications of recruiting housemaids or helpers comes to bare when issues such as child maltreatment, kidnap sexual abuse or rape cases are considered.
A respondent buttressed these views by saying:

> *I know of cases where housemaid maltreat and beat that her employer's child mercilessly. Some years back a male raped a family friend child disappeared from the house. There was a case of a male helper who was always having oral sex with a little baby and releasing his sperm into the baby's mouth until the doctor detected that the swollen stomach of the baby was as a result of that act. (39yrs/ IDI/12/5/2011)*

The essence of recruiting a housemaid becomes questionable if one has to go an extra mile to supervise, monitor, investigate and be constantly around the housemaid/helpers in order to guard against these issues since lack of time and attention for the home was the major reasons for seeking for such alternatives.

Another respondent who was interviewed buttressed the case of kidnap as a security implication for employing house maids/helpers:

> *As much as house maids or helpers are needed at the early stage of one marital life with children, one needs to be very careful because these house maid and their helpers usually get involved in kidnapping themselves either to sap money from the employers or get money from another interested employer. A friend of mine had spent over N500,000 thousand naira when her maid and son were kidnapped before the police discovered that this was arranged by the maid and the kidnapers to siphon cash from the couples. (42yrs/Finbank/IDI/12/3/2012)*

A discussant buttressed this by stating:

> *There are cases when the helpers will steal money or materials things to give their guardians or links and runaway with their employers kids as if they were kidnapped in order to collect ransom from their employers. Some guardians collect payment from other employers and ask the house maids to run away from their current employer as if they were missing only to be giving out to another employer. The second scenario actually happened to me two years ago, while the first happened to a family and so it's quite risk. (42 years/ access/12/7/2012)*

Other views from the Focus Group Discussions actually reveals that despite the security implication, some of these women do not have a choice than to continue to fall back on the alternative of recruiting house maids as the pressures of work was too enormous. A respondent buttressed this view by saying:

> *House maids have their huge challenges no doubt, rape, infidelity, theft, gossips kidnaps and a host of others, however do we really have choice on this matter? When we cannot do all the domestic chores with our official works alone and be there with the children all the time? All we have to do is keep trying especially for those who parents or in-laws and other relatives are not available to help in the up-keep of the children or have access to individuals that could be close enough to take care of the kids. (37 years/FGD/24/6/12)*

The inevitability of recruiting housemaids at certain levels and stage of life of the average career woman including the married female banker is again emphasized by the respondents thus:

> *In my opinion, this will only take some time as the children will grow up later to fend for themselves or help with the house hold chores if they are properly brought up to learn how to do so whether they are males or females, until then assistance from housemaids/helpers may be risky but unavoidable if you ask me. (41years/ skye bank/ 4/4/12)*

The above response reiterates the need to properly socialize children to learn how to carry out domestic activities and this cannot be left for the house maids/ helpers to do. This again point to the need for parents to create a little time out of no time to properly educate and socialize their children whether they are males or females on the ways cleanings, washing cooking and even the care of younger ones are done. So that when their parents are not on ground or too busy, they can stand in the gap and perform the domestic duties irrespective of their sexes.

In proffering solutions to these challenges, many suggested that women should plan their time and schedule properly to be able to combine domestic and office duties in order to reduce role strain and work pressures. So many women stated that the government should take charge and ensure that orphans and vulnerable should as well

as beggars and destitute should be taken up and sheltered in homes where people could sign up a contract to take up such children for assistance and be catered for or trained in return either in schools or vocational skills.
A respondent buttressed these views by stating:

> *Government has a lot to do on this matter. All these orphans and beggars in the street both Nigerians and these Niger Republic people can be swept off the stress by the government into homes where people can come and recruit them to take care of the or train them in school while the children assist them with domestic duties in return. That way they will be committed and feel like they are part of a family instead of roaming about the street and constituting a nuisance to the society. (38yrs/keystone/14/3/12)*

Another emphasised the need to deal with the individuals who are actually trafficking children in the bid to create employment for them by saying.

> *Government through this Nigerian Agency for prohibition of trafficking in Persons (NAPTIP) should arrest and deal with all these syndicates who are duping people up and down and destroying the lives of innocent children all in the name of create a job for them. (37yrs/Ecobank/2/3/2011)*

From the above response the need to intensify the efforts against trafficking in persons through the agency saddled with such responsibility becomes very crucial in times like these when insecurity has become the order of the day in the Nigeria society.

CONCLUSION

This paper concludes that as long as poverty and unemployment remains, people will continually seek for jobs anywhere even when it is tasking and inconveniencing and women will not be an exception as there will always be the need to support or take of the family. However, while the traditional roles of the women still remain on address even in the midst of their participation in the work force, work pressure, roles strain and role conflict will never cease to occur. In order to cope with these pressures, alternatives will have to be made to address the domestic duties. This is so when the unemployment situation in Nigerian society as well as the job insecurity that is obvious in the banking sector will not give room for the family to enjoy attention and care at its expense. This again gives credence to the necessity of employing housemaids to assist with the domestic duties and reduce the work pressures despite the risk involved in employing them.

RECOMMENDATION

The study in line with the above findings therefore recommends that women who are involved in banking jobs with or without housemaids should do properly planning with regards to their household and official duties using time tables, schedules of assignment o be carried out at every point to balance up the duties both at home and in the offices.

The traditional roles that are assigned socially to women should be reconsidered in our societal socialization processes. Parents should also educate socialize their male and female child to perfume domestic chores and remove the social differences that assigns domestic roles to females only.

Emphasises should be laid on entrepreneurship especially among women who have very young kids so that they can care and support their children until they grow up to take care of themselves and their younger before they get involved in jobs that will not give them the time and opportunity to do so.

In the same light, banks should take a re-look at their policies that excludes or restricts women caring for their families by building day care centres or giving adequate considerations for such exemptions as well as taking into cognisance the age at which women could be eligible to work in the banks to include those of matured women who already have grown up kids that could take care of themselves and siblings.

Housemaids/helpers should be properly trained and socialized on how to carry out the domestic duties and child care and appropriately monitored or supervised if possible.

Government should provide adequate support for women who are interested owning businesses that will give them time to take care of their homes in other to reduce the rates of unemployment and poverty that pushes women to take up jobs that will not allow them perform their domestic duties.

Government should efforts targeted at apprehending those who are involved in child trafficking acts and ensure that these syndicates that dupe people and collect payments for helpers and housemaid are properly sanctioned.

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SPACE OF POWER AND POWER OF SPACE: ISLAM AND STRUGGLES FOR CEMETERY SPACE IN COLONIAL IBADAN

ONWUZURUIGBO Ifeanyi

INTRODUCTION

In the 1980s, the government of Nigeria began to develop a portion of land appropriated for the establishment of the Nigerian Institute for Social and Economic Research (NISER) in Ojo suburb of Ibadan. Prior to this time, the British colonial administration which established NISER left it as a corporate tenant in the premises of Nigeria's premiere university in Ibadan. Part of the land appropriated for the development of NISER deeply encroached into the Muslim cemetery owned by the migrant Hausa Muslims of Sabo quarters of Ibadan. The Muslims were requested to cede a large chunk of the cemetery to the government, a decision staunchly opposed by the Muslims. After several weeks of wrangling, the Muslims reluctantly bowed to government request when the latter relocated the cemetery to Shasha, a sprawling settlement on the outskirt of Ibadan.

Perhaps unknown to the younger Muslim leaders a similar incident had occurred in colonial Ibadan in the 1950s. In the absence of a public cemetery, unapproved burial sites sprang up indiscriminately in several parts of Ibadan. Colonial authorities saw the development as constituting potential health risks in the rapidly growing city. Land was immediately acquired by the authorities and a public cemetery built in the new Mokola settlement on the northern flank of the city. Ibadan Native Authority (Burial Places) Rules of 1944 was invoked to grant legal recognition to the cemetery; it stated rules and regulations guiding usage of the cemetery. These measures did not go down well with the Muslims. Contending that the rules violated fundamental tenets of Islam, they insisted on a separate Muslim cemetery.

The present Ibadan was founded about 1829 as a military camp for warriors and haven for refugees fleeing from the Yoruba wars. The warriors came from all parts of Yorubaland to receive training in war tactics and test their proficiency in the preponderant military adventures organized against the numerous enemies of Ibadan.[i] The Yoruba wars had been triggered by the collapse of the Oyo Empire and intensified by the military incursion of the jihadists from northern Nigeria into the Yoruba towns of Ilorin and Oyo. Ibadan was the last 'Bastion of Freedom against Fulani invasion'.[ii] British colonial forces intervened in the war, restored peace and imposed colonial rule on Ibadan and the entire Yoruba land in 1893.[iii] Colonial Ibadan, mainly composed of indigenes of the Yoruba ethnic group, would become the headquarters of the newly-created Western Provinces in 1946. As in war times, the town still remained a haven for migrants even in peace times; its doors remained open to the Lebanese, Igbo, Hausa and Fulani from northern Nigeria who flocked the town following the boom in commercial activities.[iv] The arrival of the Muslims merely increased the political relevance of Islam which penetrated Ibadan in the 1830s.

Apart from the large population of Hausa, there were also Muslims of Nupe, Igbira and Ilorin extraction. This raises fundamental conceptual issues relating to the treatment of the migrants as constituting an ethnic group – like the paper does – or ethnic category. Theoretically, the difference between ethnic category and ethnic group must be acknowledged, even though practically such differences usually tend to lose their relevance among African urban migrants. Ethnic categories are distinct but homogeneous ethnic groups that interact on the basis of their unequivocally shared features. Through constant interaction and communication facilitated and reenacted, for instance, by marriage and religion - in this case Islam - ethnic category can transmute to ethnic group particularly in the context of African urban experiences. As Cohen puts it, 'when men from one cultural group migrate to town they retain a great deal of their culture even without necessarily forming a corporate political group. They thus constitute an ethnic category. However, an ethnic category often becomes an ethnic group, as a result of increasing interaction and communication between its members'.[v] It is this web of social interaction, inter-group marriages and shared religious values and symbols that transformed the different Muslim migrants into a common language and ethno-religious identity.

Relying on Barth,[vi] ethnicity is fore-grounded in the constructionist theory. It contends that individuals construct meaning as they engage in meaningful interaction. Hence ethnicity is conceived as the product of social interaction and organization, not some naturally endowed innate characteristics that persist perpetually. This implies that individuals, in the course of interaction, recognise some identity markers which they ascribe to themselves, or to others, and constitute boundaries against other groups. The study therefore focuses on situations where ethno-religious identity becomes potent in 'boundary-maintaining or boundary-reducing'[vii] processes. In Ibadan, as in Accra and Kumasi, where similar settlements developed, all other ethnic identities gradually coalesced into Hausa cultural identity under the Hausa motto: 'Our customs are different'.[viii] Language is, perhaps, the strongest and most durable tie that can bond people together. Hausa language and culture became strong

identity markers and identification with them was in many respects 'a political ideology, emphasizing identity as well as exclusiveness'.[ix]

In 1916, British colonial administrators created *Sabongari*, meaning 'new town' in Hausa, and a local chief, the *Sarkin Hausawa*, appointment to head the community.[x] The literature proffers three reasons for the creation of Sabo. The first states that the Hausa migrant community is at every point in time constituted by prostitutes and other social miscreants from different parts of the north escaping from justice and seeking new climes to continue their nefarious activities. To contain their nuisance, Ibadan chiefs confined them to a particular territory.[xi] The second claims that the Hausa have always observed different culture and institutions from the Yoruba. As such they have always wished to live separately under their indigenous institutions.[xii] For example, migrant Hausa Muslims established Sabo Zongo, settlers' quarter, shunning any form of integration with the cosmopolitan population of Accra.[xiii] The desire by the Hausa diaspora to practice their culture and tradition in segregated settlement was more of a ploy to maintain their hegemony in commerce because even in Islamic Chadian communities, consisting of Arabs and Kanuri with similar culture and tradition, Hausa traders preferred living separately.[xiv] It does appear that commercial considerations partly informed the establishment of Hausa settlements and defined the degree of relationships they maintained with their hosts in several African cities. The third attributes the establishment of Sabo to the British colonial policy of ethnic residential segregation. Sabo was established in the same way *Sabongaris* were created in northern Nigerian towns to provide accommodation for migrants from eastern and western parts of the country.[xv]

In any case, Sabo was established on a land donated for the purpose by Ibadan chiefs and Native Authority. It became the first and centre of a cluster of other migrant Muslims settlements created at different times in several Yoruba towns - Ogbomosho in 1924, Oyo in 1934, Shagamu in 1939, Ijebu Ode in 1953, Abeokuta and Oshogbo.[xvi] The settlement was semi-autonomous and Hausa trade and cultural exclusiveness reinforced each other in the expanding migrant Hausa commercial networks in western Nigeria. Despite the existence of a central mosque and other facilities, Sabo and, in fact, Ibadan lacked a public cemetery. The only cemetery in Ibadan at the time was owned by the Anglican Church Missionary Society in Kudeti and strictly reserved for Europeans. The European cemetery was located in the premises of … on a portion of 'land provided by Chief Olunloyo, whose son became the first student in the mission and later an ordained priest'.[xvii] Ibadan residents, under the challenging circumstance, were compelled to inter their corpses haphazardly in different parts of the city, prompting the authorities to establish a public cemetery. If the move attracted commendation to the city administrators, Sabo Muslims condemned it and instead demanded the establishment of a private cemetery for Sabo.

This paper contends that the continuous struggle for cemetery space between Ibadan city authorities and Sabo Muslims is not a recent phenomenon; it has a historical past located in the colonial urban history of Ibadan. It focuses on the controversies between Sabo Muslims and Ibadan urban authorities over cemetery space in colonial Ibadan. In this connection, it underscores an important incident – the agitation for a separate Hausa Muslims cemetery - in the evolution of Sabo settlement which has neither been acknowledged nor treated, either superficially or in depth, in such outstanding works like Cohen's seminal study of Sabo or scholarly accounts of the development of Sabo or Ibadan city.[xviii] Above all, the paper adds to the growing literature on the relationship between Islam and colonialism[xix] by showing just how closely Islamic religion, Hausa commercial interest and ethnic identity were intertwined in the colonial urban milieu – and has remained so.

To begin the discussion, I first explore the historiography of colonialism, urban space and cemeteries in African history and historical demography. Here, I concur with Anderson and Rathbone that 'there is no one urban history in Africa, and no single paradigm that can be deployed to explain the growth, development or decline of African towns'[xx] and, as observed by Tijani, 'the structure, patterns and interpretation of urban social relations … should be understood in the context of the city itself'.[xxi] Despite a few common patterns, essentially, different cities experienced different trajectories of growth or decline. That said, I capture the conflict over cemetery space as one of the many crucial moments in the development of Ibadan as a city and its evolution as Yoruba political capital.

Colonialism, Urban Space and African History

Although archaeological evidences corroborated by historical accounts confirm the existence of urban milieus in many pre-colonial African settlements, Africa is perhaps the least urbanized continent in the world. Africa does not have continuous urban traditions extending back several millennia as in the Middle East. The rise of African cities began from the fifteenth century when many West African towns recorded rapid growth induced by their involvement in overseas trade. Towns like Calabar, Bonny and Ouidah were not mere reflections of the contemporary European order, but were always characterized by the African inhabitants' own notions of urbanization and conception of urban space. Since then urbanization has become one of the most significant

phenomenon in the discourse of African urban space and development more so as Africa is urbanizing at an incredible rate that compound existing urban problems and pose complex challenges in governing African cities.

The roots of the nascent phenomenal increase in the rate of urbanization as well as the commensurate growth of cities can be traced back to the post-Second World War years. Post-war colonial development initiatives targeted the development of towns and cities. African cities were provided with new set of institutions, infrastructure and services that revolutionalised social, commercial and economic activities. Africans were thus encouraged to leave their rural enclaves in search of employment and opportunities in the cities. Long after the demise of colonialism and perhaps until the 1980s, most African governments retained the preference for urban development in their development agenda. Towns and cities became beneficiaries of the expansion in health services and educational institutions that began from the post-Second World War era. Improved health conditions not only led to a decline in mortality but also an increase in fertility rates. These developments in turn increased population pressure, promoted rural-urban migration and accelerated growth of towns and cities but with severe implications for the management of urban space.

The colonial period coincided with the heightening of racist and imperialist thought in the nineteenth and early twentieth century Europe. Western philosophy is littered with racist philosophies about Africa appropriated by colonial officials to justify colonialism. The German philosopher, Hegel, dismissed Africa as a land 'cut off from all contacts with the rest of the world; it is the land of gold, forever pressing in upon itself, and the land of childhood, removed from the light of self-conscious history and wrapped in the dark mantle of the night'.[xxii] Victor Hugo, the French poet and playwright, referred to Africa as 'this inert and passive bloc of land that for six thousand years has been an obstacle to universal progress.' He then urged Europeans to 'Take possession of this piece of earth … God is offering Africa to Europe'.[xxiii] Such assertions energized the colonial enterprise and justified the plundering African resources and cultures. Jan Smuts, former Prime Minister of apartheid South Africa, once argued that natives of British African possessions 'just emerged from barbarism … But his native institutions were ruthlessly proscribed and destroyed. The principle of equal rights was applied in the crudest form, and while it gave the native a semblance of equality with whites, which was little good to him, it destroyed the basis of his African system which was his highest good'.[xxiv]

Space is a central object of rule since power structures are often inscribed in space. Colonialism was obsessed with transforming urban space along ethnic and racial patterns. Colonial transformation of urban space ensured on the one hand the disintegration and partitioning of the colonized into ethnic enclaves and on the other hand residential segregation between the colonized and the colonizers. Colonial cities, noted King, were often comprised of three sectors: indigenous settlements, European sector and strangers' quarters where migrants from other colonial territories settled.[xxv] Crude force, coercion, seduction, manipulation and segregation constituted five different approaches colonial authorities employed to balkanize urban space, achieve racial and ethnic segregation of urban population, promote racial and ethnic disharmony and consolidate power.[xxvi] Urban development projects were not essentially designed to achieve aesthetics; they were rather employed to emphasize colonial power, racial superiority and hegemony for what Europeans encountered in the colonies was not just open spaces or terrains for economic domination, but peoples capable of undermining the process of capitalist development.

Dead bodies in eight century Britain were interred in graveyards owned by churches. In the 1820s a new secularized and municipalized form of burial, comprising burial 'in large often attractive landscaped cemeteries on the edge of town, usually outside the control of the Church',[xxvii] was introduced and became widespread from 1850 which preceded the beginning of formal colonialism and the dissemination of European racist ideologies in Africa. Similar forms of cemetery design were established by European missionaries and British colonialists in urban Africa. However, they never escaped the far-reaching racist and segregationist principles of colonial policies. In fact, the life of the corpse and its residential space in urban cemeteries were strictly guided by racist and segregationist policies.

In South Africa, the apartheid principles adopted by Malan and his Nationalist Party transmogrified and racialised sacred places. Once buried side by side in Braamfontein Cemetery, Johannesburg's first public-funded cemetery, apartheid laws were to prescribe separate burial spaces for white and black South Africans. In a sense the doctrine of racial segregation was first applied to the dead in Johannesburg's cemeteries before its application to the spaces of the living.[xxviii] Interment spaces in Christiansborg and Kaneshie cemeteries in Accra metropolis were partitioned to accommodate white and black corpses differently. In Ibadan, not only was Sabo settlement created for the migrant Muslims, by the 1950s, hundred years after the revolution in cemetery practice in Britain, two separate cemeteries existed in Kudeti and Mokola strictly for the use of the Europeans and the colonized natives respectively.[xxix] Shortly after it was established, Mokola cemetery was also partitioned along ethno-religious boundaries; sections were reserved for the Muslims from northern Nigeria and Christians of southern Nigeria.[xxx] This is not to overlook the fact that most pre-colonial West African cities were partitioned into districts

based on ethnic, religious or professional criteria.[xxxi] However, the emergence of such districts was spontaneous and not decreed by local laws or rulers. Unlike colonial cities, there were always city centres and districts accessible to all city dwellers and facilitated equal and uninhibited socio-cultural exchanges among dwellers.

Whether urbanization is seen as the spatial concentration of a population or as the diffusion of a particular set of values and behavior that we call urban culture, historians came late into the study of African urbanization and cities, a field already dominated by geographers, economists, sociologists and anthropologists since the evolution of urban Africa.[xxxii] The lack of interest by historians in African urban history before the end of the 1970s and the recent introduction of urban history as a distinct field of study in Western history explain the neglect of urban studies in African history. How urban issues are rooted and connected to historical moments and events were regrettably missed by the social scientists who treated them solely as modern phenomena. In their thinking, 'history had little place in towns, because towns had little history'.[xxxiii] The intervention of African historians and historical demographers in the 70s, inspired by the search for greater understanding of colonial domination and class oppression in the transition of colonial Africa to post-colonial Africa, only secured marginal changes in the dominant social science perspectives devoted to the study of urban affairs.[xxxiv] Historical studies produced during the period were largely limited to the economic, social and political processes at work in African cities. The works failed to show deeper concerns and greater engagement with urbanism, that is, urban lifestyles and culture and how they contributed in shaping economic and socio-political processes in the cities. Historians passed through the town without being concerned with urbanism and urbanization.[xxxv]

If, as claimed by Fourchard, that 'the transformation of social and political identities by the mixing of new and old element of urban culture has been a fruitful starting point'[xxxvi] of Africa's urban history, 'the analysis became more accurate on the various spaces used by urban dwellers within the city'.[xxxvii] Nevertheless, urban struggles for space have been largely, albeit erroneously, conceived as concerning the living alone, not the dead. So the daily struggles for interment spaces arising from the rapid growth of urban population and subsequent congestion in urban cemeteries escaped the attention of both the urban historian and the social scientist. Unlike their European and North American colleagues, they have all been inadvertently silent on the place of cemeteries in the built environment and construction of the cultural topography of African cities, despite the growing studies on urban poverty, delinquency, crime, conflicts and governance. For urban research agenda to capture the totality of the urban experience, it has to inquire not only the affairs of the living but also the death because death, in itself, is a crucial dimension of life. 'The life of the corpse', Posel and Gupta remind us, is on the one hand 'a material object' and on the other hand 'a signifier of the wider political, economic, cultural, ideological and theological endeavours'.[xxxviii]

Reference has been made to the disciplinary limitations of history to account for this grave neglect and exonerate urban historians from their lackadaisical disposition to the study of urban cemeteries. Green and Noleen[xxxix] harped on the point recently when they argued that; history records the lives of populations – their migrations, their actions, their work and the arrangement and transformation of their social configuration. What happens after life has ended has traditionally been the domain of religion. History, at its most literal, ends with death, perhaps more accurately, at the moment of death a split occurs between the symbolic life … and the actual death, the corpse…

Even, the discipline of religion which for Green and Noleen is concerned with 'what happens after life has ended' was banished to the sidelines, particularly in the last quarter of the twentieth century.[xl] And despite its increasing relevance in understanding the conditions of late modernity, religious studies also appear silent on the perennial struggles for burial spaces in Africa's urban cemeteries. Yet the spatial struggles in urban cemeteries, many of which are in pathetic state of dilapidation, can shed insights into historical events and significant socio-political processes in the making of African cities.

While students of African history and religion are generally insensitive to the study of the cemetery, such intellectual gap does not exist in the history of sacred places of the dead in Europe and America. European and American historians have displayed remarkable interests in cemetery studies, exploring, in several ways, the conceptions and manifestations of the cemetery as social fact and cultural text. In *The Secret Cemetery*, cemeteries are re-approached as sites of cultural revelation and places where different communities can reinforce boundaries and recreate a sense of homeland.[xli] *Last Landscapes* investigates how modes of disposal of corpses in Europe and North America vary according to religious and other cultural influences.[xlii] Furthermore, inquiries have been made 'concerning the role of burial practices and burial grounds as tools in the construction of Muslim identities in Britain since the last 200 years.[xliii] Studies like these that investigate historical evolution of cemeteries and foreground them as vectors for carving out urban ethno-religious spaces and identity point to the kind of studies that have yet to be done for African and Nigerian urban cemeteries. They compel us to contemplate the ways in which urban cemeteries in Nigeria have served as contested spaces within which ethno-religious groups struggle to

attach meaning and value to their lives. In fact, for religions such as Islam with long-standing urban tradition which also associates reform efforts with urban life[xliv] and, as several studies have recently revealed, promotes bitter confrontations over funerary practices and cemetery spaces among Muslims,[xlv] it is necessary to interrogate how these hostilities are played out in African cities, noted for their ever growing population and intense struggle for 'residential spaces' for dead urbanites.

This paper argues that the conflict between colonial authorities and Sabo Muslims over cemetery space is not so much about defending fundamental principles of Islam as articulated by the Muslims but the struggle for ethno-religious space and autonomy in the context of population growth and profound socio-political changes as well as the contest for power and ascendancy between rival Sufis or Muslim sects. Most African cities were not 'the cultural melting pots that some colonial officials feared; rather the opposite'.[xlvi] Intense competition for space usually hardened existing rivalries configured in commercial, ethnic and religious terms. While contemporary social science literature on Islamic funerary practices are often associated with how different groups bury and mourn their death, in colonial Ibadan dissent mainly devolved around the use of Islamic doctrines by migrant Hausa Muslims as a façade for protesting the devastating impact of socio-political processes of change. Agitation for cemetery space therefore became a veneer for confronting the menace posed to Hausa ethno-religious identity and Sabo autonomy by the spate of transformations of the 1950s in Nigeria. The paper concentrates on the struggle for ethno-religious space - embedded in the protest over cemetery space - as a platform for explaining urbanism and understanding significant historical events in the making of Ibadan. In doing so, it connects the obsession of the historian with socio-historical processes of urbanisation and the social scientist's passion for explaining urban lifestyles, culture, social change, instability and conflicts.

I examine, in the first part of the paper, the legislation establishing public cemetery in colonial Ibadan and the extent to which it defiled Islamic principles. Furthermore, I argue that Hausa demand for a separate cemetery, after all, was one of the several opportunities for Hausa Muslims to, first, demonstrate their resentment of colonialism and its policies and second protest against the destabilising consequences of colonial reforms in the 1950s. In the second part, I describe the unavoidable upshots of a panoply of political reforms, showing how they threw up instability, crises and conflict of interests in everyday commercial, political and religious endeavours of the Muslims. More importantly, I perceive the struggle for a separate Hausa cemetery not only as a mode and, indeed, a model of protest against colonial policies but also a conscious attempt to reassert Sabo ethno-political space and re-emphasis its autonomy in the face of irreversible results of rapid social change that persistently threatened to put Sabo out of existence. The third part of the paper ties up significant arguments of the paper and draws some conclusions.

Islam and the Burial Places Rules

The year 1952 marked a watershed in the evolution and development of Ibadan as both the commercial and administrative centre of the semi-autonomous Western Region, having been elevated from provincial to regional capital. The string of changes involved some degree of administrative decentralization, substantial transfer of political powers to local and indigenous leaders and the emergence of a new crop of politicians at both the regional and local levels. Following the Nigerianisation of most of the administrative positions, demand for better qualified Nigerians to fill the positions, particularly in the public service, increased. Commerce felt a need to keep up with the changes and needs of the new dispensation with increase in trading and economic activities which further increased the population of Ibadan, described in 1890 by Millson as the city counting 'over 200,000 souls, while within the walls at least 120,000 people are gathered'.[xlvii] Ibadan population had risen to 459,196 according to the 1952 population estimates, and 1.2 percent of this figure represented Hausa/Fulani Muslim population. According to Mabogunje, Ibadan was attracting 'proportionally more northern Muslims than does the region as a whole'.[xlviii] By the 1960s, the Muslim population was estimated to be 6,500 of whom 5,000 lived in Sabo.[xlix]

Increasing population coupled with a corresponding spatial growth of the city generally placed greater demands on available land and social facilities as the new set of civil servants, politicians and traders demanded more infrastructures, social services, spacious and decent accommodation which were rare and in short supply in parts of the city where they existed at all. Ibadan, in spite of these developments, had only one missionary cemetery in Kudeti which served the European Christian populace alone; the rest of the population interred their dead in unauthorized burial sites springing up in the city. Similarly, the Muslim population increased and made increasing demands on Sabo territorial space but the geographical size of the settlement remained stagnant. Indeed, Sabo had started witnessing acute shortage of space and becoming congested since the 1920s.[l] In 1941, H.F. White, the Senior Resident of Ibadan, 'approved a proposal to layout an area bounded by the Ibadan-Oyo Rd'.[li] But this yielded marginal result. No further step was taken to increase the size of the quarter, mitigate the growing pressure on its territorial space and accommodate the rising population that the quarter was ill-conceived and ill-

prepared to host. Overtime Sabo became a sprawling slum with very little space for any meaningful development including the establishment of a cemetery, a project that usually requires substantial hectares of land. In the words of the District Officer, 'The Hausa community is a greatly expanding community and is getting crowded in their area, and I do not advise a cemetery on or near the periphery of the quarters'.[lii] Like the rest of the local population, the Muslims were compelled to dispose corpses in illegal burial sites in Ibadan.

More than hundred years after the establishment of municipal cemeteries in Britain, Ibadan Native Authority successfully established a public cemetery in Mokola in 1952, having earlier failed to do so on two different occasions. In 1929, a portion of land was acquired from the Are family to provide a public cemetery in Ibadan. Captain Ross, the Senior Resident of Ibadan, considering the general opposition to the site, did not find it suitable for building a cemetery hence the site was transferred from the Crown to Ibadan Native Administration for use as Police Parade and Football ground in 1944. In 1937, another piece of land was acquired from the Olatunji family for the setting up of the proposed public cemetery in Agugu area of Ibadan. This attempt again failed because of paucity of funds to implement the cemetery project and the land was reallocated to the headmaster of Oke Agugu Native Authority Primary school to use as school farm. The third attempt in 1950s to set up a public cemetery in Ibadan on a piece of land acquired from the Odugbemi family was, however, successful.[liii] The new cemetery was established under the amended Ibadan Division Native Authority (Burial Places) Rules of 1944 which not only granted it legal recognition but also specified conditions for depositing corpses in the cemetery. With the establishment of a public cemetery, the authorities banned the disposal of corpses in unapproved sites in the city. In addition, the Rules demanded

> *'A burial fee of 5 shillings per interment shall be charged for which fee the plot holder's name will be registered. (This amount was subsequently increased to fifteen shillings). All burials must be made before 5 pm in the evening. All intended interments on any day shall be notified to the Health Office before noon'.*[liv]

While resolving the lingering problem of providing a public cemetery for Ibadan, another problem was unwittingly created. Sabo Muslims viewed the aforementioned provisions of the legislation as impinging on Islamic doctrines and Hausa customs. In several petitions to the authorities, Mallam Abdul Zungeru, Sarkin Hausawa, conveyed the displeasure of his subjects to Ibadan city authorities. However, in 1954 a harmonized petition of Hausa, Igbira, Nupe and Ilorin Muslim communities expressed their opposition to the offensive aspects of the law. They resented the prescribed periods for notifying the Health Office, securing burial permit and interment in the cemetery. Under 'Hausa custom', the Muslims argued, 'a corpse must be buried immediately after death. If we cannot find the clerk at once to pay the deposit (not only to pay burial fee but also to notify the Health Office) it may be a long time before we can arrange burial'.[lv] Secondly, the payment of fifteen shillings was seen as discriminatory and un-Islamic. As the Muslims noted, 'we do not think that this fifteen shillings proposed to be paid for each dead person before we are able to bury the dead is made general; that is for Christians, Mohammedans, and such other religions bodies, or an individual who will bury his or her dead person on any public cemetery land'.[lvi] They also contended that the legislation was un-Islamic because 'if we are to follow our religion very closely we are not to pay for our dead-men before they are buried…'.[lvii] For these reasons, the Muslims demanded an entirely separate cemetery to be managed and administered by the Sabo community.

The response of Ibadan city authorities to the torrents of petition granted some concessions to the Muslims. To eliminate the difficulties of observing the official burial time, the Divisional Officer suggested that the Sarkin Sabo 'purchases five grave spaces at a time and gives them out as necessary'.[lviii] This way there would be available burial permits and spaces at any point in time to eliminate the tension between the urgency of burial which the Muslim claimed to be an intrinsic part of Hausa and Islamic culture and the officially approved time for burial in the cemetery. In the same vein, the Ibadan District Council set aside a portion of land in the Hausa section of the cemetery for Sabo Muslim 'paupers who may be buried without payment of fee on production of a certificate signed by the elected Councillor for Sabo area, Mallam Bagudu Waziri, stating that the deceased is in fact a pauper'.[lix] The Council also made frantic efforts to appropriate additional land from the Odugbemi family for the expansion of the existing cemetery in view of its decision to grant free burial spaces to Muslim paupers.[lx] None of the efforts doused the feelings of discrimination, injustice and exploitation held by the Muslims as they continuously defied the law and buried corpses in unapproved sites.

By 1954, Sabo community leaders intensified efforts to secure approval of the unauthorized cemetery they had established for themselves along Oyo Road, close to the public cemetery in Mokola. Armed with a memo from the Olubadan, the Oba of Ibadan, stating that 'the Chieftaincy Committee (comprising of senior chiefs) has officially given a portion of land to the Hausa community at Sabo for burial ground',[lxi] the leaders pressed home their demand. Their request was, however, turned down since the authorities did not favour the establishment of a

private cemetery for any group and, more importantly, the land in question was within government acquisition. Unrelenting in their demand, the Muslims approached the Commanding Officer of the 5th Battalion Nigerian Regiment Ibadan in 1956 and requested a portion of land bordering the Regiment's premises and Sabo to build a private cemetery. Again, the Medical Officer of Ibadan reiterated opposition to the proposal on the grounds that adequate provision has been 'made at the Ibadan City Council cemetery situated on the Oyo Road for the burial of various religious groups including Mohammedans. I do not, at present, recommend that any Crown Land in the vicinity of Sabongari, Ibadan, should be used as a cemetery by the Hausa elements'.[lxii]

Muslims demands and response of Ibadan authorities to the demands should be seen in the wider context of both colonial perception of Islam and reactions to it on the one hand and Muslims conception of colonialism and attitudes to it on the other hand. Whereas it is difficult to pinpoint a common British perspective on Islam which 'varied greatly among individual colonial officials depending on their backgrounds and the sources to which they had been exposed',[lxiii] the British generally had a negative view of Islam as a source of 'oriental despotism' despite its thinking of Islam as well suited to the nature and needs of Africans.[lxiv] Given the inseparable ties between Islam, politics and British commitment to Indirect Rule, colonial administrators were well aware of the dangers of ignoring the Muslim ruling elite and despising Islamic practices. The British racist view of the Caliphate and its ruling elite depicted it as 'a once-great light-skinned ruling class which had conquered a backward people and enslaved them only to be corrupted themselves through the mixing of races'.[lxv] In fact, noted Shenton, 'if British rule was to survive, the positions of Sultan, emirs and *hakimai* must be maintained'[lxvi] alongside Islamic practices and institutions. Muslims were therefore given some latitude of freedom to practice the demands of their religion. This explains the partly placatory posture of the authorities to the Muslims requests.

Northern Nigerian Muslims were largely antagonistic to colonial rule. Colonialism was seen as destroying the social structure of the very society it pretended to rebuild and modernize. Nonetheless, there were marked divergent responses, ranging from calls for withdrawal, moral restoration and religious revival, support for the colonial regime and armed confrontation against colonialism typifying Muslims reactions to colonialism.[lxvii] The fiercest opposition to colonial imposition came from the Mahdist Movement and particularly the Tijjaniyya Brotherhood whose doctrines had become dominant and popular among a substantial majority of Sabo Muslims in the 1950s.[lxviii] It is not unlikely that the obstinacy of the Muslims to their demand for a separate cemetery drew from the radical Tijjaniyya puritanical teachings and dogmas but more especially the body of Muslims' eschatological discourses on colonialism.[lxix] For instance, in Muslim discourses of colonialism 'barracks' was used to signify colonial lifestyles and colonial military formations - military barracks - as well as other colonial spaces, including segregated residential quarters like Sabo, where prostitution and other forms of un-Islamic lifestyles were thought to be prevalent.[lxx] Likewise, strangers in Sabon Gari settlements in northern Nigerian cities were viewed with opprobrium by northern Muslims as unbelievers and heretics who should be avoided by devout Muslims.[lxxi] Thus 'barracks' connote 'those places where Islamic norms are flouted at will: alcohol consumption and prostitution are believed to be particularly prevalent and indulged in with impunity'.[lxxii]

Even though the creation of Sabo was partly to reduce 'Hausa crime', Cohen, in the 1960s, recorded the existence of undesirable criminal elements and about 250 prostitutes among its female population. Some of the prostitutes were easily identified with *bori*, a pre-Islamic Hausa cult which believed that spirits, under certain conditions, can possess men and inflict harm on them. Headed by a woman and officially recognized by the Sarkin, the cult and its practices were indirectly accommodated within the body of Islamic belief in Sabo until the cult was eliminated through the activities of Tijjaniyya revivalists.[lxxiii] There is very little evidence to suggest that the Muslims' agitations for a private cemetery were directly or indirectly associated with extirpating prostitution and moral decadence in Sabo but there is abundant evidence directly linking one of the 'most important mission' of the Tijjaniyya in West Africa to the 'crusade against the *bori* cult and prostitution.[lxxiv] In the assessment of the Muslims, however, both incidences tied colonialism to intolerable changes that must be resisted. Hence, the stiff opposition of the Muslims to colonialism could therefore be attributed to its perception as a harbinger of moral decay and initiator of changes considered hostile to living Islam in daily practices.

However convincing they may sound, a critical scrutiny of the arguments advanced by the Muslims to support their agitations does not hold water. It is true that under Islamic injunctions corpses are expected to be interred urgently, but it is also correct to say that such injunctions allowed twenty four hours for burial of a dead Muslim, a timeframe long enough to effect burial without contravening the relevant provisions of the law. The mandatory non-refundable fee of fifteen shillings was demanded for every burial in the cemetery irrespective of the religious affiliations of the deceased or relatives of the deceased. The fee, as explained by the officials, was for administrative purposes and upkeep of the cemetery[lxxv] as such the allegations of discrimination against Muslims was both frivolous and mischievous but exposed the hypocrisy of the Muslims, who, in a petition to the District Officer in 1954, expressed their willingness to pay rents 'for the period of 99 years to come'[lxxvi] if they were

allowed to operate a private cemetery. But the same group of Muslims stoutly opposed the payment of a paltry sum of fifteen shillings for burial in the public cemetery.

More often the underlying reasons of conflicts are rarely located in the usually flimsy excuses presented by the belligerent groups but rather hidden in the deeper crevices of broken relationships and dreams shattered by irresistible forces of change. Therefore explanations of the conflicts over burial spaces must transcend the façade of religious puritanism embedded in the Muslims arguments. They must pry into the consequences of the profound socio-economic changes and prodigious political transformations that characterised the decades 1950s and 1960s, for it would appear that motivations for the struggles drew from the Muslims condemnation and subsequent resistance against the repercussions of the remarkable changes of the period.

Instability and the Crises of Transformation

Change, whether economic, social, religious or political, is a fact of human existence. Change begets change and transforms people and communities. Change then is perhaps the only permanent feature of human communities. It fundamentally upturns existing status quo irrespective of its form, direction and magnitude. The works of Emile Durkheim on social change is instructive in this regard. Relying on the French Revolution, Durkheim drew attention to the cataclysmic impact of social change on the French society. He argued that sustained radical social transformations which upset pre-existing frameworks of lifestyles bear within them chances for anomie, that is, a condition of relative normlessness in society. Anomic situations, in turn, carry great potentials for crises capable of fostering conflicts in society. This best describes the situation in Sabo in the decade preceding Nigeria's independence.

Sabo may have been established to accommodate Hausa migrants, its development and growth was, no doubt, the consequence of Hausa monopoly of the long distance trade in kolanut and cattle in the northern and western regions.[lxxvii] Sabo, from inception was the western end and base of the chain trade in kolanut and cattle between the two regions. Cultural affinities apart, association and interaction between individual Hausa migrants were primarily determined by mutual economic interest. As such trade, culture, politics, ethnicity and religion were all intertwined in Sabo. Its landlords, traders, political and religious leaders saw the settlement as an empire holding out vast opportunities in which they had fundamental and enduring interests. They therefore strived to dominate politics, control commerce, protect their monopoly of the trade and prevent foreigners and self-seeking Hausa from distorting the organization of the trade.

From the 1950s the entire British colonial administrative edifice came under sweeping reforms. These reforms drastically threatened the political autonomy hitherto enjoyed by the traders, diminished their cultural and religious exclusiveness as a group but more importantly undermined the commercial networks, truncated existing power relations and political structures built over the years by local chiefs, landlords, traders and religious leaders in Sabo. In 1952, the Macpherson and Lyttleton constitutions initiated processes that reorganized colonial administration and introduced institutions that gradually prepared Nigeria for party politics, parliamentary government and political independence. The new structures of government and administrative procedures generally reduced the relevance of the native authority and relocated the nexus of power from local chiefs to an emerging crop of western-trained political elite consumed by nationalistic fervour.[lxxviii] With the increasingly bureaucratized principles of administration both Ibadan chiefs and the Sarkin became less influential in the management of Sabo and Ibadan city affairs, particularly in land allocation and administration. Instead the more educated, elected representatives and appointed state officials, gaining greater recognition and power in the new dispensation, met intermittently under the platform of Ibadan District Council to deliberate and take far-reaching decisions concerning developments in the city.

In 1954, the Health Committee of Ibadan District Council exempted Hausa paupers from paying fees for burial in Mokola cemetery. But it warned that relatives of such paupers must produce certificate confirming the deceased as a pauper and 'signed by the elected Councilor for Sabo area (Councilor Bagudu Waziri) and not by the Seriki Sabo'.[lxxix] This implied a drastic reduction in the powers of the Sariki as the *defacto* and *dejure* authority of Sabo and those of the landlords who controlled employment opportunities in the settlement, provided accommodation for Hausa traders, acted as middlemen between Hausa and Yoruba traders and often became guarantors for credit facilities given or obtained for business transactions. Individuals, who, a few years back, were not only the Sariki's subjects but, in fact, took instructions from him became elected representatives of Sabo who issued instructions to the Sariki and the landlords and exercised greater authority in Sabo affairs than the Sariki and the landlords. Likewise, the duty of mediating between the settlers and the authority was no longer the responsibilities of Sabo chiefs and landlords having shifted to the branch secretaries of the major political parties in Sabo, the Action Group (AG) and National Council of Nigeria Citizens (NCNC). In the context of the new political arrangements and their consequences, the autonomy of Sabo began to erode gradually.

The Council took over land allocation and management from Ibadan chiefs. By this time Sabo had become a lot more congested and all entreaties to the city administrators to expand the quarter never elicited positive response. 'In 1952', Cohen notes, 'it was declared that the Ibadan local authorities would no longer support 'tribal areas', that therefore those authorities would give no more land to extend Sabo'.[lxxx] The Council instructed individual Hausa to negotiate with Ibadan landowners in order to satisfy their housing needs and land requirements thereby forcing some of its traders and potential settlers to find residential accommodation in houses owned by Yoruba landlords in the neighboring suburbs of Mokola and Ekotedo. Hausa landlords became apprehensive of the existence of Sabo considering that there had been plans in the past to close down the settlement. This further threatened the political authority of Sabo landlords. The point being made here is that the pre-existing structure of authority in Sabo was undermined just as the basis of Hausa exclusiveness and autonomy were no longer officially recognized by government officials. Hausa autonomy and exclusiveness were legitimized and upheld under Indirect Rule. But as the system of Indirect Rule began to disintegrate at the height of nationalist agitations of the 1950s Hausa autonomy also began to fizzle out.

Closely related to the increasing vulnerability of the position of the landlords was the distortion of economic specialization and commercial roles in Sabo. The increasing number of Hausa traders who secured residences outside the quarter lived on the fringes of trading norms and moral restraints of Sabo while enjoying unhindered interaction with greater number of Yoruba traders itching for opportunity to break Hausa monopoly of the cattle and kolanut trade. Soon Yoruba traders could buy, slaughter and sell meat to fellow Yoruba without necessarily passing through the Hausa intermediaries of the cattle trade.[lxxxi] Of course the same practice which ensured the elimination of Hausa intermediaries in cattle trade had earlier been introduced in the kolanut trade. Taking advantage of living outside Sabo, some renegade Hausa traders disrupted the established procedure for procuring kolanuts by buying directly from Yoruba villages. The usual practice was that the local traders bought kolanuts from the villages, brought them to Sabo for the Hausas traders to buy for export to the north. Essentially, the disruption removed the control of the trade from the Sabo landlords and Hausa traders to their Yoruba competitors and Hausa collaborators. Hausa petitions to the authorities demanding a return to the status quo could not be sustained. Colonial administrators interpreted the petition as inviting them to unduly interfere 'with the liberty of the individual and later with trade'.[lxxxii]

In the realm of religion, the rapid growth and expansion of Islam among the Yoruba had both positive and negative consequences for Hausa–Yoruba relations. On the positive side, it increased the population of Yoruba proselytes of Islam; on the negative side, it represented another source of threat to Hausa identity and autonomy in Ibadan. Yoruba Muslims constituted a meager proportion of the total population of Ibadan and perceived their Hausa colleagues, who were instrumental in propagating Islam in the city, as superior and enlightened Muslims. Moreover, they looked up to Hausa Muslims for spiritual help and religious guidance. But the location of Islamic rituals in Sabo was to encourage intimate social interaction among Hausa Muslims and discourage such degree of relationship between Yoruba and Hausa Muslims. Much later Islam became better organized with Islamic learning and education recording giant strides among Ibadan Yoruba. Huge numbers of Yoruba got converted to Islam swelling the entire population of Muslims in Ibadan. Before long, Sabo was overwhelmed by large population of Yoruba Muslims who frequently visited and mingled with their Hausa colleagues in the course of meeting their spiritual needs and performing certain religious obligations. Slow but surely, the distinct religious status of Sabo and its Muslim community petered out.

To resist the frustrating and disintegrative consequences of reforms on the autonomy of Sabo and the religious distinctiveness of its inhabitants, Hausa Muslims adopted the Tijaniyya Islamic order. Prior to this period, many of the Muslims had been devoted members of the main rival Quadriyya sect. Tijaniyya strived to counter the effects of the changes by initiating steps that tended to strengthen Hausa economic specialization and promote Hausa commercial interests. It sought to achieve these goals by re-emphasizing Hausa identity, the separateness and exclusiveness of Sabo from the rest of the city. In doing so, the sect gained greater appeal and popularity than the Quadriyya sect.

The agitation for a distinct Hausa Muslim cemetery, although may have been activated by the Tijaniyya revivalism, was, no doubt, an integral aspect of a well-articulated plan of action aimed at restoring the dwindling autonomy of Sabo and re-asserting the inviolability of its cultural identity anchored on the hybridization of Hausa and Islamic culture. It is most likely that a migrant ethno-religious group will use cemetery rituals to reinforce ethnic and religious identity because, in the context of migration, the dominant culture do hold very little, if any, recognition or affirmation of traditional values and norms of migrants. Many migrants, as in the case of the Hausa Muslims, saw the dominant culture as a threat to their heritage and traditions. Since Islamic traditions prohibit cremation, burial is usually the prescribed mode of disposing corpses. The funerary practices attached to the process of interment in cemeteries associate individuals and groups with specific values, culture and tradition;

reinforce the continuities between the living and the death and strengthen collective memories and/or community identity formally or informally. Fundamentally, burial sites and rituals are 'exercises in 'place-making' and identity construction'[lxxxiii] and thus conjure a sense of communal continuity and rootedness in the community. 'The idea of having roots', Ansari avers, is deployed to 'set geographic, social, ethnic and cultural boundaries that categorise, alienate and exclude the 'other' – those whose claims on, and ties to, the place in question are regarded as tenuous, spurious or non-existence'.[lxxxiv]

A cemetery owned and managed by Sabo community and set aside for interment of its members, provided, in the calculation of the Muslims, excellent opportunity to 'enhance an identity and an origin that is under pressure from the surrounding culture'[lxxxv] in the situation of migration. This seemed to be the idea implied when, in many petitions justifying the request for a Muslim cemetery, Sabo leaders frequently declared that 'the Hausa are strangers in this western region … it also happened to the custom of the Hausa that when somebody died by midnight or anytime he must be buried at once'.[lxxxvi] Various studies of migrant social and ethno-religious groups, especially diaspora Muslim groups, have shown strong attachment to cemetery and funeral rituals as avenue for constructing shared memory and expressing collective ethnic and cultural identity. While Ansari's study captures how Muslims cemetery practices have stirred a sense of belonging in a minority Muslim identity in Britain, in Sweden, Reimer shows how 'funerals and graveyards function as communicative symbolic practices that construct and express individual and collective ethnic and cultural identity'[lxxxvii] among migrant groups.

In the case of the Sabo Muslims, the two rival Islamic orders, Quadriyya and Tijanniyya, unfortunately, could not forge a common unity in their campaign for a Muslim cemetery. They held different world views and contradictory Islamic doctrines which were often expressed in ways that conduced to sectarian extremism and antagonism and further promoted factionalism in the administration of the quarter. Even though the two sects were united in demanding a separate cemetery for the settlement, they distasted the idea of having the remains of their members buried in the same cemetery; indeed each sect wanted a separate burial space for its members and actively schemed for it. No wonder, religious bigotry and recurring personality clashes among Sabo leaders tended to undermine the several initiatives designed to restore the autonomy and exclusiveness of Sabo.[lxxxviii]

CONCLUSION

Space, however it is conceived, whether from a socio-cultural perspective or geographical prism, can shed light on important socio-political and historical events in the evolution and development of cities, especially for Africa whose cities and urban population has continued to expand. Apart from the ever increasing pressure on urban social amenities and infrastructure, there has also been corresponding hassles over access to physical and social space orchestrated by the drift of large population of Africans to cities. The raging struggle for space occurs among the living as well as the 'dead', given the shrinking cemetery space, the burden of creating more cemetery spaces and the dilapidated condition of several cemeteries in urban Africa. In the case of Ibadan, the paper identifies a more recent controversy over burial space between migrant Hausa Muslims and the government - in the 1980s - as a continuation of an earlier struggle - in the 1950s - in the dying years of colonial rule in Nigeria. Cemeteries are not just spaces for interring the dead; for Hausa Muslims in colonial Ibadan the struggle for cemetery space presented a model of agitation aimed at opposing colonial policies and resisting colonialism as form of rule. Furthermore and like other migrant populations in Britain and Sweden, the Muslims appropriated cemeteries as instrument for asserting autonomy over their ethno-religious space, re-emphasizing ethnic boundary and reinforcing religious identity. By so doing, they have remained largely separated from their Yoruba hosts despite several years of Yoruba-Hausa relations and almost a centenary of the establishment of Sabo settlement.

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[1] Ibid., 528.
[1] Ibid., 580
[1] Reynolds, "Good and Bad Muslims", 603.
[1] Ibid., 602.
[1] Robert Shenton, *The Development of Capitalism in Northern Nigeria* (Toronto: University of Toronto Press, 1986), 24.
[1] Ibid., 28

[1]Umar, “Muslims’ Eschatological Discourse"
[1] Cohen, *Custom and Politics*
[1] Umar, “Muslims’ Eschatological Discourse"
[1] Ibid.
[1] Albert
[1] Umar, “Muslims’ Eschatological Discourse", 74
[1] Cohen, *Custom and Politics*, 58
[1] Ibid., 163
[1] Iba Div. 1/1 File No. 1323 Vol. 11 Public Cemetery, Ibadan, NAI, 500-1.
[1] Ibid., 490.
[1]Iba Div 1/1 File No1193 The Kolanut Establishment, NAI.
[1] See Jenkins and Labinjoh for insightful analysis of the changes and their consequences for social and political relations in Ibadan.
[1] Iba Div 1/1 File No. 1323 Public Cemetery Ibadan Vol.11, NAI, 511
[1]Cohen ‘The Hausa’, 124.
[1] Cohen, *Custom and Politics*
[1] Iba Div 1/1 File No 1193 The Kolanut Establishment in Ibadan.
[1] Ansari, “‘Burying the Dead”’, 547
[1] Ibid, 546
[1] Reimers, “Death and Identity”, 149
[1] Iba Div. 1/1. File No 1323 Vol. II. Public Cemetery Ibadan, NAI,485.
[1] Reimer, “Death and Identity”, 147.
[1] Cohen, *Custom and Politics*

PART 3

SOCIETAL VALUES AND THE SECURITY QUESTION IN NIGERIA

APPLICATION OF COACHING AND MENTORING TO CHANGE THE BEHAVIOUR OF WORK FORCE AND IMPROVE PRODUCTIVITY: THE LEADERSHIP PIPELINE CONNECTION

HAUWAU Evelyn Yusuf

INTRODUCTION

The twenty first century is an era of complex and dynamic change, apart from change in the structure of the society. The various institutions put in place as well as human relations have continued to undergo different forms of change. Even though change is said to be inevitable, efforts, material, financial and human resources need to be committed to positive human relational change. Sustainable position change in the life of a group/team and community for progress and development will ultimately resulted in sustainable high level productivity. It is universally being recognized that for this to be achieved, a land of networking, a synergy has to be established among the workforce. It is from the backdrop that the paper focused on the unique role of mentoring and coaching in harnessing the potential of the community, particularly, the labour force to increase productivity and meet organizational goals and objective. Coaching and mentoring, whether on an executive level or for overall staff are increasingly being recognized as important in employee development. It is acknowledged by senior management in many organizations that their company will thrive if they offer some form of coaching and mentoring to their staff.

Conceptual issues and approach coaching

A coach is a person who teaches and directs another person via encouragement and advice (Shashi, 2007). Coaching involves the giving of generalized motivational/inspirational advice to individuals and team members in an organization (bid it is an instructional method in which the teacher – team leader, senior executive or intermediate level officer support members of the organization or the team to perfect old skills and acquire new skills (Ibid). However, the current finding is to analyze and address the challenges of the organization or team, and then offer a piece of advice or direction.

Starcevich (2009) contends that coaching is a job focused and performance oriented. The coach according to him is trying to direct a person to some end result. The opined that the person may choose how to get there but the coach is strategically assessing and monitoring the progress and giving advice for effectiveness and efficiency the coach develops specific skills for the task challenges and performance expectations of work. He has a set of agenda to reinforce or change skills and hebaviour. The coach has objective/goals for each discussion. However in some organization, coaching comes with the job that is job expectation.

Types of coaching

a. *Business coaching*

This is a type of coaching in which the coach helps a business owner to create a distractive business plan with its own identity (op cit 2007).

b. *Individual coaching*

In the type of coaching, the coach and the individual client work out a mutual understanding of the scope of work and document that understanding in coaching contract. In the light of this, the coach help the clients to priorities their current needs and look for way to address any improvement (ibid).

c. *Organizational coaching*

Organizational coaching forms an important intervention design to assess and improve performance of an individual or a team (ibid).

d. *Systematic coaching*

This is a type of coaching the focuses on improving the effectiveness and survivability of human system –a couple, family, team or community (ibid). The systematic coach preoccupies himself with an assessment of the functioning of the system. He embarks a systemic diagnosis of the system as well as the systematic goal work. The systematic coach preoccupies himself with an assessment of the functioning of the system. He embarks on a systemic diagnosis of the system as well as the systematic goals work. The systematic coach coaches the members to develop an interactive coaching plan for the members to achieve both individual and systematic goals.

The coach tries to create a synergy by coming up with a systematic coaching plan. In the regard, he firstly dissolves transference, guilt and other entanglements between system members. This will create the

avenue for members to communicate resources fully about all aspects of the system. Individual coaching can equally be incorporated into the systematic coaching (ibid).

e. Team Coaching

Team coaching focuses on improving performance. The coach involve observe the team's current function, assess the teams strengths and weakness and develop a plan for addressing any needed changes (ibid).

In this paper, there will be a preoccupation with a combination organizational, team and systematic coaching. This is born out of the desire to draw attention to a fundamental flaw in our system. In meet of our organizations in this country, particularly in the public sector we don't seem to be building institutions. Rather, we build individuals. Individuals posted to our ministries, parastals or government agencies out their conviction, doggedness and a clear vision that do very well are celebrated. But the moment they are about to leave or leave them office, we are always very much concern about the fate of such institutions. Questions are always asked whether whoever takes over will be able to perform and meet the high standards already set by their predecessors (NAFDAC under Prof 'Dora Akunyili and Nuhu Ribadu of EFCC are good examples).

Furthermore is the inherent disconnect in the system particularly in the transition from one government to the other, or one set of leaders to the other. Once a new set of leaders cemesimt power there is always the tendency to jettison the programme and policies of the out gone government. New set of leaders are brought from outside the ministries, and government agencies. If we have been building institutions, we would have been grooming leaders from within through a welt packaged leadership pipeline. An institutionalized coaching and mentoring system would have been a veritable tool in this regard mentoring.

Mentoring is gaining more acceptance as it can promote a range of positive developmental outcome (Rhides et al., 2005). Shashi (2007) posited that it refers to a developmental relationship between a more experience mentor and a less experienced partner referred to as a mentee or protégé. Two types of mentoring relationships have been identified formal and informal.

Informal mentoring

Informal mentoring develops on its own between partners. In this type of mentoring, self-selection is the rule in the mentoring relationship with the partners initiating, and actively maintaining the relationship (op cit).

Formal mentoring

Formal mentoring refers to assigned relationships often associated with organizational mentoring programmes designed to promote employee development (op cit). A mentor develops well-designed formal mentoring programmes, which will incorporate programme goals, schedules, training (for mentors and mentees) and evaluation (ibid).

A mentor may adopt different strategies to achieve the objective. New comers to the organization may be paired with more experienced people (mentors) in order to obtain information, good example and advice as they advanced (ibid). In a similar vein, it may be used to room up-and-coming employees deemed to have the potential to move up into leadership roles. In the high of this, an employee (protégé) is paired with a senior level leaders (or leaders) for series of career – coaching and interactions. However, there could also be a kind of high potential mentoring whereby the employee is placed in a series of jobs in disparate areas of an organization, all for small periods of time in anticipation of learning the organization's structure, culture and methods (ibid).

According to Bell (1996), mentoring is a partnership relationship that involves a four phase process of "surrendering", "accepting", "gifting" and "extending." It is a power force, two-way mutual beneficial relationship. Mentors are facilitators and teachers that allow the partners to discover their own direction. They have a deep personal interest, and are personally involved – a friend who cares about the protégés and their long term development. Their influence is proportionate to the perceived value they can bring to the relationship.

The mentors listen and understand mentored/protégé, built their confidence and trust in themselves. They empower them to see what they can do. A coach has an amplied or actual level of authority by nature of their positions, therefore, ultimately they can insist on compliance. Coach's return is in the form of more team harmony and job performance.

Emotional intelligence competence

From the foregone, it can be seen that even though they both mean different things, coaching and mentoring are not mutually exclusive. They both complement each other and can both be applied as an inclusive strategy that will transform behaviours positively and improve knowledge and skill acquisition and development. But the

success of both coaching and mentoring is predicated on the emotional intelligence competence of the coach and the mentor as well as their partners. This competence is important for those who want to help others learn and achieve their potentials. According to Goleman (1997), IQ contributes about 20 percent to the factors that determine life success, which leaves 80 percent to other forces. 'Other forces' represent our emotional intelligence competence: abilities such as being able to motivate one self and persist in the face of frustration; to regulate ones moods and keep distress from swamping the ability to think; to empathize and to hope; to listen, resolve conflict and develop cooperation (ibid). It must be stressed that interpersonal skills will determine the effectiveness of influence of both coach and mentor.

Human evolution is an evolution in consciousness and awareness and mindfulness are functions that emerged from consciousness.

a) **Self Awareness**

If the coach and the mentor understand their individual feelings, they will become aware of how they are going to interact and perform with their partners. Both of them will have to find out what is going on in their mind, know their internal states, preference and resources. Emotional awareness of their status, accurate self-assessment and self-confidence of each other and their partners will make for success.

b) **Self Regulation**

The coach and the mentor must have the competence to manage their internal states, impulses and resources. They have to equip themselves with self-control, trust worthiness and conscientiousness, both them must be adaptive and innovative.

c) **Self Motivation**

"High performers are those who are able to see with some clarity to what degree they are responsible for setback and to what degree it may be circumstances or other people and as a result, they are able to be more persistent." The coaches, mentors and their partners have to equip themselves with self motivation as it will lead to achievement drive, commitment, initiative and optimum.

d) **Empathy**

Empathy is part of the critical success in coaching and mentoring. The coaches and the mentors will have to put themselves in their partner's shoes as it will help them to modify their behavior. It will help them to develop relationship with them. Empathy allows for the developing others, service orientation and leveraging on diversity.

According to Goleman (op at) emotional intelligence is "the capacity for recognizing our feelings and the others for motivating ourselves and managing emotion well in ourselves and our relationship." Executive intelligence is an important aspect of emotional intelligence which all leaders of institution, team or community need to acquire. It is that competence that comprises the accomplishment of tasks, working with people and being able to judge one's own performance. It is a set of interconnected abilities consisting the foundation needed to executive talent and proficient decision making.

Team Capabilities

The coach and mentor must create a coalition of with that make critical coalition of will that make critical connection to achieve what is seemingly impossible. They both have to forge critical connection between people. This is because teamwork cannot happen without the unconditional giving by the team members. Members (partners) must give their labour, their knowledge, their attention, their ears and voices to the coach and the mentor social skills.

The coaches and the mentor have to develop themselves into effective and efficient communicators as there should be no ambiguity in their communication with their partners. Both must try to supply all the information required by the team (partners) to be successful. The coach should be able to spell out adequately target expected, who to supervise and who to monitor. To be effective both the coach and the mentor have to transform themselves into "chief listening officers." There should be holding of regular meetings, building of consensus and getting feedback. The coach should be able to explain short-term concrete actionable outcomes and initiatives.

Both of them should be able to tell stories, compelling and enduring stories, stories that can accelerate people's (partners) strategic focus and engagement. They must be stories that demonstrate the power of individual persistence and contribution, that can help partners reconnect to the organisation's/company's vision values, stories that create memorable impression and vivid images that have far more lasting impact than directive and memos.

Leadership pipeline

Organisations, be it private or public must groom future leaders by incorporating a well-defined leadership pipeline into the system in order to improve or fast track development. According to Stephen J. Drotter, a former faculty member at Harvard Business School and co-author of the Leadership Pipeline (2001), the pipeline will deliver important benefits:

Establish appropriate requirements for the six leadership levels. This will make companies to greatly facilitate succession planning, leadership development and selection process in their organizations.

Individual managers/departmental/divisional heads can clearly see the gap between their current performance and their desired performance. They can also see the gaps in their trainings, experience and where they may have slapped a passage (or parts of a passage) and how that is hurting their performances.

Apart from this, an individual readiness for a move to the next leadership level can be evaluated objectively rather than tied to how well they performed in their previous position.

In addition to this, leadership passages provide organizations with a way to improve selection. Rather than basing their selection decision on past performance alone, personal connections or preferences, managers/executives can be held to higher, more effective standard. Organizations can select someone to make a leadership turn when an individual is demonstrating some of the skills required at the next level.

Furthermore, a defined pipeline provides organizations with diagnostic tools that help them identify mismatches between individual's capabilities and their leadership levels. Therefore it remedies the situation, or if necessary, removes the mismatch person, which is more likely.

Moreover, it helps organization more people through leadership passages at the right speed. People who ticket-punch their way through jobs don't absorb the necessary work values and skills. The pipeline provides a system for identifying when someone is ready to move to the next level.

The last but not the least, it reduces the time needed to prepare an individual for top leadership position in large organizations. Since the pipeline clearly defines what is needed to move from one level to the next, there is little or no wasted time on jobs that merely duplicate skills.

Significantly, and from a pure talent perspective the organizations does not need to bring in stars to prime the leadership pump and undog the pipeline. They can create their own stars up and down the line, beginning at the first level when people make the transition from managing themselves to managing others. Moving people upward only when they have mastered the assigned level greatly increases their chances of success. Clearly defining the new requirements enables them to help themselves and help their direct reports.

As fallout of this, leadership must be built across the various levels of organizational structure. At each level efforts must be made to identify the beliefs and values of individuals which need to be moulded into collective organizational values. The needs of potential leaders/those recently promoted at each level must be identified and individual values worked upon to be transformed into organizational values, energy, time and conscious efforts must be made by chief executive officers of organizations to grown those that are going to succeed them in case they may have to move on either ceremoniously or unceremoniously. C.E.O.s should always have at their minds the risks of recruiting from outside as in the long-run it may be detrimental to the organization. Consequently, as a long-term strategy "management must build, develop and maintain pipeline, prepare leaders form within the company." To accomplish this the management has to train and equip potential leaders in the necessary skills that will make them effective at the next level; educate on the job the uniqueness of their job vis-a-vis the job of their boss who they directly report to, equip them to hold direct reports and themselves accountable for achieving the right results in the right way.

The chief executive officers as well as senior officers therefore, should imbibe coaching and mentoring techniques, skills and incorporate same into their system. They should enrich themselves with emotional intelligence competence, identify those with leadership potential mentor and coach them. Such members should be charged with responsibilities. With effective supervision, and monitoring, their performance can be evaluated; their weaknesses and strength will be identified and documented. Where they have done well, they should be encouraged and rewarded to serve a motivation. Their areas of weaknesses should be made known to them. They should be guided on how to overcome them. They should be encouraged to be optimistic and encouraged to do better.

In conclusion, the government corporate bodies, leaders of thoughts and other stakeholders in the Nigerian project should create the necessary machinery and the enabling environment for coaching and mentoring at all levels. This is necessary to remove some of the clog in the wheel of progress towards actualising the vision 2020.

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ATARI AJANAKU: AN ETHNOGRAPHIC TEXTUAL ANALYSIS OF AGEING AND THE ELDER'S CHARACTER AMONG THE YORUBA OF SOUTH-WESTERN NIGERIA

OMOBOWALE Ayokunle Olumuyiwa

INTRODUCTION

Ageing constitute strategic reference points across societies. The context and content of the reference points differ from one society to the other. In most Third World nations imbued with traditional values, the aged are regarded as elegant and respected members of the society whose depth of experience, knowledge and wisdom could enhance societal survival and development (Shijun, 1993; Johnson and Climo, 2000; Baldridge, 2001). This contrasts with the notion of the aged as a potentially weak and endangered group deserving apposite social intervention, protection and care in much of the industrialized world (Coupland, 2007; Smyer and Clark, 2011; Richardson and Zorn, 2012; Sigurdardottir, Sundstrom, Malmberg and Bravell, 2012). Irrespective of the contrasting social approaches in "visualizing" ageing, it is pertinent to note that the aged constitute a unique social group across cultures. The aged represent a social group who have experienced the vibrancy of youthful life, gone through the middle-age, gradually preceded to old age at retirement and are advancing in the "aged" years; gradually or rapidly moving through frailty unto eventual death.

Among the Yoruba of South-Western Nigeria, ageing presents a social phenomenon culturally defined in glowing terms. The Yoruba perceive ageing as a gradual process of ascent into the realm of ancestorship. This is predicated in the Yoruba belief in "life-after-death", where dead members who lived up to ripe old ages, at death; are assumed to have translated into the "supernatural" to protect the living members of the community (Adediran, 1985; Alana, 2004). The pains and frailty associated with ageing, are redefined in socially "valued" conceptions, obliterating the negativity of ageing, and thus re-creating the ageing and/or the aged as the repository of experience, knowledge and wisdom that is vital for societal survival. Hence, Yoruba social thought describes the grey hair as the "crown" of the aged. The "crown" as stated here represents the epitome of social appreciation accorded the aged among the Yoruba. It is noteworthy to state however, that an individual assumes the social honour that accompanies the aged provided he or she internalizes and exhibits socially approved norms and values in the expression of his or her character. This is exclusively presented in Yoruba social thought and in Atari Ajanaku's[18] poems that distinguishes between the noble and the ignoble elder (see Atari Ajanaku, 1998).

The life and social experiences of ageing and the aged have been variously captured in literature (and fiction). Blaikie (1999) captures the progression and changes in life experiences and social expectation and perception of the aged in his book *Ageing and Popular Culture.* Blaikie identified the Third Age (immediate post-retirement period) and the Fourth Age (advanced old age) as gerontological stages. Due to improved medical and welfare care especially in the Western world, more people are living up to ripe old ages. This has resulted in a large population of the aged who present unique lifestyles and challenges even in frailty. Blaikie's research shows the modernity/consumerism influenced changing lifestyle of British ageing population who age "positively." Blaikie presents the modern positive ageing lifestyles of vitality, agility and leisure through an analysis of pictures, cartoons and magazines images. In short through the analysis rather symbolic fictional imagery of ageing in the modern world, Blaikie shows positive ageing as contemporary lifestyle of the elderly that is influenced by popular culture. Blaikie's research is confirmed by empirical research on alcoholism (McCabe, 2011), consumerism (Coupland, 2007) and sexual virility of the elderly (Marshall, 2006; Marshall and Katz, 2002).

Among Western scholars, researching the context of old age through analyses of fiction and poetry has emerged a vibrant scholarly engagement. For example Hepworth (2000) in *Stories of Ageing* utilized symbolic interactionism to analyze fictional novels and thus discusses the ageing body and self, material/consumer preference and the vulnerability of the aged. In another work, Hepworth (2003) examines the social experience of ageing in the fictional works of novelist Stanley Middleton. Clark (1980), Hagley's (1988) and Moran (2001) discuss the presentation of the elderly as exposed, alienated and frail in poems and fictional narratives. On the other hand Boland (1994) and Jamieson (2004) examined positive ageing in fictional novels and poems. Simply put, ageing fictions and poems are writers' reflections of social perceptions and contexts of gerontology. Hence, contextual analyses of fictional texts and poems on the aged potentially reveal the sociology of the aged in a society. Whereas western scholars have produced numerous scholarly literature on textual analysis of gerontology

[18] Atari Ajanaku is the pen-name of Professor Adedotun Ogundeji. Adedotun Ogundeji is a Professor of Linguistics and African Languages in the University of Ibadan. A distinguished scholar, vast in Yoruba oral literature and philosophy, Ogundeji was Dean of Ibadan University Faculty of Arts from 2009 to 2011. *Agbalagba* and *Agba Langba* poems are part of *Orin Ewuro* (Songs of the Bitter-Leaf); an anthology of 30 Yoruba poems by Atari Ajanaku.

in fiction and literature, it is difficult to access such mass in African/Nigerian literature. Hence, the principal focus of this paper is an ethnographic textual analysis of the aged among the Yoruba of South-Western Nigeria. Among the Yoruba, the aged are highly regarded and revered. As custodians of the societal culture and heritage, the aged are considered the epitome of wisdom, experience, knowledge and noble character deserving the awe and emulation of the younger generation. Nevertheless, the indigenous social structure derides the aged who fails the subsisting normative value. Atari Ajanaku captures the high honour and social bewilderment that accompanies the noble elder and the ignoble elder in his *Agbalagba* and *Agba Langba* poems respectively. This paper utilizes the *Asuwada* theory of sociation to analyze the *Agbalagba* and *Agba Langba* poems.

This paper sociologically examines Yoruba normative value on the Elder's character. The paper builds on this premise by complementing the analysis of the *Agbalagba* and *Agba Langba* poems with an examination of relevant aspects of Yoruba social thought on the aged. The *Agbalagba* and *Agba Langba* poems have been specially selected because of their deep reflections on socio-normative values which the Yoruba cultural milieu demands the aged should eschew (*Agbalagba*) and the social bewilderment and stigmatizing disdain that accompany an aged's social misnomer (*Agba Langba*). This study relies on the Akiwowo's theory of sociation as theoretical guide. The theory was adopted as the theoretical guide because of its postulation on the indigenous social relations and context. It is therefore, capable of providing apposite guide that could engender the right contextual explanation on the "aged's character."

Against the principal focus of this paper on the aged and character, literature generally discusses the social world and experience of the aged with regards to health and care (Christoffersen, 1974; Johnson and Climo, 2000; Krekula, 2007), abuse, maltreatment and vulnerability (Bužgová, 2009; Hodell et al., 2009; Post et al., 2010; Brozowski and Hall, 2010; Amstadter et al., 2011; Begle et al., 2011), active ageing (Ranzijn, 2010) and the conceptions of ageing in the developed and developing worlds (Shijun, 1993; Zhan and Montgomery, 2003). This paper is aimed at filling the lacuna that neglects the social conception of the aged in relation with their (that is, the aged's) character. This is because, the social perception of the character of the aged, potentially impacts social behavior and response to the aged, especially among the Yoruba of South-Western Nigeria.

Once again, this paper notes that Yoruba poetry (along with other elements of the indigenous social thought) is a major means of contextually understanding Yoruba normative values.[19] Hence, this paper examines Yoruba normative values on the aged's character by exploring the relevant aspect of Yoruba social thought and examining *Atari Ajanaku's*[20] *Agbalagba* and *Agba Langba* poems using Akiwowo's theory of sociation as theoretical guide.

METHODOLOGY

The data for the study were sourced from relevant aspects of Yoruba social thought[21] on the aged and *Atari Ajanaku's Atari Ajanaku's Agbalagba* and *Agba Langba* poems. The Yoruba are predominantly located in South-Western Nigeria. Other Yoruba groups are also located in Benin Republic and Togo. Though separated by colonial geographical boundaries and language[22], the Yoruba groups across the three countries share the same native language and culture. In spite of modernity influenced by colonization and post-colonization dominance of Westernization, the Yoruba take the indigenous culture as very integral to everyday life. Even in instances where elements of the modern culture are noticeable, the native culture remains resilient still. This is evident in the greeting forms, salutation, belief systems, traditional political institution and social conceptions about the elderly among other issues.

Character-in-Sociation and the Aged

This study adopted Akiwowo's theory of sociation as a theoretical guide to contextually explain the social relations of the expected aged character in everyday life. In particular, Akiwowo's theory emphasizes the place of character and its consequent expression through action for societal good/unity, in the sustenance of the social structure. Hence, the normative expression of character as defined by the immediate social environment impacts the social perception and acceptance of the interacting individual. In the case of the aged, the character, the aged eschews; impacts the social honour and awe that he/she may attract.

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[19] See Daniel et al 1987, Ihinger-Tallman 1987, Ganetz 1994, Cummings 2002, Conrad 2012, Nyamnjoh 2012 for some contextual analysis of poetry.

[20] Atari Ajanaku's poems represent contemporary critical indigenous thoughts on normative values. These poems further accentuate the standards of indigenous normative values that have been embedded in Yoruba social structure since time immemorial.

[21] Yoruba social thought present veritable data source for the understanding of Yoruba social life, culture and social structure (see Olatunji 1970, 1979, 1984, Olajubu 1972, Omowoleya 1972, Ojoade 1983, Richards 1984, Ogundeji 1991, Agbaje 2002, Akinyemi 2003, Salawu 2011, Akanle and Olutayo 2011, 2012).

[22] The Yoruba in Nigeria are Anglophone while those in Benin Republic and Togo are Francophone.

Professor Akiwowo propounded his theory of sociation in the 1980s. The theory was an epistemic opening (Adesina, 2002) from the relativist circles. Sociation theory attempted providing an indigenous theoretical postulation to explain African social structure and social relations that dominant Universalist theories may be incapable of appositely defining (Omobowale, 2008; Makinde, 1988). Akiwowo derived the theory from a Yoruba poetry that was usually chanted when a new community was to be created. The chant emphasizes the importance of association in societal survival and development. Akiwowo published his postulations in his Inaugural Lecture in 1980 and in both *International Sociology* and *Ife: Annals of the Institute of Cultural Studies* in 1986 (Akinwowo, 1983; 1986a; 1986b). The focal emphasis of the theory is sociation (that is association). It accounts for how constituent individuals in a society sociates and the normative values which makes sociation possible. Notably, the theory points out that in as much as the individuality of a person is recognized, the individual is socially relevant only if and when he appositely sociates for the advancement of his/her community.

Akiwowo's theory of sociation describes the "unity of social life" as the individual's life, being, existence or character. This means that social life is impossible without the constituent individuals. The contributions of individuals create a reality of the "social" in the interacting community. Without the interacting social, the existence and being of the individual is rather meaningless, because the interacting network of individuals creates and re-creates meaningful social life with embedded norms and values. Thus, the symbiotic relationship between the individual and the group (interacting social) impacts both the individual and the group in ways that define the values of individual and group existence, interactions and sustenance. Even though the community cannot be without the individual, the essence of each individual lies in the community. An individual must therefore sociate with other individuals in order to make a social being that would be relevant and/or functional in his/her society. Refusal to associate (sociate) or self-alienation is dysfunctional to corporate existence and is thus tantamount to deviance. In spite of this, a good society recognizes the individual's right to self-actualization and achievement of individual goals. The individual must however achieve self-actualization and/or his/her goals within the social bounds that are stipulated by the community's normative essence and values. Every individual is capable of initiating a good action (socially approved) or bad action (socially disapproved). The sociating individual therefore is one who exhibits good action and thus contributes to the achievement of societal goal and social survival. That good action is measured by an actor's exhibited character. Hence Akiwowo concludes that the conceptual values of *iwa* (character), *ihuwasi* (behavioral pattern), *isesi* (pattern of doing, or simply action) and *ajumose* (doing in unison) (see Akiwowo, 1980; Omobowale, 2008) are essential in the understanding of the actions of Africans (and in this case, the Yoruba).

In essence, character stands out as a major denominator of social relationship. An interacting individual or actor is assessed, rewarded and sanctioned on the basis of his/her character as socially and normatively defined[23]. The social value of an interacting individual's character is reflected in his/her behavioural pattern and action. Ultimately, the trio of character, behavioural pattern and action are germane to societal survival and progress. This is because internalized normative character, expressed in behavioural pattern and action potentially ensures unison purpose in the social structure for common or social good in everyday life.

Whereas Akiwowo's contribution has received scholarly accolades especially from Makinde (1988), Sanda (1988), Payne (1992), Adesina (2002) and Omobowale (2008), it has also attracted criticism from other scholars. For example, Olutayo (2012) dismissed Akiwowo's contribution, claiming Akiwowo did not consider the contextual meanings of progress in African proverbs. Sztompka (2011) described Akiwowo's contribution as a failed attempt at providing alternative theory through his clamour for African indigenous sociology. Sctompka submits that Akiwowo only succeeded in advancing the ideas that had been acknowledged in mainstream sociology. Finally the main argument of Lawuyi and Taiwo (1990) against Akiwowo's theory is that Akiwowo did not differentiate between *suwada* (co-existence[24]) and *suwada* (co-existence for-a-purpose). This paper posits that the mere differentiation between co-existence and co-existence for-a-purpose does not in any way whatsoever detract from the validity of the theory. Besides, the ultimate context of co-existence (that is *suwada*) is association for social good, survival and progress. Hence, social good and survival for development is the purpose of sociation as defined by Akiwowo's theory. The indigenous social structure seeks to internalize the normative essence of the socially valued character, thus building a society of "good persons" exhibiting the right and wholesome complement of good character irrespective of age and social status for community good. Hence, this paper dismisses the submissions of Olutayo, Sctompka and Lawuyi and Taiwo on the contribution of Akiwowo to sociological discourse. Against the critique of Akiwowo, this paper posits that the sociation theory presents a

[23] The person who has internalized the right and socially approved complement of character is described as *omoluabi* (good person). Among the Yoruba *omoluabi* is the epitome of good character and virtue (Faleti 2009, Ogundeji 2009).
[24] Co-existence also contextually means association or sociation.

contextual postulation for the understanding of indigenous social structure, social relations and culture especially among the Yoruba of Southwestern Nigeria.

The internalization of the normative character right from childhood through adulthood and old age presents the aged as an individual with sufficient valuable experience, and thus noble. The normative aged is assumed to be capable of utilizing the combination of his internalized good character and social experience to enhance sociation for community unity and good. The aged serve as the custodians of community tradition, customs and culture aimed at social perpetuation of the community. The aged provide the wealth of their experiences in ensuring social stability and order in the overall aim of community advancement (Adegbindin, 2011). It is also important to note that the aged are seen as the good examples who have successfully internalized societal normative values. They serve as rallying points in the quest for togetherness or working in unison for community progress. Nevertheless, there are instances when some aged people may fall short of the community expectations in their character. Such aged persons would not necessarily retain their places of pride in the community social structure[25]. Just as a non-compliant young would be disdained and sanctioned (Omobowale, 2008), the irresponsible aged loses respect and he or she is socially stripped of the prestige and honour which comes with old age. Hence, it is important to note that old age does not automatically confer prestige, respect and honour. Old age only complements the values associated with good character provided the aged expresses the socially normative character for social unity and progress. The lack of normative character and its associated elements renders old age or the place and essentiality of an aged person rather irrelevant and incongruent. In the next two sections, the noble aged and ignoble aged are examined in context.

The Noble Aged: *Agbalagba*

Just as Blaikie (1999) and Hepworth (2000) examined the social world of the aged in fiction, this section and the one following ethnographically discusses the social construction of the aged's character in Yoruba text. In particular Atari Ajanaku's *Agbalagba* and *Agbalangba* poems provide the data for this discursive analysis. *Agbalagba* presents the value of the aged, and the awe and appreciation which attends old age and/or the elderly among the Yoruba of South-Western Nigeria. *Agba Langba* which is examined in the next section presents the social bewilderment and stigmatizing disdain that accompanies an aged's social misnomer in character[26]. Agbalagba is on pages 57 to 58 of *Atari Ajanaku's Orin Ewuro*. In conformity with the Yoruba social perception of the aged, *Atari Ajanaku* presents the aged as a saviour. The aged comforts, consoles and directs in the moments of bewilderement, sorrow and discomfit. The aged is socially expected to be benevolent, be patient and be a protector. Due to his experience and likely internalization of societal normative values, the aged is seen as an epitome of wisdom and an eschewer of impeccable character. Hence the *Agbalagba* poems says:

May good elders[27] not be exhausted in the community…
Elder save me
The elder is the one who saves wholly…
Experience is the crown of the elder…
Elder understand every matter inside out…
The grey haired one, full of wisdom…
The one clothed in character of white garment…

Atari Ajanaku describes experience as the crown of the aged. He also describes the aged as one with grey hair and full of wisdom. The "crown" represents the honour that the aged socially earns through experience among the Yoruba. This is further adumbrated in that even the grey hair is not viewed as an indication weakness and gradual descent into death, but as an indication of inward fullness of wisdom and the epitome of honour. At each instance of describing the depth of the experience and wisdom of the aged, *Atari Ajanaku* calls upon the elder to save. Of course, for the Yoruba, the aged saves not by physical strength, but by wisdom that has been built by experience over the years. The depth and richness of the aged's experience and wisdom is expressed in the indigenous social thought which alludes to the vastness of the aged's experience. The Yoruba believe that even though the achievement of a younger person may compare with that of an older person, but the younger's experience cannot be as vast as that of the older. The assumption that the aged is an epitome of experience also socially presents him

[25] The aged who infracts the socially normative value is described as ignoble elder (*agbalagba ti n se langba langba*).
[26] The Atari Ajanaku graciously provided the English versions of the *Agbalagba* and *Agba Langba* poems. Hence, some verbatim English quotes are made where necessary. The English version represents Atari Ajanaku's initial presentation in Yoruba.
[27] The "elder" as used here in meaning and social reference among the Yoruba, refers to the "aged", the gerontology concept commonly used in literature.

with the value of commanding respect accentuating socially constructed efficacy in thoughts, discretion and action. The indigenous social thought describes the aged's discernment and direction for societal good as an indication of the aged's extraordinary capability. Hence, is assumed to have the capability, charisma and discretion to lead, decide, direct and guide without objection from the younger followership. The Yoruba social structure thus highly values and trusts the aged's judgment as almost infallible. Thus, the aged are reposed with the responsibility of calling individuals and the society at large to order when socially impairing decisions or actions are to be undertaken or have been undertaken. As harbingers of justice and fairplay, the aged as community elders must ensure things are done rightly.

An aged who would command such respect would be one who acts in accordance with epitomized normative values as constructed in Yoruba normative value. Atari Ajanaku accentuates this by describing the aged as one clothed in character of white garment and the one who wears truthfulness as garment. The description of the aged as one clothed in character of white garment and truthfulness is indicative of the Yoruba normative value on character. The whole essence of socialization among the Yoruba is to produce the normative value of a good person. The good person must be truthful and impeccable in character. The socially constructed value of good personhood must be internalized and habitually expressed in social relations. An aged who adds value of good personhood to his disposition earns the respect of all. It is such an aged who would be consulted and socially possible entrusted with the social capability of providing advice and discernment because of the supposed sincerity in the aged's relations with others and the experience he/she must have garnered over the years in his/her life journeys. With the social expectation of the aged's internalized sincerity in social interactions and the value of advancing the society, the indigenous social structure demands the younger generation's subjection to and respect for the aged who are assumed to be the society's savior. This explains the reason why Atari Ajanaku's continually calls on the elder to "save" in the *Agbalagba* poem.. Indeed the aged saves through the disposition of his/her character as demanded by the local normative structure and not by physical strength. It is important to state nevertheless that an aged who presents dishonourable character is disdained (see also Owomoyela, 2005: 51). Such an elder lacking decorum and discretion as dictated by the local and/or indigenous normative values indicating the socially expected character is described as the ignoble elder. This is the kernel of the next section.

The Ignoble Aged: *Agba Langba*

As much as the Yoruba socially places the aged within the construct of honour and prestige provided he/she conforms to socially approve normative standards, the Yoruba social structure also disdains the ignoble aged. The ignoble aged is the one who fails to act within socially approved norms. Such aged people are described as lacking sense of maturity, self-respect and dignity. The Yoruba social structure is embedded with normative values that abhor ignobility among the aged in all ramifications. Atari Ajanaku's *Agba Langba* poem (p. 53-55) presents thoughts that are reflective of the social conception of the ignoble aged in Yoruba social structure. He states:

> The elder is a dunghill...
> The elder is tolerant
> All those are the words of yesteryears...
> In contemporary times
> The elder does not save any longer…
> Only irresponsible elders remain…
> The stomach is the concern of the irresponsible elder
> No longer the inner wisdom…
> Neither what is right
> Nor truthfulness…
> The dupe's loot is their merchandise…

Atari Ajanaku's Agba Langba poem presents the despicable reality of the character of the ignoble aged who is beclouded by material lusts and expresses character unbecoming of the responsible aged person as defined by the Yoruba social structure. The poem starts by describing the aged as a "dunghill." The aged is described as a dunghill because he is expected to be modest, tolerant, persevering, listening and welcoming, irrespective of the potentially insulting disposition of the younger. The aged's strength and respect lies in his tolerance and perseverance and ability to afterwards calm fraying nerves with soothing words of wisdom that are based on experience. Irrespective of the behaviour of the younger person, the aged individual is expected to be tolerant and accommodating even though he must also admonish the wrong and commend the right. In the *Agba Langba* poem; *Atari Ajanaku* states that this value has become a thing of the past. The ignoble elder is not tolerant and

corrective. The ignoble aged does not save nor mentor the younger ones to the right standards. Rather, the ignoble elder is corrupted with ill-gotten wealth. *Atari Ajanaku* briefly digresses to Babatunde Olatunji's (1978) fictional play titled *Egbirin Ote* (Package of Conspiracy) to present Oyeniran; a character in the book, as an example of an *Agba Langba*. *Egbirin Ote* depicts the corrupt and ineptitude leadership bedeviling the society (Olabode and Ogundeji, 1984). As the leader of his community, Oyeniran failed to exhibit the qualities of a good leader. He therefore lost the respect of his community.

The *Agba Langba* poem further states that the ignoble elder lacks critical reasoning. They rather follow the unprofitable popular trend, instead of thinking out genuine solution to social problems. The ignoble aged aimlessly follows the belittling trends and character of the younger generation and becomes demeaned and undignified. He is demeaned and undignified for lack of the "inner wisdom." The ignoble aged is also an untrustworthy, insincere and an epitome of deafening corruption; all in the quest for material gains. The ignoble aged does not seek the advancement of his sub-ordinates and/or younger ones. He rather works for their debasement. The young are to keep off the ignoble aged because he is not worthy of emulation. The character of the ignoble aged in its totality contradicts the societal normative standards. Hence, the ignoble aged is unworthy of being a role model. The ignoble aged bewilders the society and leaves the community appalled.

Finally, *Atari Ajanaku* reflects the social reality that the younger will outlive the older in line with the biological and social processes of societal reproduction. As the older ages, the younger gradually grows into old age. The younger assumes the position of the older, as generations turn, and once again, the new aged would be judged by the social value of his/her character as dictated by the local social structure. Hence, the Yoruba perceive the process of ageing as such that demands a duty from the ageing and the aged to lead the younger aright and seek their (that is, the young's) advancement, as they (that is, the ageing and the aged) exhibit normative character. Otherwise, the memory of ignoble aged will wane into the ignoble past, devoid of the social honour and glory that accompanies the memory of the departed aged. This is because the actions of the ignoble aged contradict the socially approved character (*iwa*), behavioral pattern (*ihuwasi*) *and* action (*isesi*) which would engender apposite sociation capable of ensuring unison (*ajumose*) for societal good.

Further Discussion: Character and the Yoruba Aged in Everyday Life

As adumbrated above, character is a major fulcrum of everyday life interactions among the Yoruba. The character an interacting individual reflects in his/her actions, to a large extent informs the reaction of the immediate social environment. An individual's character is also socially viewed as a measure of his/her social life, environment, background, pedigree and history. Hence, the action that reflects a person's character viz-a-viz the normative values, will also impact the reactions that would be engendered from the immediate social environment. Irrespective of age, the character of the individual will inform the reaction of the immediate interacting environment. Thus, the attachment of honour and prestige to the ageing and the aged is not socially automatic. It is socially constructed and judged on the basis of the aged's character overtime and at present.

Atari Ajanaku's allusion about the ignoble character of the contemporary elder is an indication of the social bewilderment that accompanies the social character of some elders who are entrapped by the ills of the modern society, and eschew character that falls short of the standard set by the indigenous social structure. The contemporary aged is potentially exposed to the negativities of the ill developed capitalist-materialistic modern society, which demands the survival of the fittest and cares little about the welfare of the disadvantaged. The demands of the modern urban social and economic life have resulted in the breaking down of the kinship system and indigenous family that ensured that the aged are taken care of by blood relations (Olutayo and Omobowale, 2006; Omobowale et al., 2010). Even at instances when the children are willing to take care of the welfare of their aged parents as demanded by the local social structure, they may be incapacitated by the debilitating economic situation in Nigeria. Potentially exposed without any assurance of adequate welfare in the days of ageing induced frailty, the ageing is constrained to compete with the younger and also employ anti-normative means to possibly provide for the days of potential lack. Thus, the younger is transformed from those to be cared, advised, guided and role-modeled to a generation to be competed and discomfited by the older in contest for survival in everyday life, until the aged lacks the physical strength to compete.

Hence Atari Ajanaku describes the contemporary ignoble elder as intolerant and untruthful, who rather revels in ill-gotten wealth and dupes. Atari Ajanaku further maintains that such elders are found in the family, town, work place, business and even in religion. The poet simply captures the social degradation that has encapsulated the contemporary socio-political, economic and religious environment. Traditionally leadership positions such as patrons are entrusted in those who are advanced in age because the indigenous social structure opines that such aged people would advise and direct appropriately (Omobowale, 2008). However, in contemporary times, age is not a determinant of noble character. The aged who rather desires the contemporary lifestyle of the younger

generation and is constrained by the prevalent socio-economic environment that lacks social welfare for the aged, is constrained to neglect the socially constructed "noble character" as defined by the social structure to adopt "witty and crafty" character of a shrewd materialists in the quest for survival. Hence, the social reality of the modern materialist environment, lacking adequate accommodation for the aged frail, builds a popular culture of corrupt enrichment and materialism as an individual gradually ages. This is with the assumption that whatever is accumulated in pre-frailty years would secure the aged's health and welfare when productive capability fails. Even though noble character in everyday life may be disregarded, the ignoble elder may potentially attract patronage even from the younger generation by building clientelistic system which the layman rather sees as evidence of philanthropy, and thus noble (see Omobowale and Olutayo, 2007 for a case of patronage in Ibadan, Nigeria)[28]. In short, a so-called ignoble elder lacking normative character may "purchase" loyalty and respect from the larger society through patronage. In modern times therefore, character is not the only denominator of social attribution of respect for the aged, a supposedly ignoble aged who has acquired ill-gotten wealth may attract respect and honour still among dependent clients, whose loyalty would be very valuable to the political system (Omobowale and Olutayo, 2007; Omobowale, 2008).

CONCLUSION

This paper has ethnographically analysed the text of *Atari Ajanaku's Agbalagba* and *Agba Langba* poems on the aged's character. The research was guided by Akiwowo's Theory of Sociation in order to contextually examine the normative value of the aged's character among the Yoruba of South-Western Nigeria. The Yoruba social structure holds the elder in a state of high esteem as embodiment of experience, wisdom and blessing, capable of directing the society on the right course. The aged does not earn this esteem just by the virtue of his/her age, but by the virtue of the normative value of socially responsible person/individual that the aged should and/or must have internalized right from his/her younger years. Thus, the cumulative essence of the good person's character that an elder must have expressed overtime and is evident and ascertained in his/her behavioral pattern and action adds up to confer honour and respect on the aged as an individual who works in unison with the community for common good. Otherwise, the aged person loses respect from all and sundry and he/she is disdained as a social misfit that should be ostracized. This thesis is clearly expressed in *Atari Ajanaku's Agbalagba* and *Agba Langba* poems. On the one hand, the noble aged (*agbalagba*) is the responsible elder who advances the interest of the younger and work for the societal good. The society celebrates noble aged and looks up to him/her for direction and advice on both knotty issues and everyday societal affairs. On the other hand, the ignoble aged (*agba langba*) is the irresponsible elder. Corrupt, selfish, ill-interested in societal good and deficient in good person's character, the ignoble aged assumes the position of social misfit that the society would osctracize; for the upcoming generation who would be socialized to become noble elders that would be desirous of working in unison for societal good; in character, pattern of behaviour and action.

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[28] In his lifetime, even at 80 years of age, Chief Lamidi Adedibu epitomized political thugery and violence as veritable instruments of political control in Ibadan, Nigeria. Ordinarily, he fell short of indigenously defined character normative value. Nevertheless, he earned huge honour among downtrodden clients and patronage from the political class who relied on Adedibu's clientelistic structure for political relevance.

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CAN IT BE SUSTAINED? SOCIAL SECURITY SYSTEMS REFORM IN NIGERIA: A CASE OF POLICY DIFFUSION

OGUAMANAM Gabriel Onyebuchi, OGUAMANAM Azuka Ndaliaku & OSAYI Kelechi K.

INTRODUCTION

Social Security systems are designed to provide income to those individuals who suffer a loss in earnings capacity through advanced age, the experience of a disability or the death of a wage earner in the family. While in some cases, the systems are designed to facilitate direct transfers from the government to these particular target groups, in most cases the emphasis is on providing a mechanism whereby the individual might ensure himself against the loss of future earnings.

In many African countries, the proportion of old people has long been cared for by extended family arrangements and other informal mechanisms. But the problem associated with urbanization, mobility, wars and famine has weakened the extended family ties; thereby making many countries to reevaluate the reliance on informal system to support the old people. Even these informal systems of providing financial security are not left out. They are under increasing strain throughout the world (Schwarz & Demirguc-Kunt, 1999). The pressures exerted by population aging have also been viewed as having major implications for systems of social protection around the world (World Bank, 1994). The expanding retiree population contains a large number of those who are unable to support themselves and this group may become a cause of social tension (Kolawole, 2003). As a result of these factors and more, most countries have considered fundamental changes in the system of providing old age security (Kolawole, 2003). Pension programmes, especially those that are publicly financed and administered have become issue of public concern to policy makers and the public at large. This is not only because such programmes are central to the wellbeing of the pensioner but largely because majority of the pension programs are financially unstable and as such are run at deficits, thus making the present values of their future liabilities to be largely enormous (Chand & Jaeger, 1996). It comes as no surprise therefore that pension reform is on the agenda in almost all countries of the globe (Borsch-Supan, 2006).

In Nigeria, the former pension system –Pay As You Go Defined Benefit Scheme was bedeviled by many problems ranging from corruption, misappropriation and embezzlement of fund, non or late payment of pension and gratuity across the public sector and mainstream civil service (Ebosele, 2001; Olarinoye, 2000). The government has struggled with little success to meet its pension obligations. Payment of retirement benefits became erratic and irregular. Retirees no longer receive payment of their entitlements when due. The crisis generated by these developments necessitated the reform undertaken by the government which culminated in the enactment of the Pension Reform Act 2004. However, the system of reform was adopted from Chile where in both countries, a fragmented PAYGO pension system was replaced by a mandatory private funded pension system (Casey & Dostal, 2007).

This paper therefore intends to look at the nature of the reform, making analyses from the perspective of policy diffusion /transfer, and the uncertainties in the sustainability of the reform.

Brief History of Pension Reform in Nigeria

To determine the direction of changes in pension reform, it is apposite to trace the development of pension system in Nigeria, particularly from the 1970s. In the public sector, including civil and public services, statutory bodies and government owned companies; pensions were governed by the Pensions Act of 1979, later the Pensions Act 1990 as amended by the Pensions Regulations of 1991. The Act provided for benefits in terms of gratuity and pension payments. Gratuity is a single, lump sum payment while pension is a periodic payment, normally on monthly basis for life. The scheme was a compulsory and non-contributory one, which created a right to monetary collection by public servants and an obligation on the part of government to make payment. Before April 1974, gratuity and pension for public servants were not treated as rights but as privileges. The applicable law provided that 'no officer shall have an absolute right to …pension or gratuity' [Section 6(1)]. As from 1974, they became rights to which a qualifying public servant was entitled to claim from the government. The general pension scheme for civil servants was financed from government general revenue on a 'pay-as-you-go' basis and not from a special fund established for the purpose. Under the Pensions Act of 1979, both gratuity and pension were salary rate related and were financed wholly by the government without contribution by the workers.

In contrast, government parastatals tended to operate separate funded schemes which required setting aside on an annual basis, a percentage of the total basic salaries of their staff in a special fund under the management of a board of trustees. The National Provident Fund Act provided for private sector pension schemes. Originally, the National Provident Fund (NPF), a contributory scheme, which was established in 1961, also covered public

servants. It was wound up for public servants after it had lost ₦17bn in corruption. Unlike the public sector, most in-house pension schemes in the Nigerian private sector were funded by both the employers and employees. The employees contributed a percentage of their monthly salaries, subject to a maximum while the employers also contributed a percentage of employees' salary to the scheme. Considering the small benefits resulting from the statutory scheme, individual companies tended to operate their own company administered contributory gratuity schemes to supplement the statutory retirement gratuity scheme. The major advantage of the public sector over the private sector was that public sector employees enjoyed greater security of tenure with a guaranteed entitlement to both a pension and gratuity. In contrast to the public sector, private sector employers tend to have the right to hire and fire at will, with or without providing any explicit reasons.

The nature of the recent Nigerian pension reform and why it is perceived to be a retrogressive piece of legislation by, for example, the Academic Staff Union of Universities (ASUU) is provided by the 'Blue Print on the Contributory Scheme.' This document is a summary of proceedings of the National Workshop on Pension Reforms, which was held on 11–13 September 2001. From the Federal Government point of view, the previous pension system had to be reformed because 'increasingly, the number of officers on pension payroll may in the next few years outnumber those in active service. At the moment, the Federal and State Governments are bearing the cost of pension one hundred per cent under the 'Pay-As-You-Go' system' (FGN, 2001). Similarly, the President of the Federal Republic of Nigeria expressed concern for a situation in which 'in some of our sectors, the pension bills are as high as the bills for wages and salaries. This is neither feasible nor sustainable … The pension bill has continued to grow phenomenally [and] given the growing demand from other economic sectors, the government will need to share the burden'(FGN, 2001).

Elements/Nature of Nigeria's New Pension Scheme of 2004

The Contributory Pension Scheme (CPS), which was established by the Pension Reform Act 2004, is contributory, fully funded, Defined Contribution DC, privately managed and based on individual accounts. Existing private sector pension schemes are allowed to continue provided there is evidence to show that the pension scheme is fully funded at all times, any shortfall will be made up within 90 days, pension funds assets are segregated from the assets of the employer/company, the pension funds assets are held by a licensed Custodian and the scheme is specifically approved by the National Pension Commission. Membership in the CPS is compulsory for all public sector employers (except diplomats) and for those private sector employers with 5 or more employees. Retirement Saving Accounts are set up for all covered employees under the CPS. Some groups of employees are exempted from the contributory pension scheme, for example those who, at the coming into force of the Pension Reform Act 2004 are covered by a different pension scheme, which existed before the commencement of the Pension Reform Act 2004 and who have 3 years or less to retire. Public services employees and private sector employees pay a minimum of 7.5% of their gross monthly earnings. Employers also pay a minimum contribution of 7.5% and may pay the full 15% themselves. Military personnel pay a minimum of 2.5% of their gross monthly earnings and their employers pay 12.5%. The gross monthly earnings comprise basic salary, housing allowances and transportation allowances. Voluntary contributions are allowed. Contributions may be revised upwards by agreement between the employer and the employee. The National Pension Commission must be notified of this revision. Upon retirement the member has a choice as to how to receive his retirement benefits:

- programmed monthly or quarterly withdrawals, based on life expectancy;
- annuity for life purchased form a life insurance company (with monthly or quarterly payments);
- a lump sum, provided that the amount left after that lump sum withdrawal is sufficient to permit an annuity or programmed withdrawals of at least 50 per cent of the employee's annual preretirement salary. If the employee retires before the age of 50, a maximum of 25% of retirement savings can be withdrawn as a lump sum (six months after retirement and the individual cannot re-enter the workforce). All retirement savings account holders who have contributed for 20 years are guaranteed a minimum pension as specified by the Government on the recommendation from the Pension Commission. Additional or voluntary lump sum contributions into the RSA can be withdrawn before retirement or attainment of the age of 50 years.

Contributions to the new pension scheme are tax free. Investment income is taxed. Benefits are exempted from tax. Early withdrawals (withdrawn from voluntary additional contributions) are taxed. Pension funds can only be managed by pension fund administrators who have obtained a license from the National Pension Commission. The employee is free to choose an administrator. Custodians hold the employees assets and execute transactions for the employee. The Pension Reform Act provides that administrators may only charge clearly defined and reasonable fees. Pension funds and assets can be invested in:

- bonds, bills and other securities issued or guaranteed by the Federal Government and the Central Bank of Nigeria;
- bonds, debentures, redeemable preference shares and other debt instruments issued by stock listed corporations;
- ordinary shares of public limited companies listed on the stock exchanges with good track records having declared and paid dividends in the preceding five years;
- bank deposits and bank securities;
- investment certificates of closed-end investment fund or hybrid investment funds listed on a Stock exchange with a good track record of earning;
- units sold by open-end investment funds or specialist open-end investment funds listed on the stock exchange recognized by the Pension Commission;
- bonds and other debt securities issued by listed companies;
- real estate;
- such other instruments as the Commission may prescribe (Stewart & Yermo, 2009; National Pension Commission, 2006).

The Nigeria Pension Reform Act of 2004: The Uncertainties of its Sustainability

The pension reform project in Nigeria was initiated as early as 1996. It was an element of the VISION 2010 report that was to chart the way forward for the country, giving goals that were to be reached by the time the country had achieved 50th anniversary of independence. Those who drew up the blue print for pension reform in 1996 and 1997 made an inventory of other countries' systems, much as do policy advisors elsewhere. In their end report, Ghana's pension system was presented as well as UK, US and that of Chile. The Chilean-type system was seen to provide the solution to the old failed pension scheme. This decision was justified with the argument that:

> *"Pensions were instruments for the promotion of economic growth and development"; that countries that have set the right policies and undertake the appropriate reforms, such as Chile have reaped very bountiful economic benefits, even beyond the dreams of the initiators. That Chile is today a completely transformed economy and the envy of other South American countries. Chile's rapid economic growth was mostly financed by long term savings primarily from pension funds, channeled to the real sector through the capital market. Nigeria can perform the same feat if not better"* (Pension Sub-committee, 2007*).*

> *"These authors suggested that Chile's economic circumstances in the 1980's were almost similar to Nigeria's as at the time: - low GDP per capita, low savings, high unemployment, high inflation, etc. Nigeria desired a quantum leap in her economic renaissance, adapting Nigeria's system to some of the good attributes is only natural and sensible"* (Pension Sub-committee, 2007*).*

Action on the publication of the report came after the military regime that had commissioned it gave up power and following elections in 1999, a civilian government took office and formulated its own programme for economic and political renewal under the title of NEEDS (National Economic Empowerment and Development Strategy), although it did acknowledge that "core values of the strategy draw on the VISION 2010 report" (Government of Nigeria, 2004). NEEDS emphasized macro-economic stability, put poverty reduction at the forefront and pledged reform of public services. However, it was not until 2003 that pension reform itself was handled in a serious fashion.

Nigeria was the first country in sub-Saharan Africa to introduce a pension system based on Chilean style', individual, funded accounts. The questions which arise from this experiment are whether the infrastructure was and is in place to support the operation of such a system and – even if so – whether it is appropriate for a country such as Nigeria. There has been some criticism that the country was a different level of development to Chile when the reforms were introduced (in terms of economic, social and pension system development) and that there was a lack of governance, records, financial institutional capacity and market development. Moreover, as 90% individuals work in the informal sector, the new system is unable to meet the fundamental goal of providing most Nigerians with access to formal social security programmes. Some have therefore argued that Nigeria still needs a basic social pension - which the Chileans are introducing through reforms to their own system (Stewart &Yermo, 2009).

A critical component of any policy reform process is formulating the policy problem in such a way that the issue achieves agenda status. Policy proposals are likely to reach and remain on a government's agenda only if they appear to be broadly congruent with the values of policy makers and the public, as well as politically feasible, affordable, and likely to make some improvement in a perceived policy problem (Kingdon, 1995). The Nigerian government felt that adopting NDC-based pension reforms can be an effective or important mechanism for dealing with the failed pension scheme and/or for restraining pension costs, and generating a closer link between individual's contributions and benefits. But adoption of reform is only half of the battle.

In a recent analysis of the business environment of countries, the Economic Intelligence Unit provided a ranking of the business environment of countries between 1993 and 1997 and projected to 2002. The determinants of the business environment are categorized into (1) the political environment, and (2) the economic environment.

The Political Environment:

Political environment refers to such factors as political stability and political effectiveness. Political stability is usually measured by the frequency of armed conflict, social unrest, frequency in change of government, terrorism and international disputed. While political effectiveness is measured by the presence of appropriate government policy, the efficacy of these policies, bureaucratic competence in terms of degree of red tape, legal system, corruption and the rate of crime.

The Economic Environment:

Economic environment refers to the macroeconomic environment, policy towards foreign investment and the financial architecture. Macroeconomic environment is measured by price stability, budget balance, government debt, exchange rate volatility, and external balance. The foreign investment policy and environment is measured by the size of foreign investors already in the economy, openness of national culture expropriation risk, and investor protection. Health of the banking sector, state of the stock market, levels of financial distortions, financial regulations, and foreigners' access to the capital marker and access to investment finance measure the strength of the financial system (Kolawole, 2003).

Going by these determinants and that of the political environment in particular, there has been series of armed conflict in the country -terrorism, bombing, *Boko Haram* issues, inter and intra community conflicts, issues of militancy in the Niger-Delta, etc, politically, the country has not been stable. There has been a gap between making of policy and its implementation in Nigeria. Given the past experience of policy inconsistencies in Nigeria, corruption, crime rate, and other problems that bedeviled the former scheme, question is raised whether Nigeria will be a fertile business environment for such reformation to thrive. In terms of the economic environment, the banks sector is in crisis. Going by these factors, it does not seem that Nigeria would be a fertile ground for the sustainability of the reform.

Apart from the above, other sustainability issues are:

1. There are limitations to the applicability of NDC systems. For countries with weak states, lacking the administrative capacity to collect and maintain adequate contribution records on a consistent basis, NDC are not likely to be workable. Again, in countries where NDC reforms are applied retrospectively, conflicts over transition rule for crediting past contributions are likely to be intense and subject to multiple revisions to respond to the grievances of particular constituencies.
2. There is the danger that adoption of incomplete and flawed NDC pension plans may lull the government into a false sense of complacency, letting them think they have "solved" their long-term pension problems when they have not. Like a photocopy of a photocopy of a photocopy that still bears the original image in a perceptible but fuzzy way, NDC pension systems in some countries may have many of their elements, but lack fiscal and political sustainability.
3. Adoption of NDC based pension reforms are no panacea for providing political cover for long term pension retrenchment. It still requires that politicians refrain from political interference with buffer funds where they exist.
4. There is also the issue of management of information and guidance of public expectations as to the value of future pension benefits.

The proponents of the Nigerian reform were not explicit about what the scheme would offer, describing it only as providing a 'stable, predictable and adequate source of retirement income' (PenCom, 2004). On the first hand, simulations carried out by the World Bank and the IMF suggest that the replacement rate for a person with a full career will be in the order of 40% of final wage or salary – to be compared to the maximum of 80% awarded under the federal civil servants scheme and of 65% under the Nigeria Social Insurance Trust Fund (NSITF)

scheme. Although this suggests a substantial cut in benefits, the IMF argued that the new system, unlike the old, ensures pensions will actually be paid, so that effective replacement rates might not be so different (IMF, 2005a).

On the other hand, it also conceded that, to the extent that arrears were paid, this argument would be weaker. With respect to the fashion in which benefits are taken upon retirement – an annuity but with opportunities to take a lump sum and to make programmed withdrawals – the Nigerian scheme mimics the Chilean one almost exactly. Like the Chilean scheme, it also provides for a minimum pension. However, nothing is said about the level of this pension or how it is financed. If the minimum is the same level as under the NSITF system (80% of the minimum wage), it is not high.

One of the few differences between the two systems is the treatment of disability and of survivors (see appendix). The Chilean system keeps disability benefits outside the old age pension system. Disability insurance is mandatory, but an additional contribution – some 1.5% of insurable wages – is required. The new Nigerian scheme follows on from the NSITF scheme in offering an early pension to those deemed 'no longer mentally or physically capable' of carrying out their current job or are obliged to retire due to 'total or permanent disability either of mind or body.' However, there is no suggestion as to the pension being enhanced or topped up in any way to take account of lost years. The supplementary disability insurance under the Chilean system also provides benefits to survivors. Under the NSITF, survivor benefits were available, but under the new system these are provided by life insurance policies that employers are required to take out for their employees. The policy is taken out by the employer, who is obliged to cover the premium in addition to the contribution made for a pension. In order to deal with accrued entitlements, the Nigerian reform copied the Chilean reform by granting recognition bonds – in the Nigerian case; these are called 'Federal Government Retirement Bonds.' These bonds cover only the pensions of federal civil servants and other federal employees.

Under the Chilean reform, a recognition bond was made out in the name of each contributor and placed in his or her individual account, the value being calculated as an amount sufficient to pay that fraction of the full pension that had been earned by service and wage to date. Under the Nigerian reform, arrangements are less clear. Bonds are to be issued to individuals, but no value has yet been set beyond the requirement that 'the right to retirement benefits … be recognized' (Pension Reform Act, 2004). The obligation behind the recognition bonds is supposedly met by each federal ministry or authority transferring the equivalent of 5% of its wage bill to a special central government account. However, there is no explanation of the adequacy of that sum, since no actuarial appraisal of the old systems was carried out. Arrangements for private sector employees are even less transparent. All contributions made in the employee's name to the NSITF are supposed to be calculated and, other than those necessary to administer and pay minimum pensions, be credited to a retirement savings account held by Trustfund. The government seems to have given itself some space of time to resolve the question of what transfer values will be, since the assets held in this account cannot be transferred to another PFA for five years. The absence of clarity is a cause for some concern. In Chile, calculating transfer values was not without problems. Assessment was made on the basis of wages in the period two years prior to the reform. In Nigeria, where record keeping is acknowledged as a problem and inflation is high, it is uncertain what value the Retirement Bonds will have or how much of the real value of accruals will be transferred. Moreover, the opportunities for favoritisms and discrimination are potentially rife.

A Case of Policy Diffusion and Transfer

In his book, "Diffusion of Innovation", Rogers defined diffusion as the process by which an innovation is communicated through certain channels overtime among the members of a social system (Rogers, 1995). Innovation, in turn, is relative to the adopter, being any "idea, practice, or object that is perceived as new by an individual or other unit of adoption. Early adoption was associated with three factors: importance, space and time. More important places tend to adopt earlier (Walker, 1969; Brown & Cox, 1971; Leichter, 1983). Places closer to an innovation tend to adopt earlier than those further away. Diffusion requires four elements:

- An innovation (something perceived as new),
- A communication system (a transmission system from one individual, group, or society to another),
- A social system (provides the domains for the diffusion process),
- Time (from awareness of innovation through to adoption saturation in the social system).

In analyzing diffusion, one must consider these four elements which, however, are rested on the effects of five factors:

- Characteristics of the innovation itself (e.g. complexity, compatibility with existing structure and methods, observability of benefits, relative advantage over existing forms, and triability- the extent it can be tried on an experimental or pilot basis),

- Characteristic of communication channels (e.g. interpersonal organizational, mass media),
- Process characteristics (e.g. voluntary, mandated),
- Characteristics of the social system (e.g. compatibility of the innovation with social norms), and
- Characteristics of the change agents promoting diffusion (e.g. technocratic vs. background in organization development, low-level vs. high-level).

Roberts, (1992) however argues that policy innovations can succinctly be conceived as having three distinct phases: **creation, design, and implementation**. Key is the role played by the public entrepreneur who is an individual, or a group of individuals, who is involved in all three phases of the policy process (Roberts, 1992: 61; Kingdon, 2003; Mintrom, 1997). She claims that four types of entrepreneurs can fulfill this criterion.

1. First, political entrepreneurs consist of elected officials who hold a leadership position. This can consist of a minister or an influential committee member.
2. Second, executive entrepreneurs are not elected to office, but still have a leadership position. This consists of individuals working for members of the political executive such as within a presidential or prime ministerial office and individuals appointed to lead specific organizations.
3. Third, bureaucratic entrepreneurs represent civil servants, whose tenure and expertise can compensate for the absence of formal position in the government (Peters, 2001).
4. Lastly, and most relevant, are the policy entrepreneurs who do not have any formal position within government. As such, they can be transnational policy actors (TPE) such as international organisations, foreign governments and even private individuals who advocate a particular solution to a policy problem. This can consist of World Bank officials who are actively involved in all three stages of innovation; they promote pension privatization, facilitate its adoption in the legislature, and carry on the implementation of the policy in concert with public authorities in the host country (Orenstein, 2008).

This first phase of the policy process, **Creating** is where ideas are being generated where a need, problem or concern comes to the fore (Roberts, 1992). As such, it involves learning about prior policy outcomes which can lead to the conclusion that the status quo is no longer desirable resulting in the need to discover new knowledge. This is in fact a primary element facilitating policy transfer (Rose, 1991; Dolowitz & Marsh, 1996). The policy problem in question must be quite severe to warrant an extensive learning process involving lessons from abroad. It is, therefore, not very surprising to notice that a sense of urgency or a crisis are often mentioned as stimuli facilitating policy transfers (Heclo, 1974; Weyland, 2005). TPE, by discovering new knowledge or simply by presenting a new conceptualization of a problem, may convey the necessary sense of urgency and encourage the use of specific policy tools and/or the adoption of international norms (Ervik, 2005; Mahon & McBride, 2009; Sikkink, 1993; Barnett & Finnemore, 2004). There are multiple organizational, administrative, and political forces involved in this process. Policy makers encounter problem frequently, yet they are actually far more likely to "muddle through" (Lindblom, 1959) than to embark on an extensive (international) search for a policy solution. As stressed by Levitt and March (1988) and March (1991), organizations are faced in a competency trap where it is far less costly to alter routine based on previous experiences than use valuable resources to explore alternatives and instill innovative practices, which could be costly to find and implement. Difficulties arise when alternative practices outweigh the costs of continuing adjustments. However, due to sink-in costs in the latter, the former is unlikely to be adopted unless a stimulus is injected into the organization. A similar process occurs with policies where incremental adjustments are made on the lessons learned from experience (Heclo, 1974).

Designing: Once a problem has been identified, discussions center on the development of a plan to move ideas into action. The outcome should result in a prototype (Roberts, 1992). This implies something more than legislation, as it assumes that the prototype should be ready for some testing.

Implementation: Policy implementation remains the most neglected stage of the policy process despite empirical evidence stressing its importance (O'Toole Jr., 2000). This is where the policy design is put to the test (Roberts, 1992) and when the macro world of policy makers collides with the micro world of individual implementers (McLaughlin, 1987). As a result, this is also where civil servants have extensive influence, especially when their responsibilities involve a lot of discretion (Lipsky, 1980). Early studies have demonstrated clearly that poor implementation, which can be attributed to a variety of factors such as faulty design, lack of resources and vague mandates, can actually worsen the problem tackled by a new public policy (Hall, 1980; Pressman and Wildavsky, 1984; Robertson, 1988).

It might seem unlikely that Nigeria would look to Chile when seeking a model. Nigeria is not contiguous with (or even in the same continent as) Chile. Neither could it be perceived similar in terms of economic or social

development – even if the comparison is of Nigeria at the end of the 20th century with Chile some three decades earlier. The only similarity is that, when the Nigerian pension reform was initially conceived, the country, like Chile in 1981, was ruled by a military dictatorship. It might be possible to argue that this gave Chile a 'high status' in the eyes of the then policy makers. However, by the time the Nigerian government was giving serious attention to pension reform, the Chilean model was being criticized. The World Bank had come to recognize that Chilean-like reforms had not always delivered the benefits that had initially been proclaimed, that too many assumptions had been made, and that other reforms were also required – reforms that are best complemented, or even preceded pension reform (Gill et al., 2005; Holzmann and Hinz, 2005; World Bank, 2005). Equally, in Chile, dissatisfaction with the existing system, in terms of its costs and its failure to make adequate provision for many of the old, had been a persistent theme of the 2005–6 presidential elections. In 2006, the new administration announced wide-ranging changes to pension provision, placing greater emphasis both on solidarity and tax financing and on tighter controls on the operations of pension providers (Gobierno de Chile, 2006). In this respect, Nigeria seems to be at the very end of the 'ogive- or S-shaped' path of policy dispersion (Orenstein, 2003) – the pension reform was made at a time when initial enthusiasm was well past and disenchantment had set in.

CONCLUSION

Pensions are a case in which successful diffusion of policy reforms does not mean always successful reforms. During the nineties, pension privatizations were considered a symbol of modernity and were suggested by international organizations as necessary reforms. Now, the view about the pensions reform has changed: experts at the World Bank and the IDB are much more cautious (Gill, Packard & Yermo, 2005; Crabbe & Giral, 2004), and policy analysts suggest that its performance as to main social functions was regressive, increasing old-age poverty (D'Haseleer and Berghman, 2004; Mesa-Lago, 2004a). Problems created by pension reforms in the nineties were visible several years after, but not immediately after. During this initial period, however, many governments had the "general wisdom" that pension privatizations were a success, and some countries took insights from experiences of other countries –Chile in especial (Madrid, 2003; Weyland, 2004). Because of the long-term consequences for the population, public debates for reforming pension systems take place within the framework of social regulation and social policy reform. Social policies are mostly about welfare redistribution.

In the case of pension system reforms, the social policy aspect refers to what extent non-contributive pensions are publicly provided; on the other hand, social regulation is basically about protecting social risks by means of regulation, and it refers to which extent life protection criteria should be considered. In fact, we depict pension reforms as a particular type of policy events that occur at the interplay of social regulation, social policy and economic regulation. Social and economic oriented regulations coexist together in pension systems as far as policy reforms aimed to create competitive markets among managers of pension funds and simultaneously have to provide some protection against social risks and economic uncertainties for the retirement. Some degree of social policy intervention offering non-contributive pensions should be activated after reforms because pension reforms marginalize- if not exclude - redistribution as one of the objectives of the private pension schemes.

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Appendix

Table 1: ***Comparison of Chilean and Nigerian mandatory pension systems***

	Chile	***Nigeria***
Public PAYGO	Closed	Closed
Covered workers	All employees, including agricultural workers and domestic workers	All federal civil servants, Military, police, private sector employees in enterprises with 5 or more employees
Non-covered workers	Self-employed (unless choosing), family workers, the military	State and local government employees, self-employed and employees in enterprises fewer than five employees (unless choosing)
For new/for existing employees	Mandatory/initially voluntary	Mandatory/mandatory (unless within three years of retirement)
Contribution (pension only)	10%, employee only	Private sector and federal government- 7.5% employee, 7.5% employer; military 2.5% employee, 12.5% employer
Payout	Annuity, deferred annuity and drawdown, scheduled drawdown	Annuity, deferred annuity and drawdown, scheduled drawdown
Minimum pension	Yes, but on adhoc basis at about 75% of minimum wage subject to min. 240 months contribution	Under old system, 80% of minimum wage, under new system, yes but not specified
Disability pension	Excluded, requirement to take out a separate insurance with pension fund	Early pension permitted but no enhancement of benefits
Survivors benefit	Covered by complementary disability insurance	Employer required to take out life insurance for the employee
Mandatory investment targets	Relative to average	Separate targets per asset category (e.g. for government bonds, weighted average of 2 year bond rate; for equities, Nigeria all shares index)
Asset allocation rules or "prudent man"	Asset allocation rules	Asset allocation rules
Contribution collection	Decentralized (by pension funds)	Decentralized (by pension funds

Past contributions	Covered via recognition bond (redeemed at point of retirement)	Public sector unfunded schemes – covered via recognition bond (redeemed at point of retirement) financed by transfer of 5% of wages into special redemption account at CBN; private sector (in old PAYGO) –accrued values to be calculated and credited to new individual accounts
Charges	Average 1.61% of wages on top of contribution (effectively making average contribution rate 11.6%) (approx. equal to charge of 1.2% of assets under management over 20 years)	Maximum 3% of assets under management (plus trivial naira 100 per month as contribution) (approx. equal to making total contribution rate 19,5% over 20 years)
Transfers between funds	Max. twice per year	Max. once per year

Casey & Dostal (2007)

CHALLENGES FACED BY COMMUNITY ORIENTED POLICING TRAINEES IN NIGERIA

ARISUKWU Ogadimma Chukwubueze & OKUNOLA Rasheed Akanji

INTRODUCTION

Community policing, just as the name implies, requires a unique partnership with the public and police in crime prevention and control within the community. It is a modern policing strategy which allows the police to proactively act beyond mere crime fighting, but to partner with community members in setting the security priorities in the society and fashioning ways of resolving identified problems in the community (Trojanowicz, Kappeler, Gaines, Bucqueroux, Sluder, 1998). This synergy between the police and the public is anchored on mutual trust and respect between both parties, and could be enhanced through adequate community policing training.

According to Arase and Iwuofor (2007) community policing has come to remodel recruitment, training and placement strategies, so that the best wield the baton, as well as elicit public cooperation and partnership in policing Nigeria. Community policing training prepares the police officer mentally, and physically to meet up with many demands of his job (Andrews, 2009). This partnership, according to Jerome and David (1998), will make both the police and the people "co-producers of safety" in the community. The Nigeria Police has a mission statement that aims to create a safer and more secured environment conducive for meaningful socio-economic development through community policing, and crime prevention (Arase & Iwuofor, 2007). The major challenge now is how to empower the police with the needed skills through community policing training to achieve these noble goals in Nigeria.

The emergence of democracy in Nigeria has placed additional demands and challenges on both police training and operational strategies. People are now expecting the police to respect their human rights and rule of law while carrying out their operations in the society. Also, the global shift from traditional approach in policing to a more humane, problem solving and community participatory policing style has necessitated a commensurate change in the training of police officers in the society (Palmiotto, Birzer & Unnithan, 2000).

STATEMENT OF THE PROBLEM

As beneficial as community oriented policing might be, it faces difficulty in its operation and implementation in the society after training. This difficulty in implementation has become a major police concern. The resistance can come from both the police and members of the public. Sometimes the police perceive community oriented policing to be too soft to suspects and inadequate for violent crimes. Though the police have spent much time and resources training their officers, yet police operations were guided by professional orientations. Members of the public are still alienated by the police in carrying out their duties.

The police officers that benefited from the imperfections of the traditional style find it difficult to change their orientations even after undergoing community oriented policing training. The perception of law enforcement rather than service to the people still dominates police actions to the people. Some of the deviant sub-cultures within police organization sometimes makes it difficult for the police to effectively operate community oriented policing strategy in their community.

Despite police focus on crime fighting and law enforcement, crime rate still soars and there is equally an increase in the fear of crime among the people. Most police operations were designed and carried out without much input from the people within the communities. This reactionary policing style and lack of respect for people's rights, dignity and security concerns by police while performing their duties in the community, created a gap between the police and the people. Community oriented policing training aims at reducing this gap between the police and the people by increasing people's confidence and trust of the police. This study therefore focuses on the challenges encountered by the police after community oriented policing training in Nigeria.

THE STUDY OBJECTIVES

The study was guided by the following objectives;

1. To examine the nature of challenges police trainees face after training.
2. To observe the perceptions of police trainees after training.
3. To find out how the identified challenges were resolved by the police

SIGNIFICANCE OF THE STUDY

This study brought to the fore the common challenges faced by the police after community oriented policing training in Nigeria. The study helps the police as an organization to understand how to deploy and monitor their

officers after training better to achieve the goal of community policing in Nigeria. The study helps the police to provide decentralized and humane services that empower the community to participate as partners in crime prevention creating a safe neighbourhood to live and work. Members of the public get a better understanding of their role and responsibility in the general security of their community. The government benefits by using the findings in this study to shape community policing training and operations so as to prevent crime and enhance police- public interactions in Nigeria.

SCOPE OF THE STUDY

The study was carried out in two states capitals, Ikeja in Lagos state and Makurdi in Benue state. The population of study consisted of both the police and members of the public in Makurdi and Ikeja. The study populations were police officers who have undergone the community oriented policing training and adult members of the community who have stayed at least five years in the community.

LITERATURE REVIEW

The reason for the emergence of community oriented policing training in Nigeria

Community policing emerged due to concerns that the prevailing system has failed. The traditional or "professional" policing approach stressed the efficiency of rapid responds as the primary means of addressing serious crime.

Most times citizens watch crime take place in their community without reporting to the police because they do not want to "get involved" or they do not trust the police. So to function better, the police through community oriented policing training and effective partnership with the community now has the capacity to prevent crime and intervene in problems within the community.

According to (George L. Kelling, 1988), in this era when people from all walks of life feel angry and alienated from government and its representatives, moving closer to the people fulfills community orientated policing's mandate to build trust with the consumers of their service. If the police realize that they exist for the people and without working with the people they cannot prevent crime, then the people should form the fulcrum of their services and activities within the community. The overarching goal of community oriented policing should be for the police to become partners with the community, empowering them so that they can shoulder their share of the responsibility and the tough work of making their neighborhoods safer (Trojanowicz, 2011). This partnership is enhanced through adequate community oriented policing training in Nigeria.

Community policing and training

Police departments face many challenges when dealing with the changes brought about by community policing. Community policing requires major internal changes. It also requires restructuring almost every aspect of the police-community relationship. Therefore, the shift to community policing greatly affects how police officers are trained. By making necessary changes in internal training procedures and providing training programs to community members, police agencies can make a smooth and effective transition to community policing (Sloan et al., 1992). In order to effectively implement the most appropriate community policing training programs, first of all, basic job assessment should be conducted. Secondly, for each group who will be provided community policing training, the most relevant type of training should be chosen to increase the likelihood of a successful transition to community policing.

The main goal of community policing is to improve the crime control capacities of the police by creating an effective working partnership between the community and the police (Moore and Trojanowicz, 1988). Community policing invites citizens to collaborate with the police to establish a community-specific crime-fighting agenda (Weinstein, 1998). This policy also utilizes problem solving techniques, encouraging police to seek creative, proactive solutions to solve community problems (Moore and Trojanowicz, 1988). In order to use this problem solving approach, community police must exhibit intelligence, analytic ability, sensitivity, and moral character (Trojanowicz and Belknap, 1986).

The importance of training

Training is crucial for the adoption of any significant change and is the foundation for how people or organizations respond to changes. A comprehensive training approach is essential in institutionalizing the philosophy and practice of community policing within a police agency. However, in designing training that meets the needs of the people who constitute end users of the training outcome, effort must be made to solicit the in-put of the people. As beneficiaries of training outcome, the people will be able to express their expectations and suggest the best ways to realize them.

Proponents of community oriented policing believe that this new paradigm has the potential to serve as a model for reform of the entire criminal justice system. According to (Sloan et al., 1992), the philosophy and mission of community policing can drive all aspects of training. So that training becomes the key to promoting and institutionalizing the shift to community policing. To achieve this, (Sloan et al., 1992) suggested that all aspects of training should be analysed to ensure that they promote the mission of community oriented policing, which is to provide decentralized and personalized police service that empowers the community to participate as partners in the process of making their neighbourhoods better and safer places to live and work.

One of the major goals of community policing is to establish a partnership with citizens and facilitate their involvement in the policy. In order to be able to do that, community members need to understand their roles in community policing. Furthermore, they must be motivated to become active participants in community policing efforts.

THEORETICAL FRAMEWORK

The study relied on Gap theory to understand the police public partnership in crime prevention and control in Nigeria after community policing training.

Gap theory (George J. Thomson): This theory argues that there is a growing 'gap' between the police and the community in too many areas. People mistreated by the police withdraw from the police and are never eager to help the police. Until officers are taught to care for the people, the 'gap' increases. The crooks benefit from the 'gap' between the police and the people. However, the better the police treat the people, the safer they feel and the more the 'gap' closes. As the 'gap' closes, it closes on the crook and bad guys in the community. Community policing training will therefore promote trust and confidence building between the police and the people in preventing crime in the community.

According to (Thompson, 2006), the quality of contact with the people by the police affects the way the people in turn perceive the police. Therefore, to improve on the quality of contacts with the public, the police should be thought about the '90-10 principle' of the community. Thompson, (2006) stated that in the worst areas of the cities, 90 percent of all the people in those communities are good, hard-working, decent folks trying to make a living with dignity. Ten percent are the murderers, drug dealers, kidnappers and other criminal elements that need to be taken off the streets.

However, the problem with police work is that too often, 90 percent of police contacts are with those 10 percent. So it distorts police view of the community. The police easily become cynical and tend to 'go to war' against those communities rather than taking on a protective role. This according to (Thompson, 2006) explains why the police are most hated where they are most needed. People mistreated do not give intelligence to those who mistreated them. So adequate community policing training will help close the gap of mistrust and lack of confidence between the police and the people and make police more humane in carrying out their services within the community.

RESEARCH DESIGN

This research utilized Ex-post facto design. The survey method was complemented with qualitative research method by using in-depth interview on purposively selected police trainers, Divisional Police Officers (DPOs), and key community leaders from the selected community policing piloting police stations, and communities in Benue, and Lagos States. Also, Focus group discussions were conducted on the police, and the training curriculum contents were equally observed. The general conducts of the police were equally observed in the study areas.

STUDY AREA

LAGOS

Lagos State is the 2nd most populous city in Africa, behind Cairo in Egypt and is estimated to be the 2nd fastest growing city in Africa (UN-HABITAT, 2008). Lagos is the commercial nerve centre of Nigeria. The presence of Air and Sea ports make the city unique for all forms of business activities.

Lagos has 20 local government areas, with a population of 7,937,932 according to the 2006 Census figure. The state was created on May 27th 1967. While the State is essentially a Yoruba speaking environment, it is a socio-cultural melting pot attracting both Nigerians and Foreigners alike. Lagos with its large population and volume of economic activities possess some security challenges to the police.

BENUE STATE

Benue is a state in the north-central geo-political zone of Nigeria, with a population of about 2.8 million according to the 1991 census figure. Benue state was named after the Benue River and was formed from the former Benue-Plateau state in 1976. Benue has 23 local government areas.

Markurdi the state capital is a home for people from all walks of life. Markurdi is a relatively peaceful town. Tiv, Idoma and Igede are spoken predominantly in addition to English language. The state is rich in agricultural products, and is known as the food basket of the nation. Other commercial activities equally take place in the state. The state capital Markurdi is relatively peaceful and low in volume of commercial activities.

Study population

The study population for this study was constituted mainly by the police and key community leaders in the selected study areas. In Benue, Makurdi the state capital was purposively selected for this study, while in Lagos, Ikeja the state capital was purposively selected for the study because they form the bulk of the community policing piloting divisions within the states. Six Police divisional headquarters were selected from each state through a purposive sampling method representing community policing piloting Divisional Headquarters in the states. 600 copies of questionnaire, 50 for each police division were administered on the policemen, who had undergone the community policing training, through a simple random sampling method. This population was obtained by relying on Cochran's (1977) sample size formula determination.

For the qualitative method, eight (8) community Policing trainers, six (6) Divisional Police Officers (DPOs), and six (6) key Community leaders were purposively selected to cover community policing piloting divisions in Benue and Lagos states for in-depth interviews. Six (6) Focus Group Discussions were conducted on the police to find out their pre-training, training, and post-training experiences. Their training experiences were explored to determine the relevance of the community policing training curriculum. Also the Officer in-charge of police training and education in the Force Headquarters Abuja was interviewed. In addition, the officer in charge of community policing was interviewed. In all a total of 600 respondents for the quantitative method, and 27 respondents for the qualitative methods were involved in this study.

INSTRUMENTS OF DATA COLLECTION

Questionnaire was used to collect the responses from the study population. The questionnaire was designed for the police officers. The questionnaires reflected the study objectives and significance of study. Questionnaire was used for objectives two and three.

In-depth interview schedule was used to collect data from the selected Police Personnel (DPOs and community policing trainers) and the key Community leaders (religious leaders, family heads, land lords, youth leaders, and women leaders), while focus group discussions was used only on the police who have undergone the community policing training. Objectives one and four were explored with FGD and in-depth interview. The curriculum and community policing training manual contents provided secondary sources of data. In addition, non-participant observational method was used to observe police conducts during and after COP training in the selected study areas.

DISCUSSION OF THE STUDY FINDINGS

Table 1: Profile of the respondents

Variable	Frequency	Percentage
Age		
18-23 years	60	10.2
24-29 years	198	33.7
30-35 years	126	21.4
40 – above years	204	34.7
Total	**588**	**100.0**
Sex		
Male	382	65.0
female	206	35.0
Total	**588**	**100.0**
Marital Status		
Single	162	27.6
Married/Cohabiting	366	62.2
Separated/Divorced	60	10.2

Total	**588**	**100.0**
Educational Attainment		
Secondary school	306	52.0
Polytechnic	126	21.4
College of Education	36	6.2
University	120	20.4
Total	**588**	**100.0**
Ethnic group		
Yoruba	120	20.4
Hausa	78	13.3
Igbo	102	17.3
Others	288	49.0
Total	**588**	**100.0**

Source: (Field work, 2011)

From table1, above the age category of 40 years and above was 34.7% while that of 18-23 years was 10.2%. This has implication on the sustainability of community policing style in the country. The bulk of the community oriented policing activities take place at the bottom level of police hierarchy populated by youths. Though the older officers present sufficient policing experience, however community oriented policing requires a different training and operational approach to achieve its objectives. The age category of 24-29 has 33.7%. This development needs to be encouraged through regular recruitment of youths into the police force. The future of the police lies in the hands of these young officers who will implement community oriented style of policing after the training. The young officers after training will rely on both their training and the experiences of the older officers to manage crime problems in the community.

The table also showed that males dominated the community oriented policing training with 65% while females had only 35% of the total sampled population. Community oriented policing is a policing strategy that emphasizes more on service to the community rather than enforcement of rules through the use of force or physical strength. Having a gender balanced trained officers in the community prepares the police to adequately reduce crime and solve problems within the community. Police women equally interact with the public while performing their duties, so having them trained too will minimize their negative contact with members of the community.

The marital status of the respondents revealed that 62.2% of the respondents were either married or cohabiting. Policing as a challenging job sometimes makes the officers to have job related stress and psychological breakdown, so having a spouse or partner to share in the daily occupational stress and societal challenges gives the officers a relatively stable mind to perform better on their duties.

The table equally showed that policemen with secondary school qualification 52.0% constituted the highest level of educational attainment among the respondents. This situation is poor considering the expectations of the public from the police. The proper use of police discretion in preventing crime can be affected by the poor judgment of poorly educated police officers. Also the community oriented policing training will be better comprehended and appreciated by police officers who have already been exposed to the rigors of academic pursuit in tertiary institutions.

The ethnic origin of the respondents revealed that most of the respondents (49.0%) were not from the three major ethnic groups in Nigeria. This reflected the federal nature of the composition of the Nigeria Police. Community oriented policing training therefore prepared them to understand their community better and tap into the available support and resources in their environment in effectively preventing crime in Nigeria.

Challenges encountered before and after training

Though the police claimed to relate better with the public after community policing training, there existed some mutual lack of confidence and trust between the police and the public.

Table 4: Common Problems encountered before Training

	Unfriendly Police	Uncooperative Public	Lack of trust from the Public
No	73.8%	79.9%	34.2%
Yes	26.2%	20.1%	65.8%
Total	**100%**	**100%**	**100.0**

From table 12 above, 65.8% of the respondents said lack of trust from the public was the major problem they encountered before community policing training. However, 73.8% encountered unfriendly police, while 79.9% encountered uncooperative public before community policing training. This showed that both the police themselves and members of the public constituted common problems in crime prevention and control to the police respondents before their training. This unfriendly environment made it difficult for the police to gather intelligence needed to prevent crime effectively

This position was corroborated by a police respondent who said:

> *Before this training if you refuse to collect "rogger" on road block, you will not be part of that beat next time they call you the "bad type" after suffering from the public you also suffer isolation from your police colleagues.*
>
> (FGD/Police Ikeja, 2011)

This showed that even within the police, officers who have good intentions found it difficult to excel in their duties. They were frustrated by the "bad eggs" and other deviant sub-culture within the system.

Table 5: Problems encountered now after training

	Wrong posting	Uncooperative police	Lack of logistics	Skeptical
Yes	93.7%	73.8%	79.9%	34.2%
No	6.3%	26.2%	20.1%	65.8%
Total	**100.0%**	**100.0%**	**100.0%**	**100.0%**

Table 13 above showed that majority (93.7%) of the respondents encountered wrong posting after community policing training. They complained that they were not posted were they will practice what they learnt. Also 79.9% of the respondents complained about lack of logistics after training. The basic communication gadgets were not provided by the government after training. On the other hand, 73.8% of the respondents said that their major problem after training was uncooperative colleagues in police. They felt they know the work better than the trainees, and insist on adopting old training style of coercion to solve any crime problem within the community. A respondent said;

> *After training one expected the job to be interesting but that is not to be you face your colleagues who feel they know more than you. You are posted to anti-crime patrol unit where you drive around without any positive contact with the public.*
>
> (Male IDI/Police Makurdi)

Another respondent argued that,

> *The training is good but the main challenge is how the police will cope with the thinking that power and authority of the policeman is loosed through community oriented policing.*
>
> (FGD/police/Ikeja/2011)

This showed that it is not just enough to train the police in community oriented policing style, but the proper posting of the trainees after training equally constitute a vital aspect of the entire process. Also the police need to be educated that community policing training did not make them softer, rather it united them with the people and made their crime control efforts stronger. Even after training, the police should have a feedback structure or mechanism to evaluate the conduct of their trainees after they left the training centres.

Police Attitudes and Operational Tactics after community Policing Training

The essence of community policing training is to prepare and empower police officers to relate better with members of the community in crime prevention and control within the community. It is therefore expected that both the attitude and operational tactics of the police will be affected positively by community policing training. While there were some noticeable change in attitude and conduct of the police after training, many of them failed to exhibit some of the traits they were taught in class while on duty in the street. Though the police claim to be friendlier to the public after training, some of them did not display courtesy while handling the public. This observation was confirmed by a police respondent who said:

> *When we go out on duty you will notice that most of us now willingly want to put the training into practice while on duty, but some officers who are used to the old system still harass and molest suspects and other citizens I believe with time a lot of people will change after training*

(Male IDI/police/Makurdi/2011)

Some members of the public equally claimed that the police in their area have not changed in the way they relate with the people. A community leader in Ikeja said:

> *The policemen in our area have refused to change from their bad attitudes in fact they have over stayed in this area. Some of them threaten innocent people in the community with arrest and detention over simple issues. So one has to be wise by avoiding them and their troubles by settling them any time you have anything to do with them.*
>
> (Male IDI/Public/Ikeja/2011)

The above quotation shows that not all the police officers were ready to reflect their training on their job while on duty. This negative attitude made the people not to trust the police in their community. This uncooperative attitude gave the criminals a conducive environment to operate without being reported and apprehended.

Members of the public equally desired to have a police that is well trained in conflict resolution within the community and wants the government to create more awareness of community policing style among the people. A community leader in Makurdi said that;

> *This police-public partnership through community policing is a good thing but the police and government need to educate the masses about the benefits a lot of people are not aware of it and are not ready to see the police as partners yet.*
>
> (Male IDI/community leader makurdi/2011)

This means that there is still the need to sensitize the public through the mass media about this shift in policing focus in Nigeria. This enlightenment of the masses will prepare the mind of the people to accept and work with the police. When the police hear about community oriented policing in the media and from the police, they will be eager to take part in its implementation in the society. With increased acceptance by the people community oriented policing style will thrive. The best form of awareness will equally come when the people witness changes from police conduct and operations within their community.

THEORETICAL DISCUSSION OF FINDINGS

The quality of contact the police have with members of the public could harm or facilitate crime prevention efforts within the community. Where the police were perceived to be extortionists, brutal and corrupt, the "good" members of the community will not feel safe to relate with them and contribute in crime control within the community. This corrupt and unfriendly police will only benefit the bad guys who will operate without being reported within the community. This gap according to Thompson, 2006 makes the entire community victims of police and public poor relationship within the community. It is under such condition that corruption strives in the country. When leaders know that they will be exposed if they engage in any corrupt act in their community they will desist from such act. The partnership between the police and the public will make the community unsafe for corruption.

Training every police recruit regardless of gender provides the needed social resource to implement community oriented policing strategy in Nigeria. It also provides needed co operations and support from all segments of the community despite the differences in age, religion, gender and socio-economic status in the community. The gap will close on the criminals when crime is perceived by the public and police to be the responsibility of everybody and not the exclusive duty of only a few people in the community.

RECOMMENDATIONS

To have an effective and efficient police after community oriented policing training in Nigeria; the following recommendations are made;

The police need to be adequately motivated to perform after training.

Crime must be seen as everybody's business and not the responsibility of few police or men in the community.

Officers need to be posted to duties that will bring to bear the training experiences they possess.

Government need to support and promote community oriented policing style and create more enlightenment to the public and monitor the police after training.

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CORRELATES OF KNOWLEDGE/USE OF CONTRACEPTIVE METHODS AND FERTILITY AMONG UMUAHIA WOMEN, ABIA STATE, NIGERIA

IMO C.K. & ISIUGO-ABANIHE U.C.

INTRODUCTION AND PROBLEM STATEMENT

Family planning refers to a conscious effort by a couple to limit or space the number of children they want to have through the use of contraceptive methods. Contraceptive methods are classified as modern or traditional methods. Modern methods include female sterilisation, male sterilisation, the pill, intra-uterine device (IUD), injectables, implants, male condom, female condom, diaphragm, foam/jelly, lactational amenorrhoea method (LAM), and emergency contraception. Methods such as rhythm (periodic abstinence) and withdrawal are grouped as traditional methods. Unexpected or unplanned pregnancy poses a major public health challenge in women of reproductive age, especially in developing countries. Singh et al (2003) observed that more than 200 million women in developing countries would like to delay their next pregnancy or even stop bearing children altogether, but many of them still rely on traditional and less effective methods of contraception or use no method at all. Related studies also have shown that the total fertility rate of a nation is inversely related to the prevalence rate of contraceptive use (Mauldin and Sinding, 1993).

Contraceptive use is a second key proximate determinant of adolescent fertility, though accumulated evidence indicates that the use of family planning by women in this age group is less important a determinant of their fertility than age at entry into union. Nigeria's fertility rate dropped slightly from 6.0 to 5.7 between 1990 and 2008 (NPC & ORC Macro, 2009). The contraceptive prevalence rate (CPR) is usually defined as the percentage of currently married women who are currently using a method of contraception. NDHS 2008 reported that the overall knowledge of contraceptive methods among all women in Nigeria is 72 percent. On the use of contraceptive methods, overall, 29 percent of all women reported ever using a method of contraception at some time; 24 percent used a modern method and 13 percent used a traditional method.

Nigeria has also adopted family planning as a strategy to curb the high rate of population growth that it is presently experiencing. However, the acceptance rate of this strategy or practice is still low, as revealed by (FOS, 2000). Several studies have revealed that in spite of the efforts made by the government in this direction, the adoption rate of modern birth-control facilities and services or family planning in Nigeria remains largely insignificant (FOS, 1997; Haub and Yanagishila, 1992; Population Reference Bureau, 2002).

Many factors have been identified by some researches as contributing to unwanted pregnancy in Nigeria, and a very important factor is the low level of contraceptive use (Oye-Adeniran et al., 2005; Okpani and Okpani, 2000). In addition, a desire to limit family size to enable the family to provide a better education for the children, the increased participation of women in the labour force, and urbanization are other factors leading to the desire of Nigerian women to have a predetermined number of children (Bankole et al., 2009).

Contraceptive prevalence rates have correlated with maternal mortality and it has been shown that countries with low contraceptive prevalence rates are also countries with very high maternal mortality ratios (Okonofua, 2003). Nigeria has one of the highest maternal mortality ratios in sub-Saharan Africa, and ranks as the country with the second highest number of maternal deaths in the world (WHO, 2005). The prevalence of contraceptive use has increased worldwide due to the development and introduction of modern contraceptives and the establishment of organized family planning programs (D'Arcanques and Vogelsong, 2002).

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

The proportion of Nigerian women using modern contraceptive methods rose from 3% in 1990 to 8% in 2003 (NPC, 2004). The low rate of contraceptive use in Nigeria results in high fertility rates, particularly in the rural areas and the northern part of the country. Studies conducted in six geopolitical zones of Nigeria have revealed that the reasons for not using contraceptives were fear of side effects, objections from their partner, conflicts with their religious beliefs, objections from family members, not thinking about using contraceptives, not having sexual intercourse to have a baby, and unplanned sexual debut (Abiodun and Balogun, 2009; Oye-Adeniran et al., 2005; NPC, 2004). On the sources, the literature showed that the main sources of information about contraceptive methods include friends/ siblings, radio/television/newspapers/magazines, school lectures/workshops/seminars, and health workers.

Cohen (2000) reported from a study in Malawi that female education appears to be an important determinant of current contraceptive use, perhaps because more educated women are more likely to appreciate the advantages of having fewer, better educated children. To him, small amounts of education have been found to sometimes rise rather than lower fertility because it breaks down traditional birth spacing practices such as prolonged

breastfeeding or postpartum abstinence without lowering fertility desires or increasing age at marriage. Furthermore, more educated women are less likely to be fatalistic toward the use of family planning and more likely to be knowledgeable about alternative methods of family planning and their potential side-effects.

Blanc (2001) in a study of the effect of power in sexual relationships on sexual and reproductive health suggested that the balance of power within sexual relationships had an influence on the use of health services, which in turn could be linked to reproductive health outcomes. Riyami et al. (2004) found some effects of women's involvement in decision making and freedom of movement on unmet need for contraception. In Egypt, Govindasamy and Maholtra (1996) found that women's freedom of movement, having at least some control in household matters and budget decisions, and family planning decision making were all positively related to current use of contraceptives.

In southern parts of Nigeria, recent observations indicated that staff in health centres is becoming important sources of information on contraceptive methods (Abasiattai et al., 2008). This has been attributed probably because of the increased level of education among women and mothers in southern parts of Nigeria. Also, religion and Christian denomination have also been identified to have an influence on contraceptive usage. In their study of Nigerian women, Oye-Adeniran et al, (2005) observed that while the Roman Catholics get their contraceptives mostly from patent medicine shops, the majority of Christians get theirs from general hospitals. Catholic patronage of patent medicine shops and market places may be connected with a religious objection to the use of modern contraceptive methods. Muslims in the same study also patronized the patent medicine shops more often because of the reported high disapproval by Muslims of contraceptive use.

There is one theoretical explanation for fertility differentials between women in urban and rural areas. That is "Davis and Blake" framework which presumed that socio-economic and cultural variables have to operate through a set of proximate determinants that have direct influence on fertility to have their effect on fertility.

METHODS

Data were collected using structured and in-depth interviews form that was developed by the researcher after a review of related literature and after receiving expert opinion. A sample of 484 resident women of reproductive age (15-49 years) was interviewed. For the in-depth interview, there were three (3) interviews each from the two areas totalling six (6) interviews. The sampling technique used was multi-stage sampling method so as to give each respondent a fair chance of being selected. Here, the probability sampling technique that was employed is the systematic random sampling, which ensured the random selection of sample on a systematic basis. The primary data were analyzed at univariate and bivariate levels, while qualitative analysis involved the categorization of responses into objective of the study, where they fit in. Hence, the responses from the respondents were reported verbatim.

RESULTS AND DISCUSSIONS

The presentation of the major findings of the study was divided into six sections. The first section contained information about the background characteristics of the respondents and the comparison of the background characteristics of urban and rural respondents. The second section covered knowledge of family planning in the last three months before the study and respondents' approve or disapprove of couples using contraceptive methods. Section three examined the respondents' use of female contraceptive and reasons for using or not using the female contraceptives. The fourth section covered types of contraceptive methods used by the respondents. Section five contained information about the respondents' socioeconomic background and use of modern contraceptive methods, while the final section, revolved around the nexus between use of modern contraceptive methods and fertility. The tables appeared below the main work.

Background characteristics of the respondents

The background characteristics of the sampled respondents presented in table 1 show that out of the 484 returned questionnaire, the mean age of the respondents was 30.4 years. Close to one-third of the respondents are within ages 25-29 years which is the modal age group. This was followed by those less than 25 years with 23.8%. This obviously shows that majority of the respondents have come of age and therefore might have had good experiences on childbearing.

As regards the marital status of the respondents, the table shows that the majority of the respondents with 65.1% reported to be currently married and living together, 30.8% were single, while only 3.3% were widowed. The small number of respondents that were divorced could be an indication that married women in the area do everything possible to live with their husbands considering the social stigma attached to separated and divorced

women. The large number of respondents that reported to be married and living together was a plus to this study putting into consideration the topic of the study.

Table 1 show that 45.2% of the respondents had tertiary qualification from NCE, Polytechnics, Colleges of education and Universities. Also, 44.0% reported that they had secondary school certificates, while 10.7% had primary and less level of education. This is an indication that the quest for academic qualifications is high in Umuahia among women of childbearing age. The occupation of the respondents was mainly paid jobs. As shown in table 1, the majority of the respondents 56.8% were in paid jobs like civil service workers, bank workers, company workers and clerk jobs. Only 7.0% of the respondents were farmers. This could be as a result of high level of education of the respondents.

The result reveals that 36.2% of the respondents earn less than #10,000 in a month. This was followed by 28.1% earning between #10,000-#20,000, while only 5.6% earn between #30,000-#40,000. This could be as a result of lack of industries in the area that compels the respondents to accept jobs that are not commensurate with their educational qualifications. Also the respondents were predominantly Igbos (96.3%) which is as a result of the study area which is an lgbo speaking region.

Background characteristics of respondents by place of residence

Table 2 shows the background characteristics of respondents of urban and rural respondents. The urban area had a relatively higher number of women who were single compared to rural area. This could be due to the high quest for educational pursuits of the urban respondents. About 70.7% of the rural respondents were married/living together compared with 59.1% of urban respondents. Only 6.6% widowed, separated and divorced were in the rural area, while 1.7% in the urban area.

The results reveal that 61% of urban respondents had tertiary education relative to 29% of their rural counterparts. Conversely, rural area had a relatively large population in secondary and primary education category. The higher urban education is expected because of the proximity to location of educational institution. The occupational level of the respondents indicated that over two-third of urban respondents with 77.7% were mostly in paid jobs compared to rural respondents. Only 29% of rural respondents were in petty trading. This could be as a result of the concentration of formal jobs in the urban area than rural area.

The table also shows that the percentage of respondents that earn less than #10,000 was higher in the rural than urban area with 43.8% compared to 28.5%. The percentage of respondents that earn #10,000-#20,000 was higher in the urban area with 31.2% compared to 25.0% rural respondents. Also, the percentage of the respondents that earn above #30,000 was also higher in the urban area than rural area. This could probably be attributed to the fact that some higher income earners preferred residing in the urban than rural area since most establishments are located in the urban Umuahia.

As regards the place of work of the respondents for two areas, the majority of the respondents with 82.2% from urban area work away from home compared to 41.7% of rural dwellers. Whereas only 14.4% of urban residents work at home, 45.5% of rural residents do so. This is consistent with the nature of work in the urban areas.

Distribution of the respondents by the knowledge of family planning and approve or disapprove of couples using contraceptive methods

On the respondents' knowledge of family planning in the last three months before the study, more than two-third of the respondents with 73.6% reported to have heard about family planning. Also, the results on the sources of knowledge of family planning indicated that the majority of the respondents 63.8% reported to have heard of family planning through radio and television, 45.9% reported Newspapers/Magazines, while 38.2% reported friends and colleagues. The results showed that the swap of ideas on family planning among friends and colleagues was poor.

Table 3 shows that the majority of the respondents (62.7%) approved of couples using contraceptives. Also, 19.9% admitted that they disapproved couples using contraceptive methods to delay or stop pregnancy. The respondents' reasons for disapproving the use of modern contraceptive methods as reported by them were mainly attributed to their religious beliefs and fear of side effects of using them.

Distribution of respondents by use of female contraceptive and reasons for using or not using the female contraceptives

The result shows that the majority of the respondents (51.4%) admitted to have used any of the female contraceptive methods, while 48.6% reported not to have used any of the contraceptive methods. The respondents that had used contraceptive methods submitted that they did that for child spacing and prevention of pregnancies.

Also, respondents that reported not have used any of the contraceptive methods attributed their reasons to religious beliefs, husbands' refusal and financial problems. It is evident that the use of contraceptive was predominant amongst women that were still having children.

On the respondents' responses concerning the use of modern contraceptives to delay or control pregnancies in future, 45.1% out of the 235 respondents that reported not to have used contraceptive methods submitted that they would not use any of the contraceptive methods to prevent pregnancy in future, while 34.0% reported not be sure if they would use any of the contraceptive methods in future. Also, the majority of the respondents with 57.2% that reported not to have used any of the modern contraceptive methods gave their reasons to be fear of side effects of using the contraceptives in future. Only 15.0% attributed their reasons to be religious belief.

Distribution of urban and rural respondents by use and place to get any of the contraceptive methods

With respect to the use of any of the contraceptive methods in urban and rural areas, table 5 shows that 60.3% of respondents in urban area had used any of the methods, compared to 42.6% of rural residents. Also, the majority of the urban respondents with 69.0% compared with 43.8% of rural respondents admitted knowing the place one can get any of the female contraceptive methods. The disparity that exist between the two areas could be attributed to the fact that some government and private hospitals and pharmacies like Federal Medical Centre (FMC) Umuahia, family chemist, Ekesco and blessed pharmacies are all situated in urban Umuahia. This corroborates the submission made by a rural respondent in an interview;

> *The place of one's residence tells on the knowledge of places one can acquire the female contraceptives. We are deprived of such opportunity enjoyed by our urban counterparts because they have access to some hospitals as they all are situated in the urban area. Most of us in this rural setting do not know where and how one can get them around unless one travels out of this community (39 years rural respondent).*

Another respondent from urban area aged 36 years submitted as stated below;

> *One can easily get any of the methods around for use. I personally visit the Federal Medical Centre (FMC), and some other private hospitals around whenever the need arises. Not only the hospitals, there are still some other pharmacies in this area where one can easily get any of the methods.*

Distribution of respondents by the used types of contraceptive methods

On the types of contraceptive methods used by the respondents, table 6 indicates that despite the knowledge of the contraceptive methods by the respondents in the area, 28.3% of the respondents reported to have used pills, 27.1% have used condom, while 16.7% of the respondents reported to have used injectables. The above result revealed that the common modern contraceptive methods used among women of childbearing ages were pills, injectables and male condom. The rate at which the respondents used female condom was low compared to male condom.

Percentage distribution of some respondents' socioeconomic background and use of modern contraceptive methods

This section investigated the effects of respondents' age, marital status, educational attainment, occupation, place of residence and income level on the use of contraceptives. Table 7 below indicates that out of 32 respondents that reported that they were 45 years and above, the majority of them with 62.5% had not used any of the modern contraceptive methods, while 37.5% reported to have used any of the methods. Also, out of 115 respondents that were aged less than 25 years, 50.4% of them had not used any of the methods as against 49.6% that had used any of them. The majority of the respondents aged 35-39, 30-34 and 40-44 years had used any of the modern contraceptive methods. The results are clear indication that there was fear of conception amongst some married and unmarried respondents as reported by some of them. However, those respondents that submitted not to have used any of the modern contraceptive methods attributed their reasons to marital status, religious beliefs and fear of side effects of using the contraceptives. This is consistent with the submission made by an urban woman during an in-depth interview;

> *I believe that those who use these medicines and other methods in order to delay or stop pregnancy will regret in future when the repercussion will boomerang on them. I hate it and will not use it for my life time. More so, it is not meant for me because I am not married (a respondent aged 28 years).*

Distribution of respondents by marital status and use of modern contraceptive methods

The result in table 8 shows that out of 20 respondents that were widowed, separated and divorced, close to two-third of them reported to have used any of the contraceptive methods, while 35.0% had not used any of them. Also, the majority of the respondents with 51.7% out of 149 respondents that were single had used any of the contraceptive methods, while 48.3% reported not to have used any of the methods.

The high percentage of the respondents who had used any of the modern contraceptive methods that were married, widowed, separated and divorced could probably be mainly to prevent pregnancy and space their children since some of them were no more with their partners. The refusal of some married respondents to the use of any of the methods was attributed to their husbands' persistence, religious beliefs, and fear of side effects of using the methods as reported by some of them.

Distribution of respondents by educational level and use of modern contraceptive methods

It has been observed that women's education serves as an eye opener towards the knowledge that allows them to make informed information like the use of contraceptives. Table 9 indicates that out of the 52 respondents with primary and less educational level, over two-third of them with 71.2% reported not to have used any of the contraceptive methods, while 28.8% had used any of the methods. Also, the majority of respondents 54.3% out of the 219 respondents that had tertiary educational level reported to have used any of the methods, while 45.7% reported not to have used any of the methods. The majority of respondents who had secondary and above educational levels that had used any of the contraceptive methods shows that the more educated women are more likely to use any of the modern contraceptive methods than the less educated ones. The result also depicted the statement made by a rural woman (farmer), with less than primary education during an in-depth interview;

> *I have not seen any of the contraceptive methods that they advertise on radio and television at times. However, I have not been taught on how to even use them if I find them on my way. Those who are more educated should know more about contraceptive methods than some of us that are less educated. She concluded by saying "you know that I am just a farmer."*

Distribution of respondents by occupational status and use of modern contraceptive methods

Table 10 shows that over two-third of the respondents with 70.6% who were farmers in the study area had not used any of the modern contraceptive methods, while 39.4% of the respondents had used any of them. Out of 275 respondents that were in paid jobs, the majority of them with 58.9% had used any of the contraceptive methods as against 41.1% of them that had not used any of them.

The results indicate that the majority of respondents who were in paid jobs use modern contraceptives than respondents in other occupational status probably because they earn higher income monthly. Also, the idea on contraceptive use might be shared amongst the respondents in paid jobs in their various offices.

Distribution of respondents by place of residence and use of modern contraceptive methods

Table 11 indicates that urban respondents use modern contraceptive methods than their rural counterparts. Out of 242 respondents, the majority of them with 60.3% reported to have used any of the modern contraceptive methods, while 39.7% had not used any of them. Also, the majority of the rural respondents with 57.4% reported not to have used any of the methods as against 42.6% that had used them. This result was expected because of the concentration of some government and private hospitals and pharmacies like FMC, Family chemist, Ekesco and Blessed pharmacies in urban Umuahia as stated earlier on. The disparity on the use and non-use of modern contraceptive methods is attributed to the level of accessibility of the contraceptive methods in the two areas. This depicts the findings of the NDHS 2003 which indicate that the urban women use any of the modern contraceptive methods more than their rural counterparts.

Distribution of respondents by use of modern contraceptive methods and fertility

The relationship between the use of modern contraceptive methods and fertility is the main focus of this section. Tables 12–13 below investigate contraceptive use and respondents' number of children and desired number of children. Table 12 indicates that the majority of the respondents with 55.2% out of 87 respondents that had family size of 5 children and above reported to have used any of the modern contraceptive methods, while 44.8% had not used any of them. Also, 54.2% of the respondents out of 107 that had family sizes of 3-4 children reported to have used any of the modern contraceptive methods as against 45.8% that had not used any of them.

Table 13 shows that out of 61 respondents that preferred 1-3 children, 56.0% reported that they had used contraceptive methods, while 41.0% had not used them. On the respondents that desired family size of 8 children and above, 52.9% had used any of the contraceptive methods than 47.1% that had not used any of them. The

results as presented in the two tables indicate that the use of modern contraceptive methods was predominant among respondents who were still giving birth probably to space their birth, stop childbearing and prevent pregnancy. However, financial problems, religious beliefs, husband refusal and fear of side effects of using the methods were the major constraints faced by the respondents that never used any of the contraceptive methods.

SUMMARY OF FINDINGS

The findings of the study were discussed in relationship to the specific study objectives. They revealed that the mean age of the respondents in the area was 30.4 years and the majority of the respondents with 65.1% were married and living together. This is probably as a result of social stigma attached to separated and divorced women in Igbo land where the study was conducted. Also, 89.2% of the respondents had secondary and tertiary education which mainly comprised of urban respondents higher than that of rural. As a result, 56.8% of the respondents were in paid jobs.

In addition, the study revealed that the mean number of children and preferred number of children by the respondents were 3.6 and 4.6 children respectively. On the knowledge and use of contraceptive methods, the majority of respondents (62.8%) approved of couples using contraceptive methods to avoid pregnancy. Also, the results showed that knowledge and use of contraceptive methods in the study area was high mostly in the urban area. The main reasons of the respondents for using the contraceptive methods were for child spacing and prevention of pregnancies. The major impediments to the use of contraceptives were fear of side effect, religious beliefs and personal reasons which included not being convinced of its safety, still single, not due for them as of the time of the study and taking personal calculation of their monthly circles.

It is therefore, conceded that the reason why Nigeria's fertility has remained high and contraceptive use so low is complex and diverse. The study recommended available information on the appropriate places to get the contraceptive methods and ways of using them should be relayed to the women especially those in the rural areas through the sources of information (radio/TV and Newspapers/magazines) that are mostly used by them. This information through the media should be aired in local language of the area to drive home the points on the use and safety of the contraceptive methods to the less educated people.

Government should expedite action in educating family planning and contraceptive methods clients about the side effects of the each method used, the possible actions to be taken in cases of side effects, and inform them about other methods that could be used.

CONCLUSION

It is imperative that a policy document aimed at decelerating the study area's fertility and growth rate should be pragmatic and realistic. Access to contraceptive methods is the most direct intervention for lowering fertility. Government should expedite action in providing information on family planning that would favour fertility decline to women from secondary school level. Also, rural women must be carefully informed on issues that surround the use of modern contraceptive methods.

The inference to be drawn from the study is that comprehensive research should be conducted to ascertain the routine change on knowledge and use of contraceptive methods and fertility behaviour of women in the study area. The study is useful to scholars and researchers, also policy makers and service providers through information, education and communication materials that will promote decrease on fertility.

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LIST OF TABLES

Table 1: Background characteristics of respondents

Value Label	Category	No.	%
Age	< 25	115	23.8
	25 – 29	145	30.0
	30 – 34	106	21.9
	35 – 39	43	8.9
	40 – 44	43	8.9
	45+	32	6.6
	Total	484	100
Marital status	Single	149	30.8
	Married/Living together	315	65.1
	Widowed	16	3.3
	Separated/Divorced	4	0.8
	Total	484	100
Educational level	Primary and less	52	10.7
	Secondary	213	44.0
	Tertiary	219	45.2
	Total	484	100
Occupational status	Farming	34	7.0
	Paid job	275	56.8
	Petty trader	78	16.1
	Labourer	13	2.7

	Others	74	15.3
	No response	10	2.1
	Total	484	100
Income level	Less than #10,000	175	36.2
	#10,000-#20,000	136	28.1
	#20,000-#30,000	58	12.0
	#30,000-#40,000	27	5.6
	Above #40,000	34	7.0
	No response	54	11.2
	Total	484	100

***Source**: Field Survey, 2009*

Table 2: Background characteristics of respondents by place of residence

		Urban		Rural	
Value label	**Category**	**Frequency**	**%**	**Frequency**	**%**
Marital status	Single	95	39.3	55	22.7
	Married/Living together	143	59.1	171	70.7
	Widowed/Separated/Divorce	4	1.7	13	6.6
	Total	242	100	242	100
Educational level	Primary and less	5	2.1	47	19.4
	Secondary	89	36.8	124	51.2
	Tertiary	148	61.2	71	29.3
	Total	242	100	242	100
Occupational Status	Farming	5	2.1	29	12.0
	Paid job	188	77.7	87	36.0
	Petty trader	8	3.3	70	28.9
	Labourer	2	0.8	11	4.5
	Other	36	14.9	38	15.7
	No responses	3	1.2	7	2.9
	Total	242	100	242	100
Income level	Less than #10,000	69	28.5	106	43.8
	#10,000-#20,000	76	31.4	60	24.8
	#20,000-#30,000	36	14.9	22	9.1
	#30,000-#40,000	16	6.6	11	4.5
	Above #40,000	26	10.7	8	3.3
	No response	19	7.9	35	14.5
	Total	242	100	242	100
Place of work	At home	35	14.5	110	45.5
	Away from home	199	82.2	101	41.7
	No response	8	3.3	31	12.8
	Total	242	100	242	100

***Source**: Field Survey, 2009*

Table 3: Knowledge of family planning and approve or disapprove of couples using contraceptive methods by the respondents

Value label	**Category**	**Frequency**	**%**
Have you heard/read about family planning in last three months?	Yes	356	73.6
	No	128	26.4
	Total	484	100
If yes, what is your source Radio/TV?	Yes	309	63.8
	No	175	36.2
	Total	484	100
Newspaper and Magazines	Yes	222	45.9
	No	262	54.1

	Total	484	100
Town Criers	Yes	22	4.5
	No	462	95.5
	Total	484	100
Friends and Colleagues	Yes	185	38.2
	No	299	61.8
	Total	484	100
Schools	Yes	101	20.9
	No	383	79.1
	Total	484	100
Others	Yes	29	6.0
	No	453	93.6
	No response	2	0.4
	Total	484	100
Do you approve or disapprove of couples using contraceptive methods?	Yes	304	62.8
	No	96	19.9
	Not sure	83	17.1
	No response	1	0.2
	Total	484	100

***Source**: Field Survey, 2009*

Table 4: Distribution of respondents by use of female contraceptive and reasons for using or not using the female contraceptives

Value label	**Category**	**Frequency**	**%**
Have you used any of the contraceptive methods?	Yes	249	51.4
	No	235	48.6
	Total	484	100
If "No" above, why?	Financial problems	24	10.2
	Religious belief	65	28.0
	Cultural belief	8	3.4
	Not available	7	3.0
	Husbands refusal	48	20.4
	Others	83	35.3
	Total	235	100
Do you think you will use any of the female contraceptive methods in future to prevent pregnancy?	Yes	49	21.0
	No	106	45.0
	Don't know	80	34.0
	Total	235	100
What is your main reason that you think you will not use female contraceptive in future?	Want as many children	14	6.0
	Religious belief	35	15.0
	Costs too much	8	3.2
	Lack of knowledge	11	5.0
	Fear of side effect	135	57.2
	Other	30	13.0
	No response	2	1.0
	Total	235	100
What is your main reason for using female contraceptive methods?	Prevent HIV	5	2.0
	Child spacing	109	44.0
	To stop having children	18	7.2
	Prevent pregnancy	107	43.0
	Partner insisted	5	2.0
	Others	3	1.2
	No response	2	1.0
	Total	249	100

***Source**: Field Survey, 2009*

Table 5: Distribution of urban and rural respondents by use and place to get any of the contraceptive methods

		Urban		Rural	
Value label	Category	Frequency	%	Frequency	%
Have you ever used any of the modern contraceptive methods?	Yes	146	60.3	103	42.6
	No	96	39.7	139	57.4
	Total	242	100	242	100
Do you know of a place one can get female contraceptive?	Yes	167	69.0	106	43.8
	No	74	30.6	136	56.2
	No response	1	0.4	-	-
	Total	242	100	242	100

***Source**: Field Survey, 2009*

Table 6: Distribution of respondents by the used types of contraceptive methods

Value label	Frequency	%
Pills	137	28.3
Injectables	81	16.7
Implants	13	2.7
Condom	131	27.1
Female condom	25	5.2
Traditional methods	22	4.5
IUDs	22	4.5
Others	5	1.0

***Source**: Field Survey, 2009*

Table 7: Percentage distribution of respondents' ages and use of modern contraceptive methods

	Respondents' ages						
Use of contraceptive methods	< 25	25 - 29	30 - 34	35 - 39	40 – 44	45+	Total
Yes	57 49.6%	68 46.9%	60 56.6%	29 67.4%	23 53.5%	12 37.5%	249 51.4%
No	58 50.4%	77 53.1%	46 43.4%	14 32.6%	20 46.5%	20 46.5%	235 48.6%
Total	115 100%	145 100%	106 100%	43 100%	43 100%	32 100%	484 100%

***Source**: Field Survey, 2009*

Table 8: Distribution of respondents by marital status and use of modern contraceptive methods

	Marital status			
Use of contraceptive methods	Single	Married/ Living together	Widowed/Separated/ Divorced	Total
Yes	72 48.3%	164 52.1%	13 65.0%	249 100%
No	77 51.7%	151 47.9%	7 35.0%	235 100%
Total	149 100%	315 100%	20 100%	484 100%

***Source**: Field Survey, 2009*

Table 9: Distribution of respondents by educational level and use of modern contraceptive methods

Educational level

Use of contraceptive methods	Primary and less	Secondary	Tertiary	Total
Yes	15 28.8%	115 54.0%	119 54.3%	249 51.4%
No	37 71.2%	98 46.0%	100 45.7%	235 48.6%
Total	52 100%	213 100%	219 100%	484 100%

***Source**: Field Survey, 2009*

Table 10: Distribution of respondents by occupational status and use of modern contraceptive methods

	Occupational status					
Use of contraceptive methods	Farming	Paid job	Petty trading	Labourer	Other	Total
Yes	10 29.4%	162 58.9%	35 44.9%	6 46.2%	32 43.2%	245 51.7%
No	24 70.6%	113 41.1%	43 55.1%	7 53.8%	42 56.8%	229 48.3%
Total	34 100%	275 100%	78 100%	13 100%	74 100%	474 100%

***Source**: Field Survey, 2009*

Table 11: Distribution of respondents by place of residence and use of modern contraceptive methods

	Place of residence		
Use of modern contraceptive	Urban	Rural	Total
Yes	146 60.3%	103 42.6%	249 51.4%
No	96 39.7%	139 57.4%	235 48.6%
Total	242 100%	242 100%	484 100%

***Source**: Field Survey, 2009*

Table 12: Distribution of respondents by use of modern contraceptive methods and number of children

	No of children			
Use of modern contraceptive	1-2	3-4	5+	Total
Yes	59 50.9%	58 54.2%	49 55.2%	165 53.2%
No	57 49.1%	49 45.8%	39 44.8%	145 46.8%
Total	116 100%	107 100%	87 100%	310 100%

***Source**: Field Survey, 2009*

Table 13: Distribution of respondents by use of modern contraceptive methods and desired family size

	Desired number of children				
Use of modern contraceptive	1-3	4	5-7	8+	Total
Yes	36 56.0%	102 50.2%	93 50.3%	9 52.9%	240 51.5%
No	25 41.0%	101 49.8%	92 49.7%	8 47.1%	226 48.5%
Total	61 100%	203 100%	17 100%	185 100%	446 100%

***Source**: Field Survey, 2009*

CORRUPTION IN NIGERIA HEALTH CARE SYSTEML: ANALYSIS OF HEALTH PROCESS AND OUTCOMES FROM 1999

OLUWADARE C.T. and ABE T.

INTRODUCTION

Corruption remains the most endemic social problem in Nigeria. It is acknowledged by all notwithstanding social and economic status to be the daily cause of poor public service delivery, fraud, general social laxity and indiscipline by the people. In the past two decades especially from the annulment of June 12 election it is widely noted that the level and dimension of corruption has increased in both public and private life of the people especially among the elite class of bureaucrats, professionals and politicians. These manifest in all spheres especially with total paralyses of the financial sector not directly related to the global economic recession of the 2005-2010; financial scandals in handling contracts and procurement, embarrassing disappearance, embezzlement and diversion of government cash and money, diversion of public property for private use, money laundering and the most notorious among politicians is the geometric rate of financial fraud and slashing of billions of public money into foreign accounts. Apart from financial theft, it also manifests in manpower, policy and legislation aspects. In 2012 alone, the Honorable Farouk Lawan's $620 million bribery scam and the N32.8 billion Police Pension Fraud are worth more than some state governments' annual revenue (Leadership Newspaper, 2012). Therefore the task of controlling corruption has been found to be that of everyone because institutions saddled with the responsibility of investigating, adjudicating and legislating on corruption issues have been found to be most corrupt, that is the Police, legislators and the judicial officers going by public opinions.

Combating corruption demands strategic planning and focused attention rather than grand public programs. This made President Olusegun Obasanjo to establish both the Economic Fraud and Crime Commission (EFCC) in 2004 and the independent Corrupt Practices Commission (ICPC) in 2000 with the aim of strengthening the 1999 constitution in the fight against corruption in Nigeria (Omotoso, 2008).

Health sector directly constitute three out of the seven Millennium Development Goals (MDGs) to be achieved in 2015 and Nigeria realistically has not attained 50% of the targets. Other related Goals that are equally critical to healthy living are also trailing far behind the health goals. Nigeria has one of the worst health indexes just as it is for other development indicators. This persisted from the past twenty years notwithstanding the huge international fund injected into the sector and the billions of naira either budgeted or spent by various governments. According to Hadi (2007: 1)

> *Over 50,000 Nigerian women die from child birth every year (equivalent to a plane carrying 140 people crashing every single day). Nigeria accounts for 10% of the world's maternal deaths in child birth whereas the country represents 2% of the world's population. One in five Nigerian children dies before his/her 5th birthday. About a million Nigerian children die of preventable causes every year. Only 18% of Nigerian children are fully immunized by their first birthday. Malaria kills more Nigerians than any other disease, and yet less than 5% of its population have access to insecticide treated nets proven to be effective in preventing malaria. The Nigerian Government at all levels spends less than 5% of public expenditure on health, despite being signatory to the 2000 Abuja Declaration to increase this to 15%. For crying out loud, Over 75% of the Millennium Development Goals are health related!*

Explaining this worse scenario is corruption since both governments and the people have a natural responsibility to maintain health or improve it at individual, group and societal levels, any deviation from this responsibility is unacceptable. Health resources are lost to theft, bribery, extortion, manpower defect, distortion of standard care and diversion of funds and infrastructure. The effect is enormous and the burden falls disproportionately on the poor. All of the time, the children, women, rural dwellers and other vulnerable groups bear the burden of corruption in the health sector with higher mortality rates (www.unicef.org/infobycountry/nigeria 2012, NDHS, 2008.).

This paper is founded upon the premise that the most important social structures in any modern society like Nigeria are health, education and security. It is when corruption in these sectors is extracted through evidence based policy framework and public programs, social progress will be retarded in the areas of national manpower, food security, national economy and international integrity rating of the nation. Specifically, this paper has the following specific objectives:

1. Analyze the corruption in the health care delivery system of the nation
2. Describe the effects of the corrupt tendencies and practices in the health care delivery system

3. Do a net balance of the returns of health investment, anti-corruption programs on health outcomes of the people
4. Conclude by recommending more workable national and state-specific actions that will block corrupt tendencies and practices in the health sector and by extension other social structures in Nigeria.

The Menace of Corruption

Corruption is defined by Transparency International as the misuse of entrusted power for private gain (Bardham, 1997). In practice corruption occurs when public officials who have been given the authority to carry out goals which further the public good, instead use their position and power to benefit themselves and those close to them. Given this definition; Nigeria is rated as the third most corrupt nation in the world. But while it is agreeable that virtually all nations are corrupt, the nature, dimension and impact of corruption vary from country to country. The Punch (2006) for instance illustrated this,

> *Corruption is a serious problem in Africa as it is in the developed countries. A news report says 46 percent of companies in seven developed Countries lost contracts because their competitors gave bribes. The countries are United States, United Kingdom, Netherlands, France, Germany, Hong Kong and Brazil. A UK-based international consultancy and security advisory firm carried out the annual global corruption survey. The survey reveals that corruption is worst in Hong Kong, where 76 percent of companies said they had lost contracts to bribe-giving rivals in the past five years. In France, a third of the companies surveyed said they also lost contracts in the past 12 months for the same reason (in Olaleye 2008: 77).*

According to Olaleye (2008), corruption is a global menace and not peculiar to Nigeria. Even the United Nations System is not spared from the scandal of corruption as depicted in the 2004 Oil for Food scandal involving the former UN Secretary General, Kofi Anna in the Iraq deal (Wikipedia online, 2012).

Explaining the phenomenon of corruption in Nigeria, Yakubu (2005), described the menace as an inducement by means of an improper consideration to violate same duty and he also identified its manifestations as including fraud, gratification, and use of office for pecuniary advantage, influence peddling, underserved pay, tardiness and slovenliness. He equally admonished that corruption should be analyzed in its context at either social or national level. The flux in the specific definition of corruption globally is reflected in the taken for granted explanations of the concept in the United Nations Convention against Corruption (2005). The African Union (AU)'s Convention on prevention and combating Corruption was adopted in 2003 and enforced in 2006. In the AU's document, corruption "means the acts and practices including related offences proscribed in this convention" and the scope of application includes nine offences:

> *a. the solicitation or acceptance, directly or indirectly, by a public official or any other person….in exchange for any act or omission in the performance of his or her public functions; b. the offering or granting, directly or indirectly,…in exchange for any act or omission in the performance of his or her public functions; c. any act or omission in the exchange of his or her duties…for the purpose of illicitly obtaining benefits for himself or for a third party; d. the diversion by a public official or public official…of any property belonging to the state or its agencies…such official has received by virtue of his or her position; e. the offering or giving, promising, solicitation or acceptance, directly or indirectly, of any undue advantage or by any person who directly or works for…or refrain from acting, in breach of his or her duties; f. the offering, giving, solicitation or acceptance directly or indirectly, or promising of any undue advantage to or by any person who asserts or confirms that he or she is able to exert any improper influence over the decision making of any person performing functions in the public or private sectors…g. illicit enrichment h. the use of concealment of proceeds derived from any of the acts referred to in this Article; and i. participation as a principal, co-principal, agent, instigator, accomplice or accessory after the fact …(pages 7-10)*

This definition is all encompassing and Nigeria ratified it on 29th December 2006. By 2009 ICPC self-assessed itself and affirmed progress because, "In 2008 Transparency International's Corruption Perception Index (TI CPI), Nigeria scored 2.7 (on a scale of 0-10 with 0 being very corrupt and 10 being very clean). With that Nigeria is now on place 121 out of 180 countries covered by the index in 2008. In comparison in 2005 Nigeria scored 1.9 and was on place 152 out of 159 countries covered." In 2010, Nigeria dropped nine places from her ranking of 134 out of 178 countries while it maintained her 2.4 point out of 10 (Transparency International CPI, 2012). Again notwithstanding the reduced CPI ranking, Nigeria still remains one of the three most corrupt nations

with Somalia and North Korea. Surveys also emphasized that Nigeria lost about USD380 billion out of a total revenue of USD500 billion from 1960 independence and 1999, and corruption is pervasive in the three branches of government (UNDP, 2009). Yakubu (2005) while analyzing the relations between good governance and corruption opined that corruption has been with the nation since independence and was the reason for the military coup of January 1966 and equally that of 1976 and 1979 notwithstanding the fact that, legal and political frameworks were put in place to checkmate the menace.

The impact of corruption in Nigeria is also succinctly analyzed in the Nigeria Human Development Report (2009) by UNDP, while agreeing that there is a reduced trend of corruption, it was also emphasized that; Corruption is related to wasteful public investment, lower government revenues, and lower quality of public infrastructure. Corruption has under developed Nigeria. In more specific terms corruption has limited the growth potentials of the country and more importantly, initiatives against poverty and inequality. Many of the wealthiest people in the country are generally those who have acquired wealth through state power: by political corruption and by rates or concessions such as import licenses which do not usually involve them in direct productive activity. The report also linked the significant etiology of corruption to the onset of oil and gas industry and also to the long period of military rule. According to the report 1996-2004 corresponded to a period of marginal improvement in the control of corruption and also to a rise in the GDP and reduction in poverty. Therefore there is a positive relationship between improved anti-corruption control and improvement in people's livelihood including health status.

But it should not be inferred that corruption is only in the public life of paid workers, officers, professionals and politicians, but since corruption publicly manifests and affect general people's perception, attitude and impact of it, public level corruption mirror the extent of private level or informal sector corruption (Savedoff, 2007).

Definition of Concepts

For the purpose of delineating the scope of this paper, it is necessary to define the concepts used since most of the concepts bear taken for granted meanings. Therefore concepts like health care, health process, health outcomes in the context of Nigeria are explained.

Health care system

In this paper, it refers to the whole structure and dynamics of federal government's coordinated policy, legislation and finance of all tiers informing people's behaviors, public and private sector's actions to improving health status of individuals, groups of people and the nation at large.

Health process

In this study it includes all issues and actions among all individuals, group of individuals and governments having responsibilities to promote good health of reducing deaths, preventing and curing ills and diseases of the people. It would start with public policies framework and related activities, service delivery, personnel and the health services users' feedback.

Health outcomes

It is the result expected at the individual, family, community levels in both private and public lives due to the application of strategic public policy, programs and other related interventions. Specifically, health outcomes will include measurable indicators like reduced mortality rates, reduced disease specific prevalence rates and overall increased life expectancy at births. These and other indicators measure the positive result of composite health inputs like finance, health manpower, health infrastructure and facilities. Generally a profile of good availability and access to health care of a nation will produce positive health outcomes for the people.

Theoretical Framework of Health Corruption

Marxian condemnation of capitalist nations in the 18th Century western nations as corruption of the social order and the Weberian deification of capitalism notwithstanding the obvious weaknesses at s provided the social order provide opportunity to look elsewhere for theoretical guide for this study. R.K. Merton did his sociology learning from the exploits and weak points of classical positivists, Marxists and humanists. But he was directly influenced by Talcot Parson's maiden works in the American structural functionalism. The structural functionalist theory of Merton is chosen because the model was developed at an epoch (1930s-1960s) that served as the slow transition from modern to "postmodern" society in America. Nigeria seems to be in the nascent stage of this. Scrambler (2002) identified major characteristics of the latter to include; material identities replacing class positions, consumerism replacing production forces, decentralization, fundamentalism, cultural glocalisation and unitication, expiration of universal reason, intellectual interpretation rather than legislation, and decentering of intellectual authority. Ritzer (1988) identified the greatest strength of Merton's structural functionalism as: 1. His emphasis

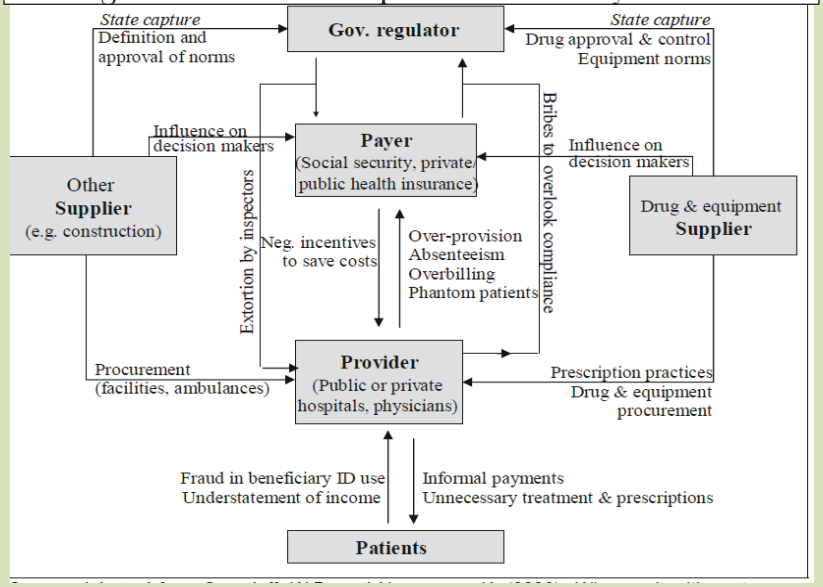
on the use of empirical evidence rather than theoretical assertion in functional analysis 2. Focus on structural analysis rather than individual motives;

> *"Functions according to Merton, are defined as, those observed consequences which make for the adaptation or adjustment of a given system" ...However, there is a clear ideological bias when one focuses only on adaptation or adjustment, for they are always positive consequences, it is important to note that one social fact can have negative consequences for another social fact. To rectify this serious omission in early structural functionalism, Merton developed the idea of dysfunction" (Ritzer, 1988: 97).*

Further explanation was provided by Giddens (1993) that, dysfunctions refer to aspects of social activity which tend to produce change because they threaten social cohesion, that is, 'features of social life which challenges the existing order of things." We are in this study looking for the aspects of corrupt practices which threaten the optimum health care delivery and by implication or consequence produce poor health for the people. 3. There are also the concepts of *non-function* which means that a particular consequence of a structure could be irrelevant to other structures. In the final analysis, there is the Net analysis or net balance which is the synthesis of dysfunction, *eufunction* and *non-function*. 4. Unlike the grand analysis of other functionalists, Merton focused on the application of his analysis to organization, institution and group and he equally put forward the use of levels of analysis in the sense of specific scope, direction or depth of the analysis. For the purpose of this study, corruption is analyzed in specific relations to health care system in Nigeria. 5. Equally important is the use of the concepts of latent and manifest functions. Here corruption could have latent function in the sense of unintended consequences on health care while manifest functions include direct and intended impact or consequences on health care. The duty of this study is to go beyond the manifest to latent consequences of corruption to health care in Nigeria (Ritzer, 1988; Berger, 1963).

In order to identify and explain the functions of corruption and arrive at the net balance or conclusion, the framework (in Fig.1) developed by Savedoff (2007) and variously adopted by various development and academic analysts was adapted and it shows how corruption manifests in the health system (Vian 2007, DFID 2010). It shows the relationship among five health sub-structures with patients at the bottom and government regulator on top of the framework. There are two types of suppliers, the left hand as construction of facilities and structures like hospitals and other buildings. While the right hand sub-structure include beneficiaries of procurement of drugs, reagents, laboratory and medical materials, equipments and machines. The most central in the health corruption model is the payer for the two suppliers, they are influencers and receivers of bribes, distorts quality and the payers in the form of direct influences in the work and quality of health care providers.

Fig. 1: Framework of corruption in health care system



Source: Savedoff, W.D. (2007: 3)

Department for International Development (DFID) using the above framework identified eight health issues or processes that fall into three categories; (regulation, human resource management and service delivery) of health service delivery. This categorization was further used to describe the types and nature of corruption in each of the process. The above model guides this analysis (DFID, 2010).

Corruption in Health Process and Outcomes

1. Regulations

The democratic government in 1999 started the health sector reform which includes the review of 1988 health policy. The reviewed document became the 2004 health policy and it specifically set the overall goal as "improve the health status of Nigerians through the achievement of health related millennium development goals (MDGs)" (FMOH, 2005). The policy later transformed to health bill to be passed into law in order to make the reform program a legacy and sustained health development model. "During the process, allegation of financial fraud against all the principal players in both legislative and executive arms was rife. It costs the exit of the federal minister of health and prosecution of same with other top policy makers in the health ministry. Though the bill was passed as Act by the Senate on the 15th May 2008, Oluwadare (2008) pointed to the weakness of the document in achieving the goal and it is therefore not surprising that when the bill was finally sent for President's assent, the assent was withheld. Notwithstanding there has not been any drastic transformation of the health system in terms of access of the people to quality health care in both rural and urban Nigeria. Indicator of government's readiness to work the policy in the areas of public health finance is low. Government's health spending in relation to other sectors and to its GDP/budget has been far below the minimum of fifteen percent as agreed by African Heads of State in 2001. But even when there is budgetary allocation to the sector, greater percentage is not released and the less than 30 percent released are either mismanaged or embezzled.

The most feasible success story in this millennium is the work of the National Agency for Food and Drug Administration and Control (NAFDAC) which was established by decree no 15 of 1993 and amended by an Act as a department in federal ministry of health. The agency by policy is to regulate and control quality standards for foods, drugs, cosmetics, medical devices, chemicals, detergents and packaged water imported, manufactured locally and distributed in Nigeria (Adegun, 2008). According to NAFDAC, counterfeit drugs were first noticed in Nigeria by 1968 and by 1980s, only 25 percent of drugs sampled were genuine, it did not get better by 2000s. But NAFDAC has done creditably well through various innovative and proactive measures to prevent importation of sub-standard drugs and confiscation and destruction of seized consignment and warehousing of drugs and related products. The observation of HERFON (2006: 134) is sufficed here, "an increasingly effective NAFDAC is reducing the menace of adulterated and sub-standard drugs and establishment of phamacovigilance." It is also instructive to assert that NAFDAC remains one of the very few public institutions without news of corruption in the past fifteen years and its former Director General, Professor Dora Akinyuli remains a beacon of integrity, patriotism and dedication through her service in the office. The impact of NAFDAC is felt to all communities through awareness creation, market and public surveillance of drug shops and stores, prosecutions of offenders, trainings and establishment of drug revolving programs across the states (PATHS, 2008b). Notwithstanding this exploit, as NAFDAC tasks herself dutifully in fighting fake drugs, more challenges come up from unscrupulous drug dealers who sometimes have the backings of lawmakers and politicians making the stipulated drug laws and standard unattainable (WHO, 2008).

Related to the above is the notoriety of fraudulent dealings in procurement of medical products, contract outcomes, poor execution of contracts and compromise in quality assurance and inspectorate services. The fact is that, Nigeria is still having one of the worst health indexes of 143/1000 under-five mortality rate, 550/100,000 maternal mortality rate. These are far from the MDG targets which formed the National Health policy targets also (UNICEF, 2010). There are no tangible outcomes of the annual one billion naira earmarked as MDG intervention projects for health since 2006. This is traced to corruption:

> *Officials continue to steal funds needed for fixing dilapidated hospitals and providing drugs…the utilization of the yearly $1billion for Millennium Development Goals' projects, we investigated the monumental corruption in the health ministry. We found that rather than help, the ministry is actually killing the country's hope of achieving the MDGs. Massive corruption in various ministries, departments and agencies (MDAs) are the main reasons Nigeria will not achieve her Millennium Development Goals (MDG) targets, Between 2006 and 2008, MDAs such as the health ministry, water resources ministry and the National Primary Healthcare Development Agency (NPHCDA) mismanaged hundreds of billions of naira meant to specifically help Nigeria achieve the MDG targets… Despite the mismanagement of MDG funds in the health ministry, no official of the ministry or project contractor has been questioned or*

> *prosecuted… In a public document whose foreword was written by President Goodluck Jonathan and titled "Nigeria Millennium Development Goals Report 2010," the Federal Government admitted that "None of the MDGs are certain to be achieved." The report also showed that the MDGs related to health had an average or weak potential of being achieved by 2010 (cited in Premium Times online, July 20, 2012, 20:19pm).*

Also, The Benzyl Benzoate fraud:

> *As part of efforts to help in the treatment of HIV aids victims, the Federal Ministry of Health in 2008 bought benzyl benzoate to be distributed to hospitals across the country. While the 100ml benzyl benzoate costs a maximum 200 naira in the retail market, officials in the health ministry claim they purchased each unit of the drug for N119,000, which is 59,400 per cent higher than the amount for which Mr. Asemota bought the same drug. The drug, used in treating scabies and other skin ailments, is one of the items bought by the ministry in 2008 at a total cost of N5.4 billion. Since a carton of the drug contains 24 bottles of 100ml benzyl benzoate, 544 cartons, which the ministry bought, could only have cost a maximum N2.6 million. The ministry however paid N64.7 million for it, with N62 million perhaps going into private pockets of officials and their collaborators.*

Equally the 1996 Kano trovafloxacin trial when the pharmaceutical company Pfizer conducted tests of trovafloxacin in Nigeria on 100 children, five of whom died, with many others suffering blindness, deafness, and cognitive damage, life-altering injuries characteristic of meningitis. In the incident, the federal government ministry of health officials was indicted by the court of issuing fake ethics approval for the trial. The trial scandalously ended in 2009 with out of court settlement and agreement to pay compensations to the victims of the trials and Kano State government. Kano State, hospital staff, Ministers, judicial and health officials were fingered for compromising their respective integrity in handling the case. The worst case is the impact it had to indelibly produce aversion to immunization and western medical intervention in Northern Nigeria. The people lost public trust in federal government's coordinated health inputs.

According to Jegede (2007) and Sogunro, et al (2007) routine immunization and polio wide virus vaccination continue to suffer great setback in Northern states of Katsina, Kano, Kaduna, Jigawa and Bauchi, significantly due to loss of public trust in the sincerity of any USA sourced intervention as a result of the Pfizer's vaccination trial scandal. By September 2012, a total of N236 million had been paid by Pfizer, to victims of the trial process as compensation (businessdayonline, 2012.)

Human Resource Management

It is documented that over 8,000 Nigerian medical doctor's practice abroad. Most of this number would have been in the country to contribute to the development of the health sector. It is also agreed that it is an aspect of corruption for political leaders and top bureaucrats to travel abroad for treatment for all manners of illnesses using public fund while majority of the population do not have access to quality health care at home. Since 1999, all our Presidents and other political leaders have indulged in this, it is a subtle self-acknowledgement of the appalling state of health care in the country and their lack of will to change it. The great challenge of increasing prevalence of chronic diseases like cancer, kidney failure, diabetes, hypertension demand proactive specialized trainings of doctors, procurement of infrastructure and equipment and community health work, but where government portend to do these through contracts for importation of materials, the process and the output have always been infected with fraud.

A raging moral argument is the medical doctors' use of public paid time for private practice (PP). This is however less documented but a frequent question which the proprietors of public hospitals and tax payers are unable to answer. Related to this is the unresponsiveness of health workers to emergency calls both in urban and rural facilities. All these are factors explaining in part the poor access of the people to quality service and the intransigent use of deplorable health facility. The 2003 and 2008 demographic and health surveys show that 66 percent and 62 percent of all deliveries take place outside of quality health facilities, and the improvement in maternal health is only a marginal three percent (Nigeria, 2003; 2008). Oluwadare (2012) observed that the medical system of Anambra State was paralyzed for about eight months in 2011 due to health workers' strike and government's insensitivity to patients, people and health workers' welfare. Lagos state also allowed its medical doctors to stay off work and even sacked 788 doctors, replacing them with 373 newly employed ones. While it was resolved, the facts of doctors' strike at the federal and state levels are a menace, Political leaders and senior policy

makers through financial corruption are not directly affected by the rot in public health and consequences of health workers' strikes.

Service delivery at facility level

Corrupt practices at this level involve extortion by cadres of health workers in the clinics or hospitals for varied services like laboratory tests, drugs, emergency consultation, and blood donations. These practices add to the out of pocket cost of treatment and discourage uptake of services. It also involves nepotism and favoritism in booking appointment and waiting for consultation. This facility - level corruptions crystallize to structural decay and loss of confidence in modern medical facility.

Lack of culture of transparency and accountability was identified as one of the challenges of drug supply chain in our health facilities. This laxity encourages stealing and reselling of drugs and other supplies. The 1996 Petroleum Trust Fund drug supply system could not achieve 50% cost recovery due to pilfering and diversion of supplies. If this was not effective in a militarized state, it is worse in 1999 democratic process given the influence of corrupt politicians. The introduction of drug revolving scheme in some states (Ekiti, Jigawa, Kaduna, Benue and Enugu) from 2003 was to assure availability, affordability and quality of drugs in health facilities in Nigeria. It was also to block holes of corruption in the procurement, distribution and prescription of drugs to the end users, while the scheme has been adjudged to be successful, the challenge is sustainability since it was initiated and implemented wholly with foreign aids. Also the intervention was to be replicated to other states with the support of federal government; the latter has not been achieved (PATHS, 2008a).

It will be stressed that from 1999, there has been huge international investment into health sector; in fact more than 80 percent of all expenditure to improve health in Nigeria is donor fund from especially USA, Britain, European Union and World Bank. For instance, 2003-2010, British government injected about £152 million and USA injected $600 million for health related programs. Global Fund injected $225 million to fight malaria in 2012. For instance, the report of national aids spending assessment for 2007-2008 shows that, the total spending for HIV and AIDS tracked by funding sources was above $299 million (above N34 billion) and $394 million (N45 billion) respectively. Percentage of Public Funds for both years was 14.6% and 7.6% respectively; Percentage of Private Funds for the year 2007 and 2008 was 0.0% and 0.1% respectively, while 85.4% and 92.3% of the funding was external (FRN, 2010). Nigeria annually has budget that is far less than it is needed for the health sector, less than 30 percent of the budget is spent while the actual health expenditure is mismanaged. Reports of expenditure from all sources also indicate wide spread corruption and weaknesses in meeting targets (Global Fund, 2011).

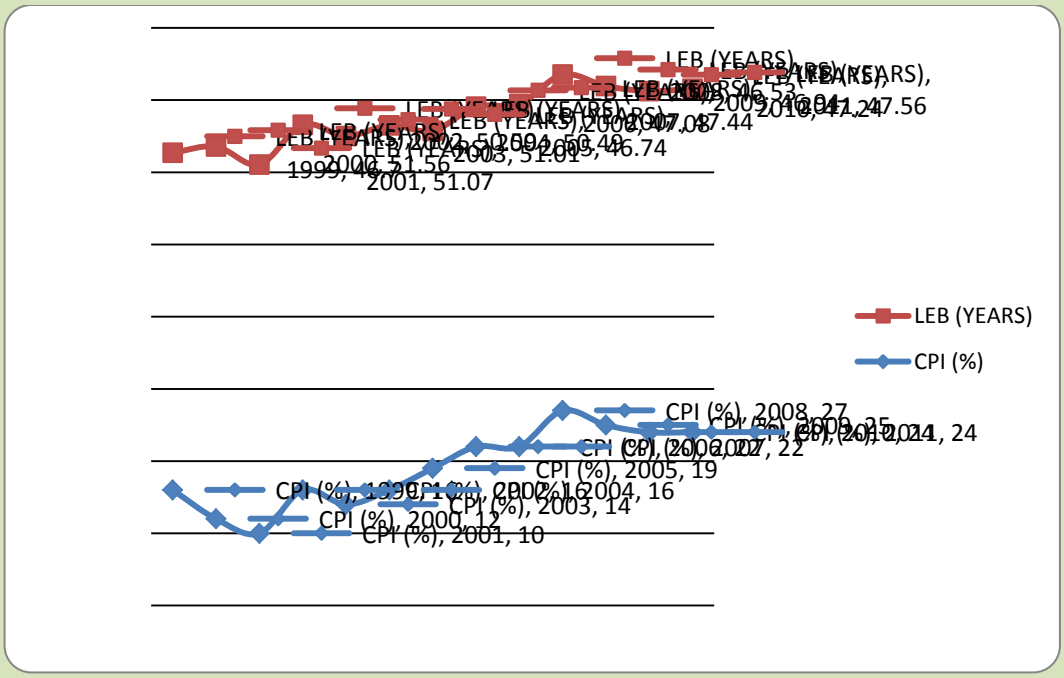
Net analysis

From the description of the infection of corruption into the health care system in Nigeria since 1999, it shows that virtually all aspects are affected but the national agency of NAFDAC is outstanding against corruption in its structures and rising to the occasion of blocking importation of unwholesome drugs and checkmating the distribution and sales of fake drugs in the country. But this good practice cannot produce expected outcomes for the entire system since at the regulation level there are weak policy and financial frameworks and the human resource management is grossly corrupt accounting for low skill and uncommitted personnel. But the most direct impact of corruption is felt at the facility level where doctors, nurses and other health personnel engage in various patterns of fraud, bribe taking, stealing and pilfering of public properties and other forms of indiscipline. The management framework is weak also to checkmate them. ,in the final analysis, a national system of health care, driven and 80 percent funded by western nations and multilateral agencies cannot achieve much for the citizenry. Figure 2 compares the trends in corruption level and life expectancy at birth in Nigeria from 1999 to 2011. Corruption perception index (CPI) surveys by Transparency International were used to represent the level of corrupt practices; the higher the percentage, the less the practice of corruption and related fraud. It clearly shows that Nigeria has gained little from all policy, legal and other institutional framework put in place from 1999 to combat corruption. There is about eight percent improvement in corruption rating within 12 years.

Also from 1999 and 2011, life expectancy at birth was used to indicate health outcomes or gains from health related investments, inputs and process. It measures the average number of years to be lived by a group of people born in the same year, if mortality at each age remains constant in the future. LEB is also a measure of overall quality of life in a country and summarizes the mortality at all ages. It can also be thought of as indicating the potential return, here outcome on investment in human capital especially health care (Oluwadare, 2010). LEB shows 46.7 years in 1999 and .47.7 years for 2011, an improvement of one year in the 12 years interval. But from the illustration, both anti- corruption practices and life expectancy improved gradually till 2007 and started to plummet. No doubt the zeal to work the health reform and also ensure institutional transparency and prosecute public fraud started to reduce after the tenure of General Obasanjo due to weak leadership since then especially the

medical indisposition of Mallam Y'aradua and the resultant political bewilderment. The new government of Dr. Goodluck Jonathan cannot be rated to be doing better in anti-corruption drive because of the entanglement of national insecurity.

FIG.2: Corruption Perception Index (CPI)[29] and Life Expectancy at Birth of Nigeria 1999-2011



Evidence from many countries suggests that governance plays an important role in the efficient management of resources. The central principles of governance according to Nwabueze (2003) include democratic rights and freedom, rule of law, justice and equality. Abe (2010) emphasized accountability and transparency as core principles of governance. All these will guarantee effective delivery of services and in return produce popular trust in the vision of political leaders. In Nigeria, the long years of military rule and the high expectation of the people in democratic governance are being dampened by the high level of corruption in all arms, agents and tiers of governments. These using the health care system as a case hinder improved health status of the people. Even where numeric indicators point to hope, the psycho-social impact of increasing volumes of corruption neutralizes the gains of institutional development.

RECOMMENDATIONS

From the above, this paper affirms that the present leadership and subsequent ones should convince the people that strengthening health institutional process in order to improve health outcomes is their priority especially:

1. Political leaders should show practical commitment to the health policy and programs. Policy backed up with visionary actions is better than plethora of soft laws and legislations. The 2004 health policy is enough a startup to show the sincerity of governments to achieve the goals set there in.
2. Equally from the policy level to facility level, there are loopholes that allow diversion and use of public resources for private gains. Since anti-corruption agencies have thresholds of operations, internal audit mechanism should be put in place at all levels to identify possible areas of fraud and abuse of office. For instance monthly evaluation checklist for all supervising health officers presented in a seminar or meetings should be introduced.

[29] For the purpose of comparative analysis, CPI was in percentage rather than the original highest point of 10. According to TI, the lower the score, the higher the corruption perception score.

3. A need to include the end users of medicine in all decision making process from the policy initiation to service delivery level. This will incorporate the principle of social democracy in health governance.
4. Above all, political leaders should lead by examples; belief in local content of health delivery structures and initiates nationally compliance policies and health programs rather than dogmatically assimilate western oriented health programs.

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ENVIRONMENTAL DEGRADATION AND ITS IMPLICATIONS FOR SECURITY IN NIGERIA

CHUKWUEDOZIE, Onyekachi N.

INTRODUCTION

Globally, deterioration of the natural environment, including the atmosphere, bodies of water, soil and forests has adverse effects for development and security. Environmental problems have contributed to shortages of food, clean water, materials for shelter and other essential resources.

Population Report (2000) shows that unclean water and poor sanitation contributed to the death of over 12 million people each year, mainly in developing countries; while air pollution kills about 3 million more, heavy metals and other contaminants also cause widespread health problems. Some researchers believe that the earth's carrying capacity has been exceeded in the sense that the world can support only 2 billion people if the entire world consumed at the same rate that the western world consumed.

Nigeria's environment is faced with many challenges including population pressure, erosion, flood, inappropriate agricultural practices, oil pollution, gas flaring, urban decay, squatter settlements, industrial pollution, municipal waste generation, climatic change and ozone depletion. The incessant rains between April and May 2012, hundreds of people have been displaced while properties worth billions of naira were destroyed. The worst affected are communities in Sokoto, Kebbi and Jigawa States in northern Nigeria where the Goronyo dam in Sokoto State overflowed its banks. In Lagos and Ogun States also, following release of water from the Oyan dam by the Ogun-Oshun River Basin Development, there were floods. There is also the destruction of natural habitat and gully erosion in Angulu Nanka of Anambra State.

Definition of Concepts

Environment

The environment are the physical factors that surrounds mankind such as land, soil, water, atmosphere, climate, sound, odour, taste and the biological factors of animals and plants (National Conservation and Environment Protection Act, 1987). Owolabi (2012) asserts that the environment is the totality of physical, economic, cultural, aesthetic and social circumstances and factors that surrounds and affects the desirability and value of property and quality of life.

The environment provides the natural support systems on which human beings and states depend for survival and economic mainstay. To this extent, the quality of the natural environment is critical for social harmony, economic viability, political stability, and, ultimately, for national and international security. However, there is often a delicate balance between human society and the natural environment, which is usually determined by the way and manner in which society exploits or manages the resources of the environment.

Environmental Degradation

Nigeria loses about $5.1 billion annually due to environmental degradation (ThisDay, 2008). Although the local people and communities have lived with these hazards for many years and have evolved ways of dealing with them, climate change is already worsening their impact with consequences for security and stability in Nigeria.

Environmental degradation illustrates the growing numbers of people and rising levels of consumption per capita depleting natural resources such as water shortages, loss of arable land, destruction of natural habitats, widespread pollution undermine public health and threaten economic and social progress. Hence, environmental degradation is a consequence of natural and man-made factors. One of the world's main challenges is practicing sustainable development such as improving living standards today without foreclosing the opportunities of future generations to meet their needs.

Consequences of environmental degradation leads to insecurity, desertification, erosion and flooding are major environmental challenges facing the nation. Environmental issues often contribute to conflicts in many parts of Nigeria, the oil-related environmental degradation in the South-south zone commonly referred to as Niger-Delta disrupts economic activities engendering insecurity and militancy, in the North also, gross erosion and land degradation make farmers to agitate and protect their limited piece of land.

In the Niger Delta region of Nigeria, oil and gas extraction has had severe impacts on the environment, and on poor rural and urban communities. The environmental problems related to oil activities range from oil spills, gas leaks and flares, depletion of forest resources and waste from oil operations (UNDP, 2006). Those environmental problems in the region not directly related to the oil industry include flooding, erosion, shortage of land for development. Clearly, the poverty-environment connection indicates that poor people are usually the worst hit by environmental problems with their related health implications (DFID/EC/UNDP/World Bank, 2002).

Security

Security implies freedom or absence of threat, fear or danger. Security is an essential condition necessary for human fulfilment. Development implies general improvement in human condition. Clearly, insecurities arising from diseases, environmental degradation and natural disasters wreck severe devastation on human development.

Environmental security refers to the safety of our environment from natural disasters and human activities that jeopardise the quality of life, it then follows that environmental security constitutes an important dimension to the pursuit of peace and development. By implication, securing the integrity of our environment is fundamental to the pursuit of security and development at individual, national and sub-regional level in West Africa (Okereke, 2010).

The most fundamental value of any nation is survival, self-preservation and self-perpetuation. In the past, the national security goal of Nigeria has been to expel external aggression and contain internal upheavals. Presently, the rest of the world has come to recognize economic imbalances, environmental issues, terrorism and weapons proliferation, international health concerns, international migration, natural resources and shifting demographics as part of the national security balance, Nigeria therefore, needs to awaken to the present challenges.

Global developments now suggest the need for another equivalent by broadening definition of national security to include resource, environmental and demographics issues because no nation-state can afford to ignore environmental degradation. In the Niger Delta region of Nigeria for example, the on-going agitation and tussle is not just as a result of political marginalization, theft and institutional corruption, it is also a consequence of environmental degradation which manifest itself in air and waterborne diseases.

Effects of Environmental Degradation in Nigeria

In late 1995, Nigeria's execution of eight environmental activists notably Nobel Peace Prize nominee Ken Saro-Wiwa, made international headlines and brought worldwide recognition of the serious environmental degradation of Nigeria. Nigeria was also suspended from the Common Wealth of Nations as a result of these. Nigeria has worst deforestation rate, Nigeria has the world's highest deforestation rate of primary forests according to revised deforestation figures from the Food and Agriculture Organization of the United Nations (2005).

The unethical activities of multinational oil corporations in the Niger Delta further deplete the environmental. The oil exploration and exploitation have caused environmental destruction due to the carelessness of the government and multinational companies. The exploration and exploitation of crude oil in Nigeria's Niger-Delta has resulted in environmental degradation, soil impoverishment, pollution, loss of aquatic life and biodiversity. Indigenes suffer in the midst of plenty, fishing and farming, the mainstay of their economy is constantly under threat. The Niger-Delta region is dominated by rural communities which, because of the favourable natural conditions, depend chiefly on farming and fishing.

Faced with dim prospect for decent means of livelihood amidst increasing oil wealth accruable to the Nigerian state, the people of the region, particularly the youth, take up arms against the state as their last resort in making the state to be sensitive to their plights. This has resulted in total confusion, chaos and disorderliness.

The foregoing explanation of human security clearly shows that the continued socio-economic, political and environmental dislocation in the Niger Delta is nothing but a threat to human security of the people in the region. Since lack of human development contributes to political and socio-economic decay and the fact that Nigeria scores so low on all major indices of socio-economic development show the deplorable state of the nation's human security.

Coastal erosion and flooding is the most important environmental problem pervasive in Niger Delta. Nigeria has a coastline of approximately 853 km, and the Niger Delta accounts for about 450 km of the coastal zone. Over 75% of the 30 million inhabitants of the Niger Delta region live along the coastal area and survive mainly on fishing and agriculture. The problem of coastal erosion/flooding due to sea-level rise and storm surges constitute a significant source of threat to life, property, livelihoods, and infrastructure in the Niger Delta region (Onuoha and Ezirim, 2010).

Since Shell B.P struck the first commercially substantive oil well in Oloibiri in Ogbia Local Government Area of Bayelsa State in 1956 and the commencement of exportation in earnest, the oil producing communities have known only poverty, misery and sorrow (Tell, 2005: 30). Claude Ake captures better the predicament facing the people of the region when he was quoted as saying that: It is well known that our oil wealth has become nightmare for the people of the oil producing areas. Demands for fair treatment and environmental protection have always elicited firm refusal, linkage among ecological disaster, impoverishment and conflict (Adekanye, 1998).

According to a UNDP Report (2006), more than 70% of the people in the region depend on the natural environment for livelihood. Hence, poor people are vulnerable to environmental dynamics because natural hazards, biodiversity loss and forest depletion, pollution and the negative impact of industrialization through oil exploration leaves them marginalised and with no legitimate means to survive. Before the discovery of oil, the

region was characterised by natural clean long stretch fresh water and healthy water lettuce that add beauty and flavour to the environment. One of the major oil induced water pollution is oil spillage. A number of oil induced fire outbreaks occur in the region leading to deforestation of farmland such as the Jesse fire incident that occurred in October 17, 1998. The unfortunate thing was that this fire incident did not only destroy farmlands or natural ecology but also killed more than 1000 people of the community (Ofehe, 1999).

Furthermore, fire incident occurred in September 2004 in Okirika community, Rivers State that lasted for 3 days and destroyed the plants and animals inhabiting the affected area. Another fire scourge occurred in Ugbomro community and a study was carried out to ascertain the effect on the soil and it was discovered that contrary to the popular opinion that fire improvises bush fallowing for cropping, the site witnessed severe impoverishment not only from the fire incidence but also from the oil spill on the site. Other sources of land degradation and loss of biodiversity as well as forest and crop destruction are acid rain from gas flaring (Zabbey, 2004).

Gas flaring has been practiced in the Niger-Delta for over 4 decades. Today, there are about 123 flaring sites in the region making Nigeria one of the highest emitter of greenhouse gases in Africa. Some 45.8 billion kilowatts of heat are discharged into the atmosphere of the Niger Delta from 1.8 billion cubic feet of gas everyday. Gas flaring is environmentally unethical and has contributed significantly to the degradation of the environment in the region – altered vegetation, unfertile soil especially in Opuama and Sekewu community in the Warri North Local Government area of Delta State. The community Oloibiri, where crude oil was first discovered in commercial quantity in 1956 is today in socio-economic doldrums. Moreover, a major causal factor of environmental degradation is rapid population growth;

Rapid Population Growth

Rapid population growth is a major cause of environmental degradation. According to the July 2011 United Nations estimation, Nigeria's population stands at 162,471,000, the 7th most populated nation in the world, projected to be the 3rd most populated nation by the year 2050. Also eighty per cent of people who live in sub-Saharan Africa still depend on wood for fuel contributing further to the environmental degradation.

Population growth is the primary source of environmental damage. Rapid population growth is a motivating force behind environmental degradation. Cities are the most visible evidence of population pressures on the environment. About 3 billion people or half of the world's population live in cities. Population growth in developing nations like Nigeria constitutes 60% natural increase and 40% migration.

As the number of people increases, crowding generates pollution, destroys more habitats and uses up additional natural resources. The signs of environmental stress grow as the world's population increases: worn out farmlands, eroded hillsides, polluted water, parched grasslands, smoke laden air, depleted ozone, and treeless ranges. Hence, water and air, instead of sustaining life cause disease.

If population growth is not controlled now, the inevitable biological consequences of rapid population growth arise such as famine, war, disease. The developed worlds are pure capitalists in a bid to satisfy the ever growing population in the developing world, exploit the environment to make surplus value. The interaction between population growth and environmental degradation is best captured under the tragedy of the commons. Multinational companies and oil companies are examples of capitalist exploitation in Nigeria. Thus, while the oil companies and the state officials are seeking to protect their economic interests by all means, the environment continues to suffer from degradation, and the people are subjected to pollution and abject poverty. Hence, this section is to analyse some of the physical, economic and social dimensional effects caused on the people.

Physical Effects of Environmental Degradation

Global warming or climate change, measurable increases in the average temperature of earth's atmosphere, oceans and land masses. Scientists believe earth is currently facing a period of rapid warming brought on by rising levels of heat-trapping gases, known as greenhouse gases in the atmosphere.

Nigeria is faced with three major challenges depending on the geographical divides. In the far North, we have desertification that threatens every aspect of life. There are a lot of cases of clashes between farmers and Fulani's in the north. In the Southeast, we have enormous cases of erosion, which is very frightening with alarming magnitude and recurrent. In the South west, we have a lot of issues with flooding. We have a lot of issues in the southeast and southwest because most of the land is eroded so the little land you have, you can stake your life to protect it. These natural disasters hinder employment generation.

Economic Effects of Environmental Degradation

The economic effects will be looked at from two angles; Alarming Unemployment Rate and High Level of Poverty.

i. Alarming Unemployment Rate

With the destruction of the main source of income and productive activities of the region, one of the economic concerns of the region is the resultant increasing unemployment (Okon and Egbon, 1999). As earlier mentioned, most of the farm lands are destroyed and the rivers are polluted leading to death of fishes, most of the farmers and fishermen are thrown into confusion of joblessness.

ii. High Level of Poverty

Unemployment and poverty affects the region that account for the main source of foreign exchange earnings for the country. It is no doubt to state that if oil sector sneezes the country will catch cold. This emphasized what the Niger-Delta region means to the country. The issue of poverty cannot be overemphasized in the region. The contextual meaning of poverty is really emphasized and defined to a lay man by the environment and the ways of life of the people. Poverty has become a way of life due to economic stagnation, unemployment, malnutrition, poor quality of life as well as unhealthy environment in the region. Other economic effects are high illiteracy rate, low human development, underemployment, low productivity, cheap labour and child labour which are cumulative effects of the link between the alarming unemployment rate and high level of poverty as well as the prevalence of HIV/AIDS analysed under social effects.

Social Effects of Environmental Degradation

The social effects of environmental degradation also have alarming rates of social disorder, youth restiveness, robbery, militancy, rape, conflicts and hostage taking. Other social effects are HIV/AIDS prevalence and population displacement arising from oil induced fire outbreaks.

i. Conflicts, Youth Restiveness and Hostage Taking

Youth restiveness is the direct resultant effect of poverty and unemployment. Poverty indicators are worse in the South-South zone hence the seeming restiveness, violence and militancy. The oil-rich Niger-Delta region has experienced an explosion in the number of conflicts ranging from intra-community to inter-community as well as communities and oil company conflicts. The region is also experiencing various forms of hostage taking for financial and political gain.

In the Niger-Delta, enormous money had been derived from oil export but the area has been subjected to severe land degradation, socio-economic disorganisation, increasing poverty, misery, military occupation and bloody violence. The people are disempowered, socio-culturally marginalised and psychologically alienated. The wealth derived from oil resource exploitation and exports benefit directly only the operators of multinational companies and bureaucrats in government.

With increasing soil infertility due to the destruction of soil micro-organism and dwindling agricultural productivity, farmers have been forced to abandon their land to seek non-existent alternative means of livelihood in the city. Consequently, there is increased urban growth as more people move from rural to urban areas in search of better economic opportunities. As long as a nation's development does not allow for urbanization to keep up with rapid urban growth, population density increases, leading to urban slum settlements and breakdown of law and other.

ii. HIV/AIDS Prevalence

Cases involving the physical and sexual abuse of female victims are not without intractable reproductive health issues like unwanted pregnancies, HIV and other sexually transmitted infections (STIs) etc. Furthermore, if children are sexually abused, they often engage in sexual behaviour in adolescence and adulthood that puts them at risk of unintended pregnancies and STIs (Population Reports, 2000).

The prevalence of HIV/AIDS in the region is among the highest in the country, higher than the average for Nigeria. This is due to fact that the region is flooded with people from all over the world as a result of the oil activities in the region. The people seen in the area are foreign expatriates, soldiers and mobile policemen used by the oil firms as well as commercial sex workers. Nearly half of the Niger-Delta states have either the same or higher prevalence rates as compared to the national average.

The impact of HIV/AIDS has been particularly harsh in the region. It is well known that the disease wreaks greater havoc where there is poverty, social inequality and general political marginalization (UNDP Report, 2006). There is a link between HIV/AIDS and poverty. The increasing poverty level leads to increase in the scourge as a result of reduction in access to information, education and services that could reduce the spread of the virus (UNFPA, 2002).

On the other hand, HIV/AIDS also induce poverty increase as those with the virus fall ill and die which led to the family or community losing much needed human capital or productive resources. And the increasing poverty

as revealed earlier is generated majorly by oil induced destruction of the natural ecology the people relied on. A social problem generating serious concern is the increase of commercial sex workers patronized by oil company workers. Informants lamented the increasing social decadence and decline in the traditional social values as prostitution is now rampant in the area. The appeal for easy money is a serious temptation to both ladies in the region and from other areas as well as the poverty-stricken families (UNDP Report, 2006).

The Case of Security

Problems such as resource depletion, rapid population growth, environmental degradation, new infectious diseases and uncontrolled refugee migration also have important implications for national security. National security refers to the capacity of a state to promote the pursuit and realization of the fundamental needs and vital interests of its citizens and society, and to protect such from threats which may be economic, social, environmental, political, military, or epidemiological in nature (Onuoha & Ezirim, 2010).

Onduku (2001) posits that conflicts constitute one of the greatest challenges currently facing the nation, Nigeria, and Niger Delta in particular. These conflicts arise from issues relating to identity, governance, resource allocation, power struggle coupled with the personality question, which all conspire to cause staggering losses of human lives, destruction of property, and the unenviable record of hosting the biggest number of uprooted communities in the Nigerian nation in recent times. Furthermore, the long years of neglect suffered by the people in the hands of government officials and the oil companies have fostered a siege mentality, especially among youths who feel they are condemned to a future without hope, and see conflict as a strategy to escape deprivation (UNDP, 2006).

It is further emphasized that the siting of oil and gas projects have left host communities in a worse position of poverty, hunger, lack of basic infrastructure, high unemployment, lack of stakeholder ship, lack of trust, alienation and marginalization (Ehigie, Ideozu & Ehigie, 2005). Oil spills have turn agricultural lands and productive areas into waste lands. The other dimension to the security challenge in the area is the more frequent cases of kidnapping of oil-workers, politicians/political appointees and/or their family members, as well as children. The situation could be described as a volatile one, manifesting in the different forms of crime including militancy and hostage taking.

Violence infuses the youth with a sense of power, and such behaviour is far greater in poverty-infested areas than in rich neighbourhoods. Youths given to violence are also found to have early involvement with drugs and alcohol; they have easy access to weapons like guns, and have close association with antisocial, deviant groups (Walker, 1998). However, the UNDP report has it that the scope of global security should be expanded to include threats in seven areas: economic security, food security, health security, environmental security, personal security, community security and political security. Furthermore, as buttressed by the former UN Secretary-General, human activity encompasses human rights, good governance, access to education and health care (Annan, 2003).

According to Annan, each step in the direction of security is also a step towards reducing poverty, achieving economic growth and preventing conflict. Such approach to security is a human development approach that will receive acceptance by the people of the region. The non-realization of the foregoing has been the cause of the lingering crisis in the region all these years. This is because while the oil-bearing communities are demanding for adequate community development plans to be put in place and implemented to enhance the wellbeing of the people; the state officials and the oil companies are seeking for ways and means to minimising cost, and maximizing the wealth from the oil.

To further buttress that point, Osuoka (2003) states that all stages of oil activity from exploration and drilling to transportation, result in the destruction of the natural environment and the livelihood of the host communities. This is further aggravated by the incessant oil spills and blowouts which arise from broken oil pipelines and wellheads which have not been maintained for a long time. All these have their environmental health and socio-economic implications. Security is under challenge through the following;

Food Security

Environmental factors such as deforestation, pollution, poverty, and population hamper food security directly and indirectly. Food security constitutes a fundamental challenge to the welfare of the people and economic growth. Environmental degradation exposes the land to different hazards leading to a fall in production and productivity, income generating capacity of the people and the nation, impaired ability of the economy to generate employment, inadequate industrial materials and lowered ability to invest.

Population growth may reduce food production indirectly by fuelling rural-urban migration, increasing unemployment and lowering urban wage rates. The resulting hardship and political unrest among the urban poor may lead governments to introduce price controls for basic foods and to provide food subsidies and commodities.

Such assistance discourages local food production by lowering producer prices and thus increases dependence on food imports.

Environmental degradation can be checked and sustainable food security can be enhanced if farmers, researchers and Government could invest in planting trees, farming more sustainably and replenishing ground water. Environmental protection should be indigenized, taking cognizance of the different geo-ecological zones in Nigeria and their peculiarities. Different parts of Nigeria have their unique environmental problems so solutions and interventions are different and varied (*Bolaji-Olutunji, Adebagbo and Tolawo*, 2008).

Health Security

When the air, sea and farmland become polluted, there is bound to be an outbreak of disease. Polluted environment is hazardous to health. Better health – a longer life with less sickness is crucial to a better standard of living. The poor suffer most because they have no choice but to face unsanitary living conditions, malnourishment, exposure to infectious organisms and toxic chemicals and lack of health services.

- Crowding: For the urban poor, high population densities contribute to many health problems. Tuberculosis, viral infections and other contagious diseases spread rapidly in crowded, cramped conditions. Migrants attracted to urban industrial areas by the hope of jobs, are forced to drink unsafe water and inhale toxic fumes.
- Water Pollution and Scarcity: This is the cause of diarrhoea; it kills more than 4 million people in the world. Other diseases spread by human waste in water include typhoid, amebiasis, hepatitis, giardiasis, gastroenteristic and cholera. Inadequate water supplies lead to poor hygiene and disease – trachoma, scabies, yaws, conjunctivitis, leprosy, skin sepsis, ulcers etc.
- Air Pollution: This is the cause of cancer, mental retardation, respiratory, heart, lung disease and genetic defects.

Community Security

The environmental problems have also had an impact on the lives of the natives, especially the Ijaws, because the death of marine life and the depletion of fisheries are affecting the local economy and culture. According to Matthew (1999), these types of environmental change can stimulate migration, exacerbate intrastate and interstate tensions, and create the conditions for conflict. The grievances of the Niger Delta indigenes are rooted in the sorry state of the environment.

Violence, in whatever form it manifests, has a number of moral problems associated with it. In a study reported by World Health Organisation (2002), indicated that refugees from conflicts and internally displaced people are generally more vulnerable to sexual abuse and violence; are more likely to turn to prostitution- having been deprived of their normal sources of income for surviving. Displaced children, according to this source, with little else to occupy them and possibly no one to supervise them, may become sexually active earlier than they would otherwise.

Furthermore, the crises in the Niger Delta have brought about increased cases of robberies, cultism and gangsterism within and outside the schools, vandalization of oil pipelines and kidnapping, all aimed at acquiring more money and other forms of wealth. Many young people end up in drug abuse, having no respect for constituted authority, and in fact, human lives.

CONCLUSION AND RECOMMENDATIONS

Environmental degradation is an important cause of poverty. It threatens the livelihood and basic survival of the people. No region of the country best exhibits the deplorable nature of Nigeria's human security than the Niger Delta. This state of human insecurity is aptly illustrated by the flagrant environmental degradation occasioned by oil exploration, severe and visible poverty and social discontents pervading the region.

Human population growth is at the root of virtually all of the world's environmental problems. The federal government can only tackle the developmental needs of the region through planned intervention policies, programmes and projects, which are true reflections of the desires and needs of the peoples in the oil producing communities. It needs to be noted that declaration of intention is different from actual implementation. Therefore the federal government needs to ensure that her comprehensive action plan is carried out meticulously so as to maximize its impacts and benefits for the people of the region.

The state governments in the region need to embark on programme and projects that have direct bearing on the people of the region. Such programme and projects should be such that would empower the people particularly the restive youth to make a decent living from their environment. The multinational corporations operating in the region need to address seriously their corporate social responsibility to host communities. Corporate social responsibility of companies must not stop only with the provision of few boreholes, constructions of block of

classrooms and awarding of few scholarships. It needs to be extended to other welfare projects as electrification, road construction, while skill acquisition and empowerment programme needs to be instituted for the host communities' benefit.

Consequently, conflict in the region revolves around poverty, bad governance, insincerity, ineffective corporate-community relationship, underdevelopment and environmental degradation. Reducing violence and conflict would have to entail capacity building for the youth, implementation of community oriented developmental projects, regards for the environment, corporate social responsibility and participatory approach in resolving issues and problems among stakeholders in the region. Deceit, repression and use of force by the State cannot lead to the abatement of violence in the Niger Delta. This study has been able to establish a link between environmental degradation and insecurity in Nigeria; it has also brought to the lime light some of the health and community problems that are outcomes of the environment degradation. The study has also suggested a way out of the problems.

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ETHNO-RELIGIOUS CONFLICTS IN KADUNA METROPOLIS AND ENVIRONS: A RETHINK OF THE SOCIO-ECONOMIC EFFECTS AND PROPOSALS FOR EFFECTIVE MANAGEMENT

AMOS Akpokos James and ALIYU Ibrahim Yahaya

INTRODUCTION

Conflict according to Alemika (1998) is an inevitable fact of social existence. Whenever there is interaction between two or more people, differences of kinship, ethnicity, religion, race, political interest, sex and age have to be handled somehow. Conflicts are part of social life, they may be functional to the social system by creating a form of social cohesion within a group but it is the dysfunctional aspect that tends to be of interest to analysts. The concept of conflict has been defined, by Coser (1968) to mean "a struggle over values and claims to scarce status, power and resources in which the aim of the opponent are to neutralize, injure or eliminate their rivals." Gyong (1998), defined conflict as the struggle for dominance or control of one person or group over the other in such a way as to subjugate or eliminate the rival. Alemika (1998) maintained that conflict may be associated with numerous parameters of human endeavors. This includes, economic, social, religious, political, ethnic, communal, gender, racial, sectarian or professional issues.

In a plural society like Nigeria, conflicts have been more associated with social, communal, religious or ethnic issues than other parameters. The history of conflicts in Northern Nigeria, clearly shows that conflict even when they are political in nature are usually explained in terms of either religious or ethnic differences. For instance, the Kafanchan crises of March 1987 started as a religious conflict but ended up as an ethnic conflict. Similarly, the September, 2001, Jos crisis which started as an ethnic conflict ended up as a religious conflict. As such it would not be out of place to assert that conflict provoked by political and religious factors can rightly be referred to as ethno-religious conflicts.

Babatunde (1998), Duniya (2002), Elaigwu (2004) and Ottite and Ogionwo (2006) reported that there are three broad and major religions in Nigeria. They include Christianity, Islam and various forms of traditional religions. Apart, from being an emotional issue, religion is a matter of primordial identity and means different things to different people. While in some societies it provides a guide for faith, action and evaluation in private and public life, in others it guides only private life. Elaigwu (2004) defined religion as a "set of beliefs and practices based on faith, which are sacred and defy rational scrutiny". Due to its sensitive nature it can easily trigger off emotional reactions. Religion has quite a number of social functions. Besides making the world more predictable it explains the uncertainty and complexities associated with social life. It also provides psychological support and inspiration for the individual. At the social level it promotes group integration or social solidarity (Igbo, 2006).

The multi-religious nature of Nigeria as well as its cultural diversity had made conflict inevitable. Since the creation of states in 1967, and more so after 1980, there had been numerous ethno-religious conflicts spread across all the states in the country. Between 1980 to September 2004, the country has witness at least fifty ethno-religious conflicts in Northern Nigeria and at least 33 violent ethno-regional conflicts since May 1999 (Elaigwu, 2004). In the North these conflicts range from the 1980 Zaria religious disturbances to the 'Taliban' invasion in Borno state in September, 2004. In the southern part of Nigeria, conflicts, over land, chieftaincy and location of Local Government headquarters resulted in prolong communal conflict among Ife-modakeke communities in Osun state (Mayowa, 2001). While, the Ijaw and Ishekiri conflict was triggered by accusation of marginalization, domination and unequal access to national resources (Oromareghake and Akpotor, 2002).

Over the years Kaduna state has witness series of violent religious conflict involving distinct ethnic groups. The origins of these ethno-religious conflict can be traced to the colonial era. Kukah, (2003) reported that in 1942 the Kaje ethnic group protested over the perceived domination and discrimination by the native authority administration. Similarly, from 1946 to 1966 several ethnic groups in what was then referred to as Southern Zaria embarked on several violent demonstrations to liberate themselves from the hegemony of the Zazzau emirate. However, after the 1980s, religious sentiments were added to the earlier struggle for political emancipation. Most of those agitating for political and economic freedom are predominantly Christians from various minority ethnic groups in the southern part of the state. And the Muslims Hausa-Fulani from the northern part of the state were perceived as the oppressors.

The struggle for power and unequal access to state resources eventually crystallized into several violent ethno-religious conflict that rocked the state from 1980 to 2004. For instance, on Thursday, 1st May, 1980 a religious disturbance in Zaria during which property belonging to mainly Christians was destroyed. Again, on March 6, 1987, a clash between Muslims and Christians at the College of Education Kafanchan sparked off another religious conflict that went beyond Kafanchan to other parts of the State and as well threatened the stability of the entire country (Kukah, 2003). Another religious conflict in the state took place in February, 1988. The religious

riots started among students of Kaduna polytechnic when the foundation wall of a Christian chapel was destroyed. The communal feud between the Katafs and the Hausas which later took the dimension of inter-religious war between Muslims and Christians occurred in May 1992. This conflict triggered series of religious violence in other major cities of Kaduna state and beyond. Several lives were lost and properties worth millions of Naira were destroyed. In the year 2000, precisely on February 28, Kaduna, the state capital witness one of the worst violent conflicts in its history. Kaduna metropolis and its environs was engulfed in violence as Muslim and Christian extremist and other hoodlums clashed over the proposed introduction of Sharia. And on Saturday April 3, 2004, a religious conflict broke out again in Makarfi LGA. The religious protest is as a result of the desecration of the Quran by a Christian teenager (Vanguard, 2004).

The various religious conflicts in Kaduna state, just like conflicts in other parts of Nigeria and elsewhere in the world have resulted to wanton destruction of lives and properties. It is view of the magnitude and scale of damage associated with violent conflict of this nature that this study is conceived. More specifically therefore this study is under taken to investigate and document the major socio-economic and demographic consequences of the various religious conflicts that occurred in Kaduna metropolis and its immediate environs and as well propose strategies for effective management.

METHODOLOGY

The study was conducted in Kaduna city, which is the state capital. The city is made up of two local government areas namely, Kaduna North and Kaduna South. The two LGAs are however surrounded by a number of suburbs. These suburbs are not only connected to the city alone, they derive a number of social and economic benefits as a result of their proximity to the city. The choice of Kaduna metropolis was due to the large, diverse and heterogeneous nature of its population. The pluralistic nature of the population presents a representation of the various ethnic and religious groups from different parts of the state and the country at large.

A sample size of 60 respondents was used for this study. Thirty respondents each were selected from both Christians and Muslims populations living in various parts of the metropolis. The Muslim respondents were purposively selected from areas such as Tudun-wada, Ungwar-dosa and Rigasa. These areas have a large concentration of Muslims. While the Christian respondent were similarly selected from Barnawa, Sabon-tasha and Ungwan-romi which are predominantly populated by the Christians. From each of these six identified suburbs, 10 respondents were purposively selected. To select the respondents' particular attention was paid to those who have lived in Kaduna metropolis continuously for more than 10 years. It was also ensured that the selected respondents had witness at least one form of conflict or the other within the 10 years period they have lived in Kaduna. Additional information was also received from six district or community leaders as well as from six selected religious leaders from the six communities where the samples for the study were drawn.

The survey was carried out using a 20-item structured questionnaire. Open and close ended questions covering socio-demographic characteristics, knowledge of previous ethno-religious conflict and its socio-economic impact as well as how the population composition of the city is affected were used. Self-administered questionnaire instruments were distributed to the respondents in their respective communities. The questions were clearly explained to those who do not understand English. After the explanation their responses were recorded in the appropriate sections in the questionnaire. Completed questionnaire instruments were then retrieved and coded appropriately to reflect the source of data. In-depth-interview (IDI) technique was also used in the collection of data from 12 community and religious leaders from 6 selected communities. An in-depth-interview guide was used for this purpose. The instrument restricted the interview to the causes, effects and suggestions on how to prevent future occurrence of conflicts.

Descriptive statistics such as the use of percentages, frequency distribution and measures of central tendencies were employed in data analysis. The qualitative data gathered from the IDIs were then merged with data obtained from the quantitative techniques. The merger or triangulation of the findings from the two methods used, brought out a clearer picture of the subject matter being investigated.

FINDINGS AND DISCUSSIONS

Of the 60 respondents studied 53 (88.3 percent) were male while 7 (11.7 percent) were females. Most of the study populations (63 percent) were in the age group 25-35 years followed by the age group 36-45 (26.7 percent) and the least were in age group 46 and above years. All the respondents studied are married and have acquired at least secondary education. Similarly all the respondents surveyed are fully employed. Thirty out of the sixty respondents are Muslims while the remaining 30 are Christians. The entire respondents reported that they have resided in Kaduna for more than ten years and have at least witness the May 2000 Kaduna mayhem.

Majority of the respondents surveyed revealed that the most striking effect of the various religious conflicts Kaduna had witness has to do with the loss of human lives. An overwhelming 92 percent of the respondents estimated that more than two thousand people lost their lives in the 2000 religious crisis in Kaduna city and environs. Several illustrious sons and daughters of the two religions were reported to have lost their lives as a result of the various ethno-religious conflict in the state. Two Muslim religious leaders in Rigasa and Tudun wada communities respectively and a community leader from Ungwan-Romi who were individually interviewed unanimously responded thus: *the 2000 Kaduna religious conflict and others preceding it has caused the death of many highly skilled, semi and unskilled personnel as well as several successful business men both Muslims and Christians alike.*

Respondents interviewed also stated that past religious conflicts in the state has led to colossal waste of financial resources. They pointed out that the destruction and reconstruction of infrastructural facilities as a result of persistent re-occurrence of conflicts has gulped millions of Naira of state government resources. Resources which could have been used to improve these social amenities and other developmental projects are used on rebuilding and replacing what had been damaged during religious crises. In addition government has paid huge sums of money as compensation to victims of these conflicts. A pastor in Barnawa and a community leader in Tudun wada who were interviewed stated that the attitude of build, destroy and re-build has retarted the economic development of Kaduna town and the state at large.

Similarly the study also found out that the incessant inter-religious conflict in the state is inimical to its quest for economic development. More than 76 percent of the respondents surveyed were of the view that apart from the several virile and productive young men and women who lost their lives as a result of the various inter-religious conflicts, the state's source of revenue is equally affected. For instance, the imposition of curfew during violent conflicts brings every economic activity to a halt as it becomes difficult to move freely from place to place. The whole area of crisis therefore becomes desolated and remains a ghost city until normalcy is reinstated. Since no economic development can take place in an atmosphere of fear, anarchy and insecurity, it, therefore implies that ethno-religious crises are obstacles to economic development.

In the same vein, 42 percent of the respondents studied are of the view that the incessant ethno-religious violence in the state has scared away several domestic and foreign investors from the state. They maintained that nobody would want to invest in a place where their business and lives cannot be safeguarded. They therefore argue that the volatile nature of Kaduna has adversely affected the economic development of the state. The destruction of several businesses as demonstrated in previous conflicts and the reluctance of investors to invest in the state as a result of perceived insecurity has adversely exacerbated the problem of unemployment in the state and also contributed to the dwindling revenue of government.

Information gathered from the in-depth-interview conducted with the twelve community and religious leaders as well as the surveyed respondents confirmed that the series of inter-religious conflicts the state has witness since the 1980s has reopen age-old bitterness and animosity between adherents of the two religions. A Christian religious leader interviewed in Sabon-Tasha reported that the cordial and peaceful relationships which had taken years to build have been shattered and the hope for future cooperation has been severely weakened. In the same vein community leaders of Ungwar Dosa and Tudun-wada stated that prior to the May 2000 conflicts Christian's resident in their respective communities had a peaceful, harmonious as well as cordial relationship with their predominant Muslim neighbors. This however, is not the case as adherents of both religions no longer trust one another. More than 80 percent of the respondents studied have reported growing fear and suspicion among members of the two religious groups especially in the workplace.

About 36 percent of the respondents studied also pointed out that education has been adversely affected by the various religious conflicts that plague the state for more than three decades. They argued that apart from the incessant closure of schools and institutions, many are destroyed by irate mobs participating in the in the conflict. Community and religious leaders interviewed have also confirmed that many schools had been burnt down in their respective communities while several were forced to close down for months. The respondents further stated that the education of many innocent youths has been equally disrupted by the chaotic situation created by ethno-religious crises in the state, as several families were forced to emigrate from crises prone areas. These families became refuges in their new abode and it takes them quite some time to settle down in their new settlement to practice their profession and for the children to adjust to their new environment.

The study also found out that the various conflicts particularly in Kaduna metropolis has resulted in a large scale physical displacement and forced relocation of persons. The pattern of migration and relocation was and is still along religious cum ethnic line. While Muslims physically displaced relocated to the northern part of Kaduna metropolis, which is predominantly populated by Muslims, the Christians both indigenes and non-indigenes relocated to the southern part of Kaduna city. The interview sessions held with the community leaders of the six

communities studied confirmed the massive movement of people in and out of their communities particularly after the May 2000 mayhem. The Community leader of Sabon-Tasha reported that majority of Muslims moved out of the community while a large number of Christians trooped into the area. This was the situation in all of the communities studied. This pattern of migration clearly shows that members of each religious group tend moved to areas where they feel are relatively safe. Consequently this pattern of migration has eventually succeeded in dividing Kaduna city along ethnic and religious lines. On the other hand this pattern of migration has increased the need for ethnic and religious identity which has further expanded the social distance and increase mistrust among adherents of the two religious faiths.

Proposals for Effective Management

In the last three decades or so, Kaduna town and indeed the entire state have witness not less than six ethno-religious conflicts. The reoccurrence of these conflicts and their socio-economic impact on the wellbeing of the people of the state has always posed serious challenges to the government. These challenges have therefore prompted the state government and other relevant stakeholders to evolve strategies to manage the problem. Over the years government tends to focus on two major strategies in its attempt to deal with ethno-religious conflict each time they occur (Omorogbe and Omohan, 2005).

The two strategies are the coercive and the judicial methods. The coercive methods as the name implies has to do with the deployment of security forces to the areas of the conflict. The sole objective is to effectively bring the crises under control. Usually the deployment of conventional police, the mobile police or the military is determined by the scale and magnitude of the crises. However, this approach to conflict management has been criticized. Omorogbe and Omohan (2005) for instance argued that this approach to conflict management is militaristic in nature and it is usually associated with many vices such as rape, brutality and in some cases shooting of innocent citizens. Salawu (2010) has similarly argued that the deployment of security forces to curb ethno-religious conflict has not yielded the desired results. This is because most of the security forces deployed are not sufficiently trained in the act of conflict management and so therefore they create more problems than the ones they are expected to solve.

The establishment of judicial commission or panel of enquiry is the second major approach used in the management of ethno-religious conflicts in Kaduna State. Usually this method involves the selection of people from various backgrounds to investigate the causes of conflict and submit report to government based on the terms of reference given to the panel to work with. Such commissions' often operate by calling for memoranda, organizing public hearing and paying visit to the areas of crises. The rationale behind such visits is to get first-hand assessment of the extent of the crises. The judicial approach to conflict management has equally failed to address the problem. Oromareghake and Akpator (2005) noted that the judicial method has created more bitterness than bringing relief. Above all the failure of both methods to solve or manage ethno-religious conflicts in the state and indeed Nigeria at large has been attributed to a number of factors. Some of these factors include delay in the deployment of security forces to the crises areas, lack of cooperation by the parties to the conflicts, inadequate logistics, and non-implementation of recommendations submitted to the government by the panel of inquiry etc (Omorobe and Omohan, 2005).

In view of the lapses associated with the two adopted methods of conflict management, this paper has proposed the following conflict management strategies, which if implemented would help curb the menace of ethno-religious conflicts in Kaduna State and beyond. The first step towards addressing the problem of religious conflict in Kaduna State is that government should be more committed to the provision of adequate and effective security in all communities in the city and environs. Particular attention in this regard should be paid to conflict prone areas or communities. The Positioning of security forces in the various communities within the city would enable prompt response to any ethno-religious insurgence anywhere at any time. The establishment of 'operation yaki' a security outfit saddled with the responsibility of fighting crimes and responding to conflicts in the state is a welcome development. However efforts should be made to ensure that this security outfit is adequately equipped with modern security facilities as well as training which will enhance its quick response to all forms of conflicts.

Ethno-religious conflicts can also be checked if the educational policy of the state is redesigned in such a way that the traditional Al-magiri educational system is integrated into the mainstream education. Evidence has shown that a significant proportion of these knowledge seekers have largely involved in many of the ethno-religious crises in the state. Essentially due to neglect, products of these systems of education take to begging, roaming aimlessly the streets and indulging in petty crimes and other deviant behaviors'. We are therefore of the view that addressing the Al-majiri problem will significantly assist the efforts of government in managing ethno-religious conflict.

Neither Christianity nor Islam teaches violence and shedding of blood; on the contrary, they teach endurance, peaceful co-existence, and neighborliness, sanctity of life and protection of property. This being the case, it means that all religions have their common meeting place, especially when it comes to virtues. Government should therefore exploit this situation by creating an enabling environment for the leadership of these religious groups to meet and come up with recommendations and suggestions for adequate penalty for culprits who decide to disrupt the peaceful co-existence of the state.

Another step towards managing ethno-religious conflicts in the state is that the state government should encourage the formation of effective and functional platform for ethnic and religious leaders to meet and dialogue on strategies to prevent and manage conflicts. This proposal becomes imperative because it is often rare for the various stakeholders to sit together to discuss the causes of ethno-religious violence and how to prevent future conflicts. What this means is that, ethnic, religious and other relevant stakeholders in the state hardly met to build bridges of understanding that could lead to the establishment of mutual confidence that could sustain a multi-religious society like in Kaduna State. The establishment of the two bureau for religious affairs (for both Islamic and Christian Matters) and a state committee for inter-religious harmony and understanding in the year 2000 (Makarfi, 2004) is a step in the right direction. This has helped in building bridges among religious and ethnic divides and it is partly responsible for the relative peace the state has experience since 2000. However we want to suggest that the composition of the bodies should be expanded to include ethnic leaders, opinion leaders in addition to religious leaders.

In addition to the above mention mechanisms, the state government should embark on a deliberate programme of political and social orientation of the entire citizen of the state. The reorientation programme should strive to educate adherents of the two religions about the different and diverse nature of the various inhabitants of the state including their religious beliefs. The disseminated knowledge should highlight the essential plight of each ethno-religious group. Such political and social orientation will go a long way in changing the negative stereotypes and negative values that have characterized the various ethnic and religious groups in the state. More specifically non-governmental organizations and other relevant civil society groups should be strengthen and empowered to enlighten the citizens on the need to tolerate and accommodate one another and also inculcate in them values which will discourage the spirit of division and foster solidarity and unity among the citizens.

Above all ethno-religious conflicts can be curbed if the government is sensitive just and fair in its dealings with its citizens. It is therefore suggested that government should discourage all forms of discrimination, neglect and marginalization in handling development and religious issues. It should cater for the interest of the majority while protecting the interest of the minority. In addition policies and programmes aimed at reducing poverty in the state should be vigorously pursued. This will help reduce the problem of unemployment and in the process reduce the reservoir of recruits for ethno-religious conflicts.

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HEALTH SECTOR REFORM AGENDA IN AN INSECURE NIGERIAN STATE: ISSUES, PROBLEMS AND PROSPECTS

NWANKWO, Ignatius Uche; OKAFOR, Nneka Ihuoma & OLISA, Adaeze

INTRODUCTION

Nigeria's Federal Ministry of Health has consistently stated her commitment to a **vision** to reduce the morbidity and mortality rates due to communicable diseases in the country to the barest minimum; and to reverse the increasing prevalence of non-communicable diseases, meet global targets on the elimination and eradication of diseases, and to significantly increase the life expectancy and quality of life of Nigerians. The **mission** of the Ministry is geared towards developing and implementing appropriate policies and programmes as well as undertaking other necessary actions that will strengthen the national health system in its quest to deliver effective, quality and affordable health.

Unfortunately despite her well-articulated vision and mission, Nigeria was ranked a dismal 187th position among the 191 United Nation member states by the World Health Organization in 2000. Health indicators for Nigeria highlight a country with many health problems. Life expectancy is 53 years of age for males and 54 for females; maternal mortality is 840 per 100 000 live births; and the mortality rate for children younger than 5 is 138 per 1000 live births (the global average is 60). More than 1 million children die each year from preventable diseases, and it is the only country in Africa not to have eradicated poliomyelitis, with a vaccination programme that only covers about 70% of those it is intended for.

She has one of the lowest national health budgets in Africa Not only is the proportion of the Gross Domestic Product (GDP) spent on health only 5.8%, but there are enormous inequalities in the amount spent on health services between different parts of the country. There are also differences in the capacity of local governments across the country to provide primary health care – which is meant to be the cornerstone of the health system.

It is partly as a result of this under-funding of the health sector that quality of health services has remained quite low in the country. Health facilities at all levels are dilapidated, totally dysfunctional or operating below average capacity. The health referral system, to say the least, is simply not efficiently operational. To compound the problems, poor remuneration and low motivation of health personnel prevail which further translates to inefficient and ineffective health care delivery (Chukwunwike, 2005). The obvious victims of this state of health are the health consumers who have become disillusioned and dissatisfied with low quality of health care They also have to contend with the problem of fake, sub-standard, adulterated and unregistered drugs in the Nigerian drug market, just as supplies of safe and affordable drugs and other health consumables are irregular and erratic (Ebigwei, 2005).

Only about a quarter of health spending in Nigeria is through the public sector – so it is not surprising that the poor suffer the most from lack of access to health services. They cannot afford the costs of direct payments – not only must people pay for health services in the private sector, but many public health services charge a fee as well. A high proportion of the total spending on health is done by households – between 1998 and 2002, an average of 64.5% of the total health expenditure on health came from households. This is a very high amount – effectively, in over a quarter households, about 12% of total household expenditure is spent on health. A particular problem facing Nigeria is the number of health workers who have left the country to work elsewhere, (Daily Trust, 2011).

Nigeria's development efforts have over the years been characterized by lack of continuity, consistency and commitment (3Cs) to agreed policies, programmes and projects as well as an absence of a long-term perspective. The culminating effect has been growth and development of the Nigerian Economy without a concomitant improvement in the overall welfare of Nigerian citizens. Disregard to these 3Cs has resulted in rising unemployment, unequal access to health services and poverty.

Definition of Concepts

Health System: It is an organizational framework for the distribution or servicing of the health care needs of a given community. It is a fairly complex system of inter-related elements that contribute to the health of people - in their homes, educational institutions, in work places, the public (social or recreational) and the psychological environments as well as the directly health and health-related sectors (Asuzu, 2002).

Health Sector Reform: It is a sustained process of fundamental change in policy, regulation, financing, provision of health services, re-organization, management and institutional arrangements that is led by government, and designed to improve the performance of the health system for better health status of the population (Federal Ministry of Health, 2004). It has also been defined as sustainable, purposeful change aimed at improving the

health sector (Berman, 1995).

Health Sector Reform Programme (HSRP): is a document that establishes the framework, including goals, targets and priorities that should guide the action and work of the Federal Ministry of Health and, to some extent, State Ministries of Health and Development Partners in respect of health reforms (World Bank, 2000). The document sets the tempo and direction for strategic reforms and investment in key areas of the national health system, within the context of the overall government macroeconomic framework. The current health sector reform programme in Nigeria sets 2015 as a target date for realization of most of its goals.

Cultural Relativity of Health Sector Reform Package: There is no consistently applied, universal package of measures that constitutes health sector policy reform. Rather, the precise agenda for reform will be defined by reviewing how well existing policies, institutions, structures, and systems deal with issues of efficiency, access, cost containment, and responsiveness to popular demand (Federal Ministry of Health , 2007). The relative importance of these issues will vary between less developed countries, industrialized countries, and countries in transition from a communal economy. This underscores the socio-cultural context of health reforms. In less developed countries, reform strategies need to address the issues of extending the coverage of basic services to under-served populations, improving poor service quality, and addressing the inequitable distribution of resources, in the context of very limited institutional capacity. In many of the world's richer countries, cost containment has been the driving force behind reform. However, the need for systems to ration health care provision in line with national policy objectives is common to all countries. Each country has its own agenda for health sector development. This is because of differences in values, goals and priorities.

Security and Insecurity: The concept of security has for too long been interpreted narrowly: as security of territory from external aggression, or as protection of national interests in foreign policy or as global security from the threat of a nuclear holocaust. It has also been related more to the nation-state than to people. Often forgotten is the fact that security is a major legitimate concern of ordinary people. This paper views security beyond a mere military and police problem. It is conceived broadly as the protection from the threat of disease, hunger, unemployment, crime, social conflict, violence, political repression, and environmental hazards (UNDP Human Development Report, 1994). **Security** is thus an all-encompassing condition in which individual citizens live in freedom, peace, and safety; to participate fully in the process of governance; enjoy the protection of fundamental rights; have access to resources and the basic necessities of life; and inhabit an environment which is not detrimental to their health and well-being. Security has broadened to incorporate political, economic, social, and environmental matters. At the heart of this new approach is a paramount concern with the security of people (South African Department of Defense, 1996). The issues of hunger, poverty, proliferation of weapons, landmines, authoritarianism, environmental pollution and degradation, social injustice, political exclusion, crime, human rights abuse, illiteracy, economic deprivation, corruption, and maladministration, which **human security** seeks to solve, must be critically addressed in making security decisions. Many nation states are now having human security as the foundation and new thrust of their security agenda and deemphasizing coercion and deterrence approach, which is state-centric. When the desired protection of people in conflict, political, economic, social, and environmental matters is deficient, insecurity will prevail. The insecurity situation in Nigeria has worsened over the years particularly as the Boko Haram insurgence compounded her deplorable credentials in the areas of widespread poverty and hunger, illiteracy, and generally poor level of health and other social services

Health Security: This involves safety against pandemics, diseases and other threats to health, usually attainable through human security approach where people participate, deliberate and take informed decisions related to optimum protection of their health in support of national development drives.

'Security' and 'Health' Interface: A Reality of our Time

A recent development in global health discourse has been the way in which health issues are being linked to security situations. To fully understand the relationship between security and health, this paper would briefly describe the origins of this development. One of the drivers for this development is the awareness of the potential for fast-moving epidemics to deliver shocks to the global economy. In 2007 the World Health Organization (WHO) devoted its annual *World Health Report* to 'Global Public Health Security in the 21st Century'

Since the Cold War, and especially after the 9/11 terrorist attacks on the United States, issues such as poverty, climate change and HIV/AIDS have also become framed as security threats by virtue of their negative impact on economic and political stability, both within countries and across borders. A resulting US Strategy on HIV/AIDS argued that the pandemic needed to be seen not only in terms of human health or national development, but also as a threat to 'international security' and to the security of affected countries. It noted that as the HIV/AIDS pandemic erodes economic and security bases of affected countries, it may be a 'war-starter' or 'war-outcome

determinant'. It also described how 'HIV directly impacts military readiness and manpower, causing loss of trained soldiers and military leaders', and how 'worldwide peacekeeping operations will become increasingly controversial as militaries with high infection rates find it difficult to supply healthy contingents.'

The National Intelligence Council returned to the subject in 2002, issuing a report on five countries (Nigeria, Ethiopia, Russia, China and India) which were considered strategically important to the United States. The Report identified links between disease, political instability, threats to socioeconomic development and military effectiveness (NIC, 2002). By 2005, the Global Business Coalition on HIV/AIDS was making links between AIDS, economic decline and potential terrorist threats, including speculations on how a steady stream of orphans might be exploited and used for terrorist activities (Neilson, 2005).

At one level, the linkage of 'health' to 'security' can be viewed positively in the sense that it can highlight the concept of *human security*, which can help move the focus in security thinking away from state security and more towards people and their basic rights and needs. At another level, there are risks associated with extending the scope of security into the health and development spheres.

Importantly, the framing of health in terms of security has emerged and gained tremendous support from global power centres. Accordingly, foreign policy and intelligence agencies of the most powerful states are drawn into the domain of health within low- and middle-income countries. Consequently, health policies and programmes may be co-opted into serving economic and political projects, especially in the post 9/11 landscape in which counterterrorism has emerged as an overriding policy priority, and which has made the concern for health and human rights a focal issue.

It is however noteworthy that by accentuating the destabilizing effects of HIV/AIDS and poverty, civil society groups has helped to generate much-needed attention and resources for the long neglected health concerns of poorer countries. Yet the linking of 'health' with 'security' is not necessarily a win–win situation. Crucially, those seeking to use security arguments to boost health up the political agenda may not be able to control where the logic of security takes them. While the linking of health and security may generate more attention and resources for health, the use of health as an instrument of foreign policy, or as a bridge for securing better control over strategic resources in other countries, is also evident. For example, the 2002 NIC report on HIV/AIDS stated in relation to Nigeria that HIV/AIDS could contribute to the deterioration of state capacity in a country important to United States energy, security and counterterrorism strategies (CSIS, 2005). This forms part of the context for the massive increases in US aid for Nigeria. Indeed, through 2007 PEPFAR allocated some US$578 million for Nigeria, far outstripping other donors. As part of this, PEPFAR is creating a total HIV surveillance system for the Nigerian military; conducting prevention initiatives; creating more reliable supply chains; and organizing treatment for military personnel and dependants who are living with HIV. Again, to an extent this might be welcomed. HIV/AIDS is a multidimensional problem affecting all sectors of society, including the military.

The HIV/AIDS–security link has also drawn attention to the spread of HIV via military and security forces in conflict or peacekeeping situations. But questions might be asked as to whether targeting such sectors in HIV/AIDS relief risks privileging certain parts of society because of their relevance to US strategic goals (Elbe, 2005). While saving lives in the short term, HIV/AIDS relief could perpetuate a closed political loop that is detrimental to wider human security and fails to address the deeper-rooted social determinants of health.

The trade-offs associated with the linking of security to health is illustrated also with the prevention and control of acute infectious disease outbreaks. Whilst protecting the health security of populations is a good thing, it is necessary to ask who is being secured, from what, how, and at whose cost? The surveillance of public health threats requires a major upgrading of data capture and information systems. This is because the focus on cross-border infectious disease control may mask structural problems in global public health, leading to solutions which benefit the rich more than the poor.

The linking of health and security therefore creates a complex political space that requires discussion and research, particularly in relation to three issues (Lee and McInnes, 2004).

- The issue of determining what is and isn't a security problem. This is very important because same 'powerful actors' who decides what constitutes a security issue also tend to be responsible for shaping international responses to those threats. Therefore, placing health issues in national security strategies or on the agenda of bodies like the UN Security Council, or defining the WHO's role in terms of global security, creates a space where particular ideas of security and associated interests that are promoted must be questioned and reframed if necessary.
- The issue of efforts to address health problems deemed important through a security lens, rather than more objective measures of need, is another danger which may likely distort health priorities. For instance, how is the conceptualization of health as poverty, justice or human rights issue to be reconciled with strategic

objectives linked to 'fragile states', 'failed states' or 'rogue states'? What are the consequences of health being used as an instrument of foreign policy?

- The issue of undue concern with security within the health sector that runs against principles of decentralization and community empowerment may strengthen problematic aspects of health policy and could lead to certain communities being demonized as 'security threats' (Elbe 2006). For instance, the desire to enhance security may lead donors to prioritize bilateral funding mechanisms at the expense of multilateral channels. Consequently, a 'control and containment' focus on infectious disease outbreaks may detract from more effective and sustainable approaches to health promotion. Thus, vertical, disease-control policies and programmes, with their emphasis on disease prevention, may flourish at the expense of comprehensive primary health-care programmes,

Theoretical thrust….

This paper is anchored on 'the enemy within framework' which explains limited success of health reform initiatives in Nigeria as largely deriving from poor commitment and response by crucial stakeholders to health reform responsibilities. These stakeholders who are apathetic to roles of them under the health reform agenda are considered as 'enemies within'. The basis for adopting this theoretical thrust is that even when international health products/aid are improperly packaged and subsumed under other hidden motives by donors, Nigerians have the capacity to reject or define the terms that will ensure favourable returns to the nation's health system. Ogu (2007) made similar observations when she insisted that the new scramble for Africa through globalization, market for finished goods and for purposes of development aid, must be on African terms. According to her, African development project must be owned and controlled by Africans. Africans should not be controlled or dictated to by their development or trade partners in matters that primarily affect Africa.

Against the above background, 'the enemy within factors' that constitutes obstacles to realization of health reform objectives in Nigeria include:

a. Lack of adequate political will and commitment on the part of leadership in Nigeria at LGA, state and federal levels.
b. Corruption and misappropriation of health reform aid/grants.
c. Misuse of vehicles and equipment procured for health reform projects.
d. Poor community participation in PHC and other reform driven health projects.
e. Implementation inconsistencies in health development projects.
f. Inadequacy of local budget for health services and to fulfill government counterpart cash contribution (GCCC) to international organizations and donor agencies.
g. Boko Haram security threat and intra/inter community conflicts in parts of Nigeria.
h. Poverty and other socio-cultural factors like belief systems and ethnic loyalty.

The Nigerian Healthcare Delivery System and the Experience of Health Reform over the Years

The issue of reform is not new to the Nigerian health care system, she has experienced several reform programmes (or attempts thereof, conscious or otherwise) to improve services in the past. The traditional health care system that existed among the ethnic nationalities encountered improvements during the pre-colonial medical system set up by European missionaries and traders, before our western (British) colonization till date. Similarly, in the wake of British colonization, the first Nigerian Colonial Development Plan of the 1940s provided for unitary health service system. Thereafter, came the era of regionalization in the 1950s when the national health system stopped being unitary; and the regional governments started to run independent and sometimes parallel health systems with the federal government. At independence, the Second National Development Plan that heralded the post-independence era in the 1960s followed. Unfortunately, the plan did not articulate a health system with clear levels, nor assign responsibilities to the three levels of government.

The Third National Development Plan of the 1970s was a rather ambitious plan with the Basic Health Services Scheme as its focus. It was quite elaborate in its health reform package with emphasis on infrastructure and auxiliary health manpower development. Nonetheless, there was yet no clear policy framework in place to guide health as at that time.

In 1977, the whole international community had agreed at Alma Ata Conference and the subsequent Riga Conference, that primary health care is the only viable approach to produce optimum health for the people. The resolution shifted policy thrusts in the area of health in Nigeria to Primary Health Care (PHC) System. The health systems reforms in the 1980s which gave rise to the fourth National Development Plan and the National Health Policy of 1988 (which was not turned into legislation) were based on the principles of primary health care. The PHC package provided for:

(a) Revision of the National Constitution to allocate responsibility for primary, secondary and tertiary health care to different tiers of government.. A separate National Health Bill to give more details to this and to require the three levels of government to not wade outside of their primary responsibility if they have not substantially fulfilled it first.
(b) Involvement of appropriate community health professionals - nurses (as community health nurses) for community nursing zones operating from medically manned health centers or community hospitals or district nurses manning their districts in the absence of immediate community physician support; and physicians as medical officers of health for every local government area in the country.
(c) Emphasis for state governments to staff and equip district hospitals as the major aspect of their secondary health care services for which they hold primary responsibility. This, according to the Riga Conference, is the first part of the primary health care support (i.e., referral) system; without which PHC will not work.
(d) The training and retraining of health professionals and auxiliary primary health care workers in situations that engender team work, rather that intra-sectoral division and in-fighting that is currently the case in the country.
(e) The orientation, reorientation and continuing education of the political class and community leaders, especially the local government chairmen and councilors for health, for political will and ongoing support for PHC and secondary health care.

With PHC and prior to the economic travails of the mid-1980s, the health sector witnessed robust growth, principally as a result of unfettered support by the government, coupled with assistance from international donor agencies. Except in rural areas, access to health care was readily available at public hospitals and clinics at no charge. However, by 1985, this positive development had screeched to a grinding halt, owing to a plurality of factors, two of which were economic decline and military usurpation of power.

The fifth National Development Plan of the 1990s which included some objectives of the fourth National Development Plan with further emphasis on PHC and rehabilitation of secondary and tertiary institution made no major impact. Similarly, when in 1996, the National Health Policy was updated, no significant activity happened. Indeed, that last phase of military dictatorship (1983–1998) altered the socio-political and economic landscape of Nigeria. The military was largely non-responsive to the deficiencies and continued rot of the health system. Such decay was evident in the patchwork of decrepit public health infrastructure strewn across the country, most of which were severely understaffed and suffer extreme shortages of even the most basic equipment and medicine. Also, escalated costs of treatment meant that millions of people were effectively shut out of the system at that time.

With the demise of military dictatorship in 1999 and emergence of new democratic dispensation awareness of the numerous problems prompted civilian regime between 1999 and 2007 to opt for **health sector reform** with the aim of making health care accessible, equitable, affordable as well as cost-effective and efficient. The civilian administration of Olusegun Obasanjo embarked on some health reforms in order to reposition the Nigerian public health sector to be more responsible and responsive to the health needs of Nigerians and to ensure healthier, longer and more productive lives. One of the major strategies for effecting this needed change in the health sector was identified as the National Health Insurance Scheme (NHIS). The NHIS entails a gradual process of putting funds aside, which will take care of the sick when they are ill. It is a scheme which entails contribution from the government, employers of labour, workers and all other prospective beneficiaries (NHIS, 2001). Furthermore, several innovative policy initiatives are presently being pursued at different tiers of government. These initiatives aim to restructure and revamp the health system and, concomitantly, realize the goals of the recently revised National Health Policy and other health programmes, including health-related benchmarks of the Millennium Development Goals (MDGs).

The seven strategic thrusts of the current reform are:

1. Improving the stewardship role of government
2. Development of the health system and its management
3. Reduction of disease burden
4. The availability of health resources and their management
5. Improving access to quality health services
6. Improving consumers awareness/community involvement
7. Promoting effective partnership, collaboration and co-ordination

Although the reform process has been far from perfect, the development and implementation of these programmes represent a significant departure from the errors and deficiencies of the past, at least in terms of openness and greater public participation. Today in Nigeria, the Federal Ministry of Health has the responsibility

to develop policies, strategies, guidelines, plans and programmes that provide direction for the national health care delivery system. In addition, the Federal Ministry of Health is currently a major provider of tertiary health care services and various other health intervention programmes aimed at promoting, protecting and preventing ill health of Nigerians. Bleak picture, indeed, but to a large extent, these observations are fairly accurate depictions of the conditions in Nigeria.

Unfortunately, as Nigerians eagerly await benefits from the health reform process several security challenges are emerging and constituting obstacles to the realization of the reform objectives. Notable among the security challenges are Boko Haram insurgence in the North, kidnapping particularly in the Southeast, flood disasters, communal clashes and violence in Plateau state etc.

Problems Confronting Health Sector Reforms in Nigeria

The Nigerian health care system is faced with numerous challenges. These include the uncertainty of attaining the Millennium Development Goals (MDGs) by 2015, emerging and re-emerging communicable diseases, and the rising burden of non-communicable diseases. Specifically, health sector reform in Nigeria encounter implementation setbacks and limited successes due to the following factors:

Size and diversity of the country: The size of the country, the diversity in culture, social and economic conditions and the wide variations of health resource availability, access to health services and health outcomes across the zones of the country are major challenges to health planning in the country. In other words, the rapid population growth in the country has overstretched the social resources. Nigeria's past failure to factor in population figures in national planning has also made health planning unrealistic. This has led to the provision of inadequate facilities for the teeming and increasing population.

***Stewardship* Systems** for good governance is weak, especially at the lowest level. This is especially worrisome as the local government level (the level with responsibility for Primary Health Care services provision). The flow and utilization of resources are unequal, in a country where corruption and huge levels of irresponsibility is the order of the day. This frustrates financing, assessment of cost-effectiveness of interventions and accountability.

Poor Service delivery: Health care services are of poor quality, fragmented, skewed in distribution and limited in coverage. There is serious lack of resources and the referral systems are weak. This has made Nigerians lose confidence in the health care system and seek for medical consultations and treatment abroad.

Resource Generation: The provision of health involves putting together a considerable number of inputs to deliver an extraordinary array of different service outputs. There is scarcity of all resources for the health sector namely drugs, infrastructure, equipment and human resources.

***Health Care Financing*:** Providing financial access to all citizens has long been a cornerstone of modern health care systems. Globally health care expenditures have risen from 3% of the GDP in 1948 to 7.9% in 1997. Per capita health expenditure for Nigeria was $10 in 1999. Malaysia and Brazil spend 11 and 20 times more respectively. This may be responsible for the better health outcomes they record. In Nigeria, health care expenditure is not only low, but two thirds of it is out-of pocket, thus reducing access especially to the poor and vulnerable groups. There is currently no system for monitoring health expenditure, in terms of distribution and a trend as the National Health Accounts is at best elementary.

***Human Resources for Health*:** With nearly 50 universities in the country, including University Teaching Hospitals, trained health personnel should not be difficult to find. However, their distribution and skills mix is a serious source of concern. The issue of poor motivation and low remuneration has an adverse effect on the morale of professional health workers. The issue of strikes and brain drain also constitutes a problem, especially where the qualified personnel pursues lucrative jobs beyond the shores of this country, (Audu, 2002).

***Lack of policy**:* The lack of clear policy direction, legislation, sufficient funding for public sector delivery and a reliance on the privatization and commercialization of healthcare in the country has led to a situation in Nigeria where the health sector is unable to effectively meet the vast needs of the country.

Urban - rural poverty: Poverty remains very pronounced in Nigeria, over 70% of the populace still lives below the poverty line of one dollar ($1.00) per day, and it is worse in the rural areas due to lack of employment and poor development of human capital. In addition, the problems of malnutrition, ignorance, disease and unemployment under an increasingly sick economy are also serious affront to a successful implementation of health reforms in Nigeria. Most times, it is difficult for the populace to pay for their health needs, and this has led to poor utilization and accessibility of healthcare services particularly in the rural areas.

Low awareness and Community Participation: the factor of poor knowledge and low awareness of the scheme in rural areas in particular and even among many urban dwellers generally is a disservice to the success of health reform efforts in Nigeria. A well-conceived and implemented National Health Reform should be able to ensure comprehensive healthcare coverage across the nooks and crannies of the Nigerian society, (Metiboba, 2011)

Pharmaceuticals and Medical Supplies: Fake, sub-standard, adulterated and unregistered drugs are prevalent, in spite of the highly visible and commendable efforts of NAFDAC. Erratic supplies, non-availability of some basic essential and specialized drugs and other health materials as a result of heavy dependence on imported drugs rather than locally produced ones are common. At present, only 40% of pharmaceuticals consumed in the country are produced locally and 100% of the active ingredients for this production are imported. The drug distribution system is chaotic as a result of adherence to current regulations and a lack of update pharmaceutical regulations. Furthermore, efforts aimed at local research and developments of pharmaceutical raw materials are yet to yield the desired results due to low funding of research and development.

Weak, inappropriate health systems: The primary health care system on which the national health policy is anchored had 'collapsed'. The health systems, as organized today, are not adequately addressing the increasing burden of disease. New and re-emerging diseases have created a new scenario in service delivery as many diseases have defied conventional medical technology (WHO, 2000)

Entrenched corruption: The real challenge that militates against the realization of the MDGs is those of policy implementation. The implementation of MDGs has been characterized by deeply entrenched corruption, gross inefficiency, and wastefulness. For example, the Senate report on MDGs described the MDGs office as a "cesspool of corruption and shady deals" (The Guardian, 2009b). Corruption has been a major problem because "it makes the country unattractive to investors as it raises the cost and risk of doing business in the country" (UNDP, 2004).

Incessant man-made insecurity/threats: Threats that are man-made which include kidnapping, political and economic related assassinations and extra-judicial killings, makes the country unattractive to investors (foreign or local) it also raises the cost and risk of doing business in the country. The numerous cases of bombing of almost all the states in Nigeria by the Boko Haram sect have been a major problem.

Incessant strike actions: The morale of all cadres of health personnel in the public sector was low due to the conditions under which they worked and this led to incessant strike action by all cadres of workers.

Quality of care: Health facilities are inadequate in Nigeria (Yohesor, 2004). This includes health centers, personnel and medical equipment. This inadequacy is worse in rural areas ((FMOH, 2004). The state of existing facilities is often poor due to lack of maintenance. According to NAFDAC (2003) over 70% of drugs dispensed in Nigeria are substandard, leading to high morbidity and mortality as well as low health outcome, which bear a drastic consequence on the efficiency and quality of care.

Poor Health Budgets: One of the major criticisms against health system governance in Nigeria is lack of coordinated response to critical health sector needs. The Nigerian health sector's contribution to the national economy remains poorly defined (FMOH 2004). Both at the state and federal level, the budgetary provisions for the public health care system whether at the secondary or tertiary that were absorbing nearly seventy-five per cent of the annual capital and recurrent budgetary provisions declined suddenly and greatly due to the devaluation of the naira, resulting in bad state of facilities

Human resource crisis in the health sector: The human resource crisis is caused by many factors such as inadequate production, inability to hire, brain drain, poor motivation, conflict of interest, corruption, and misuse of resources, including time. There was massive flight of qualified health personnel to other parts of the world where conditions of service were much better than in Nigeria.

Geographical distribution of health care professionals: Related to brain drain is the problem of geographical distribution of health care professionals. There is a disproportionate concentration of medical professionals in urban areas. While access to medical personnel is readily available in cities, rural dwellers often have to travel considerable distance in order to get treatment. This has significant consequences on the health of inhabitants of rural areas as unavailability of physicians and nurses within close proximity often leads to delaying and postponing visits to health care facilities until condition becomes unbearable. Transporting the patient on treacherous roads to urban facilities may take several hours and this may mean the difference between life and death.

Unharnessed providers: The Nigerian government did not harness all the available health care resources in the public and private sectors in the country for the benefit of the population. Consequently, there was no public private partnership in health care delivery despite the fact that substantial proportion in the population preferred the services of the private sector providers. There is therefore poor involvement of private sector.

Cost of orthodox care: Orthodox medicine is complemented by traditional medicine in Nigeria. Traditional healers provide low-cost care and are usually the first point of contact for many residents of rural areas. Historically, there are certain conditions for which the skills of traditional healers have been customarily sought and for which their expertise is widely recognized, common examples are snakebites, severe malaria, bone fracture

and dislocation. But as a result of escalating cost of orthodox care, many people are forced to seek care from traditional healers, even for conditions that appropriately belong to the domain of modern medicine.

Cost recovery: The resource generation for the health sector is inadequate due to various reasons varying from increasing poverty in the country, poor allocation of resources by government and out of pocket services by healthcare providers. These make it difficult for the populace to pay for their health needs, leading to poor mobilization of funds from the private sector (Ogunbekun, 1999).

Duplication of projects: There is the problem of duplication of projects in the same areas by the Federal Government, and multilateral donor agencies (Nwokeoma, 2009). Duplication of efforts in the past has led to redundancy and waste of resources that could have yielded greater dividend had they been employed elsewhere. Although analysts believe that Nigeria can overcome the odds and achieve the MDGs in the areas of universal primary education, the fight against the scourge of HIV/AIDS, and improve on the sustainability of its environment, and partner in global development, the fact still remains that reduction of child and maternal mortality, as well as lessening poverty is still a very serious problem (NPC, 2007).

Prospects/Recommendations for Achieving Health Reform Agenda in an Insecure Nigerian State

Insecurity in its broad manifestations of poverty, economic underdevelopment, poor administration, lack of political will, Boko Haram insurgence, communal clashes etc have made Nigeria's yearning towards achieving her health reform agenda and the MDGs in 2015 very unrealistic. Nonetheless, it must be noted that the country has reasonable resources that could be carefully harnessed by leaders at all levels. Leadership must also overhaul its conceptualization and implementation of policies and programmes. In specific terms the following measures are crucial for sustainable healthcare in Nigeria:

1. Dialogue and economic empowerment strategies must be pursued more vigorously. There are high prospects of achieving health reform goals if dialogue is embraced by dissenting groups. Furthermore, it is strongly emphasized that economic empowerment through employment and microfinance initiatives, as well as aggressive public enlightenment will reduce tendencies towards traits that threaten security. This will in turn entrench a peaceful atmosphere that keeps the health reform agenda effectively on course with promises of delivering envisaged optimum results.
2. Government should ensure significant strengthening and revitalizing of primary health care especially in the rural areas, since the majority of our people live in the rural areas, the primary health care system is needed to deliver basic health care, including routine immunization, to all the nooks and crannies of our country. Primary health care therefore, must be at the heart of our health policy because this is the level nearest to the populace and addressing needs at the primary level will drastically reduce the burden on the secondary and tertiary levels. A people, process and equipment model is crucial to reintroduce efficiency to primary health care and ensure that it fully fulfils its role as first point of call.
3. A robust model for improvement embracing all the dimensions that are critical to health by addressing not only the risk factors of disease but also cross-cutting issues and linkages between health, security and financing is essential in order to reverse the declining trends in health and development status and break the vicious cycle of poverty and ill-health in Nigeria. Thus, there is the need for maintenance of minimum health standard, improved housing condition, adequate potable water supply, environment sanitation and food supply for the sustenance of good health condition.
4. Economic policy reforms should be pro-poor growth oriented. Outside the purview of the health industry, poverty alleviation schemes and development of infrastructure (roads, power, water supply and environment), education, and food security to ensure adequate nutrition is pertinent to health development. Thus, priority should be given to improved living condition of the people beyond the present poverty level, so as to enhance better healthy living. To this end, intensive and effective health education of the public must of necessity be reinforced in other to eliminate such diseases as malaria, typhoid and other infectious diseases. It is equally necessary to promote sound policy to increase productivity in the agricultural sector (NPC, 2007). What this connotes is that economic growth should lead to poverty alleviation and betterment of the lots of the poor masses or ordinary Nigerians (See Federal Government of Nigeria, 2004).
5. One of the key issues in the health sector is the dearth of human resource i.e. medical personnel, health workers, etc, which is more serious in the rural areas. We must therefore work towards preventing the drift of rural health workers from the rural communities to the urban centers by training more people, through innovative incentive regimes which should help to attract some of the best and brightest to the rural and semi-urban areas, and motivate them to remain and provide service to such communities.

6. Infrastructural development and assets maintenance in all our secondary and tertiary health institutions will be vigorously pursued; this will include developing facilities that will ensure that the whole gamut of advanced medical care is available to all our people locally.
7. Efforts at providing quality health care will come to naught without essential drugs. Partnership with pharmaceutical companies in the production of essential drugs that will be used in our hospitals is very essential. Furthermore, we need to boost research and development of local drugs as well as strengthen NAFDAC to fight the manufacture and importation of fake and sub-standard drugs which endanger the lives of Nigerians.
8. The Nigerian authority should embark on pragmatic socio-economic policy reforms for the interests of all and sundry. These reforms should address the problems associated with health, infrastructure, rising cost of doing business in the country, inefficiency, lack of transparency and accountability, macroeconomic stabilization etc and reduce the risk of uncertainties characterized with business environment in Nigeria.
9. Poor leadership and political instability have been the basis for unsuccessful implementation of most government policies and programmes on health care delivery. Therefore, good leadership and political stability is desirable to provide enabling environment for the implementation of health reform programmes. This will invariably reduce the problem of abandoned projects in the health sector.
10. Adequate supervision, monitoring and evaluation of programmes should be pursued with vigor and required manpower provided. The Nigerian health policy makers should give priority to the training of more rural health workers. This is to prevent the drift of rural health workers from the rural communities to the urban centers.
11. Population based disease management program for chronic disease and high risk program for sicknesses with complications and co-morbidity should be established and funded separately from the funds by government through tax, donation and foreign aid; to reduce excess burden on the scheme. Adequate referral system should be enforced by making sure that visit to specialist care must be on referral from the General practitioners, except on emergency.
12. Accreditation should be introduced and strictly adhered to before registered care givers and providers. Certification of health care personnel employed by contracted providers should be regularly conducted with appropriate registration board; example Nigerian Medical Council for doctors. Activities of related regulating bodies like National Agency for Food and Drug Administration and Control (NAFDAC) and Standard organization of Nigeria (SON) should be enhanced by the government, to ensure that fake and sub-substandard products are not used in health facilities.
13. The reforms and changes made to retain health security seem not to have made positive effect on the health care system. Considering the threats of health insecurity, there is therefore immense need to revitalize the Nigerian health care system and provide specific project design to enhance cooperation and efficiency. Within the health sector having an enabling law, delineation of roles and responsibilities of all stakeholders, including the different levels of government, improved coordination, strengthening capacity to plan, implement, monitor and evaluate health programmes and health systems strengthening and partnerships are important.
14. There is need for the local government and other tiers of government to increase their allocation to the health sector. Local governments should be more inward-looking and aggressive in the area of internally-generated revenue. This is to reduce the dependence on the federation account in financing health programmes (Abdulraheem, Olapipo and Amodu, 2012)
15. Intensive and effective health education of the public must of necessity be reinforced in other to eliminate such diseases as malaria, typhoid and other infectious diseases.
16. There is the need to put a stop to assignment of bogus additional responsibilities to LGAs by the state and federal governments. It is a common occurrence for federal and state governments to shift part of their responsibilities to LGA, such as purchase of nonfunctioning generator, fridges, ice liners and solar fridges and imposition of sponsored programmes. All these are drains on the lean purse of the local governments with its attendant effects on health services delivery.
17. Supervision, monitoring and evaluation of programmes should be pursued with vigor. Manpower required for this very important assignment must be provided at LGA, state and federal levels. They must be adequately trained. The Nigerian health policy makers should give priority to training.

CONCLUSION

Several bottlenecks militating against the successful implementation of health reforms in Nigeria have been highlighted in this paper. In addition to far reaching recommendations already earmarked, the authors wish to conclude by emphasizing the need for introduction of beneficiary participation in the reform process. This would

most likely enhance its successful implementation and sustainability. Beneficiary involvement should not only be at the level of planning or payment of dues or levies but also at the critical levels of monitoring, implementation and evaluation.

Furthermore reform efforts must be founded on egalitarian principles which will ensure a socially and economic productive and fulfilling life to every individual. Since health reform is not a magic wand that would end the catalogue of the country's health problems, it must align with the National Health Policy to ensure adequate attention to National Health System and its Management; National Health Care Resources; National Health Interventions and Services Delivery; National Health Information Systems; Partnership for Health Development; and Health Research and Health Care Laws.

This paper has recommended, as a policy option, the creation of an enabling environment that will enhance security and support political stability that will ensure the participation of the rural poor in health programmes. Besides it is strongly suggested that government at all levels should also legislate against discrimination in the coverage of these reforms as well as in distribution of equipment.

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HUMANITARIAN CRISES AND INSECURITY IN MANO-RIVER REGION OF WEST AFRICA

ADEDAYO Adedoyin

INTRODUCTION

The new dimension of global political crises has recently generated different cases of internally displaced persons and refugee regimes that have called for a ceaseless action from the global political stakeholders. The global efforts that need to build peace and security back to the regions wrecked by different socio-political crises have not beyond peacemaking and peacekeeping processes with little regard being paid to peacebuilding on several occasions. The actual paradigm of achieving sustainable peace and security which is peacebuilding has not been adequate attentions. Meanwhile, armed conflicts throughout the history of man have continuing to bring fears and horrors to humanity, and require urgent and adequate attentions. In other words, since the creation of United Nations in 1945, over 100 major armed conflicts around the world have left 20 million people dead (Boutros, 1992: 2-3). That is, humanitarian assistance that is impartially provided is needed to maintain security of lives and properties. The United Nations General Assembly Resolution 46/182 of December 19th, 1992 underlines inter alia that humanitarian assistance must be provided in accordance with the principles of humanity, neutrality and impartiality. Its guidelines stressed that states and non-governmental organisations should be responsible for the victims in war or crisis situations.

However, the Liberian civil war that started on 24th of December, 1989 with an armed group of opposition against Samuel Doe's regime degenerated into different ethnic fights among the plethora of armed ethnic groups that massacre thousands of people and force some civilians out of their homes. The poor borders control in Mano-River region makes the proliferation of wars and arms/weapons easier. The rebels take the advantage of border porosity to spill-over their crisis across the borders. Their cross-border crimes create serious problems for the vibrancy of this region's stability. Proliferation of small arms and light weapons become a great security challenge for human life and socio-political stability. It plunge this region to a state of lethal free and fall of incessant and protracted civil wars. The Sierra Leonean Revolutionary United Front (RUF) rebels in 1997 also launched a brutal offensive attack against their government in Freetown -the capital city of Sierra Leone, and lashes out a spree murder, mutilation and arson situation. The RUF rebels executed two thousand civilians and amputated many victims' limbs. There were gang-rapes of women and teenagers everywhere. The initial peace agreement between the government forces and RUF rebels was marred by a cease-fire violation that rolls out more deaths. Skirmishes in this region threatened the tenuous of peace, as Charles Taylor's autocratic government consolidates power by intimidating its opponents amid of tortures, killings and disappearances of innocent citizens. The crisis in Cote d'Ivoire was parts of this region's lawlessness and bad leadership roles after Houphouet-Boigny. The Ivoirian social system was proliferated with different kinds of socio-political stalemates and arms struggles. The Gbagbo's regime also refused to hand over power to a newly elected president (Quattara) after elections. Guinea was not out of socio-political crisis, in terms of cross-border attacks, abuse of human rights, corrupt practices, political violence, drugs and arms trafficking/proliferation of weapons.

By the end of 1994, 905,000 Liberians have been displaced by the civil war to the neighbouring countries as refugees. Sierra Leone also thrown out its citizens to become refugees in the neighbouring countries in 1991, both Liberia and Sierra Leone had over one million of their citizens as refugees in their neighbouring countries while many were internally displaced persons. At a time, the share of Liberian refugees population was estimated to be 1.3 million, while the Sierra Leonean refugees and their internally displaced persons were 700,000 (Adekanye, 1997: 195). The refugees in this region are inextricably intertwined. The hopelessness of this region's socio-political situation was as a result of greed among the socio-political stakeholders that down play equity and justice for ethnic sentiments and manipulations. The issues of political legitimacy, citizenship equality and political participation, transparency, accountability, better economic management, proper security management and de-militarisation of politics and rule of law become a big problem in governance. That was why; the standard postulation of refugee situations in this region shows that armed conflicts have responsible for massive internally placed and refugee flows. Another way by which huge refugee flows occur is when another conflict tends to exacerbate certain initial source of conflict, especially, where ethnic refugee warriors provoke a cyclic conflict (Adekanye, 1996: 167). In 1990-2003, the region was known for its huge internally displaced persons and refugee flows. The Liberian incessant and protracted civil war began the proning of this region to a significant refugee and internally displaced persons' territory. The case of uncomplaining children who were below the age of 18 years but separated from their parents by civil wars was another humanitarian problem. Many of them find themselves useful in the hand rebels. Hence, the aim of this study is to investigate the influence of humanitarian crises on Mano-River region's security. Its specific objectives are to examine, highlight and show how humanitarian crises

had proliferated insecurity situations in this region, and provide some managerial approaches for it. The study relied on secondary data derived from various sources.

Conceptual Analysis on Security and Humanitarian crisis in Mano-River

Geneva Convention of July 28, 1951 identifies refugee status to be someone who "owing to a well-founded fear of being persecuted for the reasons of race, religion, nationality, membership of a particular social group is outside the country of his/her nationality, and is unable or, owing to such fear, unwilling to avail him/herself to the protection of that country; or who is not having a nationality, or being outside the country of his/her habitual residence as a result of such events, is unable, or owing to such fear, is unwilling to return to his/her country home (United Nations, 1951)". The Organisation for African Unity (OAU) which is known as African Union (AU) now in 1969 re-conceptualised the United Nations' definition of refugee as "every person who owing to the external aggression, occupation, foreign domination, or events seriously disturbing the public order in either part or the whole of his/her country of origin or nationality, is compelled to leave his/her place of habitual residence in order to seek refuge in another place outside his/her country of origin or nationality". The Cartagena of Central American states in 1984 also declared persons who have fled their country homes because their lives, safety or freedom have threatened by a generalised violence, foreign aggression, internal conflict, massive violation of human rights, or other circumstances which have seriously disturbing the public order as refugees. However, these definitions set the pace for the war victims' cares, but the dynamics of refugees and internally displaced persons' flows globally need not to be underestimated because of their changes in patterns and volumes in terms of flights and repatriations. The socio-political crises are responsible for their emergence and being protracted in nature. The refugees and internally displaced persons are defenseless civilians who flee from a combat zone for safety or havens.

In sixty-five years of Geneva Convention on law of wars and armed conflicts, the status of refugees still appears not to have been given much priority in terms of reducing the rate of refugee and internally displaced persons' crises. The significant of law of wars and armed conflicts is to alleviate the sufferings of civilians or victims who are in the hands of enemy, whether wounded, sick or had a shipwrecked, or they are prisoners of war. The law makes a case for those who do not or no longer participate in the hostility as best as possible. It strives to balance conflicting interest of military necessity and humanitarian considerations. It was initially in customary international law, but now treated as international treaties. The humanitarian law prevents and alleviates human suffering wherever it can be found. It protects life and health, and ensures respect for human dignity. The right to humanitarian assistance during the war or armed conflict was first recognised by 1949 Geneva Convention. According to Articles 9.9.9 and 10 of the fourth Geneva conventions, war should not constitutes obstacles to any humanitarian activities that the International Committee of Red Cross or any other impartial humanitarian organisation may intend to do, although, it is subject to the consent of the parties involved in undertaking the protection of wounded and sick persons, medical personnel and chaplains. Articles 7.7.7 and 8, and provisions 18 paragraphs 2 of protocol II -under the Articles 54 of protocol 1 and 4 of protocol II respectively state that starvation is prohibited as a method or weapon of warfare. The convention allows free movement of medical materials and hospital personnel, and all necessary materials for the religious practices and children care, expectant mothers and maternity cases. It requires armed groups to allow passage of relief materials if the population lacked. Article 1 of the Geneva conventions create its basis in law by asking all the global countries to undertake and ensure respect for human dignity in all circumstances, and not by merely brings diplomatic pressure on parties involved in a conflict. Abandonment of victims and similar emergency situations without humanitarian assistance constitutes a threat to human life and offence to human dignity (Torrelli, 2003).

The need for wounded protection and assistance in the war and post-war situations brings about the issue of humanitarian law, which gave birth to modern international humanitarian law. The agencies of humanitarian reliefs need to be neutral and promoting mutual understanding, friendship, co-operation and lasting solution to a conflict situation. The humanitarian law guarantees no discrimination against any nationality, race, religion, beliefs, class or political opinions. It relieves the suffering of individuals and gives priority to most urgent cases of distress, because, war brings not only physical but also mental suffering and illness, such as traumas. It protects civilian population and prisoners of war from being maltreated. The law of war regulates the conduct of hostilities when there is any armed conflict. It consists of law or rules that govern the conduct of armed conflicts. Meanwhile, the cause of armed conflicts that have led to large chunk of refugees can be linked to the numerous factors like historical background, political legacies, ethnic problem, economic crisis and globalisation phenomenon (Sesay, 2001).

In other words, globally, refuge implies a bond of trust, loyalty, protection and assistance among the citizens or states which have… obligation of protection and non-refoulement… and signatory to relevant international

agreements. Therefore, refugees are those individuals that are forced out of their country homes due to threat or persecution of life. They are people that flee their country homes through an international boundary to an alien country where they may not be well protected under the provision of 1951 Geneva Convention. The incessant wars around the world have displaced million of people and make many homeless. The global number of refugees was estimated to be 17.5 million people in 1992, while 24 million people were internally displaced. The civil or proxy wars have been responsible for this and also preventing them from providing for themselves. The vulnerable groups bear the brunt of these wars and account for over 80% of war pains and agonies. The protracted nature of some wars globally has contributed to the feminization of poverty. The war and militarization of social system in the world impose several burdens on vulnerable groups, most especially, the children –in terms of child soldiers. Orphans and homeless children in the trouble zones increase every day, and many of them get socialised into violent acts. The war proliferation impairs physical and mental problem on many, and some young civilians were directly or indirectly socialized into militant or combatant activities. They have been denied of access to food and other basic needs as a weapon of war. They face terrors in terms of death, torture, rape, conscripting and displacement. Their unfortunate war situations destroy their social coping mechanisms, to the extent that to return back to normal ways of community life may take several years. The war situation disrupts their wider family and kinship support systems by exacerbating divisions within their group and increases intra-group insecurity and hostility. It disrupts inter-groups economic relationships and promotes distortion within their social systems.

Schmeidi (1996: 15-60) and Rutinwa (1998: 143) stated that " two main causes of refugee flows in Africa are violation of human rights and political violence that have their roots in colonial legacies, ethno-religious sentiments, repressive regimes, communal disunities, rebellions and economic repressions. These calamitous factors lead to massive displacement of persons due to fears of genocide. It covers the flows and manners at which refugee flows took place in terms of sudden flight. The involuntary movements, fears and un-plan make refugees suffer a lot. The refugee situations pose some internal security problems or threats to their hosting community or country, in terms of human security needs and responsibilities. As their flows reach unmanageable proportions, their hosts would develop an aversion of their staying. The humanitarian agencies may also develop some fatigues of rendering services to them. The hosts sometimes systematically force them out of their territory, which is contrary to the principle of refugee programmes.

Meanwhile, the internally displaced persons (IDPs) are people that flee from their homes to another part of their country for safety due to persecution or threat of life that UN's definition fails to pay much attention to. However, they have recently out-numbered the numbers of refugees globally. Their needs for humanitarian assistance cannot be underestimated. In year 2000, the humanitarian crisis reports estimated internally displaced persons to be 25 million people, and refugees to 11.5million people globally. Ironically, 15million (60%) them were estimated to be Africa internally displaced persons (Sesay, 2001). In some cases, the African political leaders deny the relieve agencies access to internally displaced persons or prevent them from receiving a life-save care and protection from these agencies. Examples are in Nigeria-Biafra war, Liberia, Sierra Leone, Rwanda, etc. civil wars. In other words, the United Nations' definition of refugees fails to accommodate internally displaced persons and asylum seekers; because, to UN's definition of refugees, they are not victims of persecution which could be link to race, religion, nationality or politics. But a wider category of people who left their homes and move to another part of the country owing to a life threatening could also be regarded as war victims. The United Nations' definition of refugees proves inconclusive due to its exclusion of current phenomenon of internally displaced persons (IDPs). Therefore, the involuntary migration of people can be said to be one of the vital consequences of socio-political and environmental crises. It involves incessant forceful movement of people due to dangers, persecutions and violence. The causes of involuntary migration or incessant refugee flows in the Mano-River region are armed conflict, political violence, ethnic crisis and human rights violations. The power struggles among the ethnic groups responsible for the region's socio-political crises. Through this, the citizens of Mano-River region involve in cross-borders armed conflicts in terms of spill-over. Its effect has continued to have some catastrophic consequences on its citizens, communities, economies, infrastructures and environment, which has created a serious humanitarian crisis situation where over one million people were killed, 3 million were internally displaced and 1.5 million become refugees in their neighbouring countries. Guinea alone in 1989 to 2003 hosted over 900,000 refugees from Liberia, Sierra Leone and Cote d'Ivoire. The rate at which the refugee crises occur in the Mano-River region of West Africa has called for how sustainable peace and security could be restored back to the region. That was why; Afolayan (2003: 66) stated that African continent has provided a good ground for refugee dynamics, flows and repatriations globally. Comparatively, its massive and changing flows of refugees are extra-ordinary. The United Nations High Commissioner for Refugee (UNHCR) also stated that Africa continent has contributed second largest volume of world's refugees and its highest repatriations.

According to UNHCR, refugee is a person recognised under the 1951 Geneva Convention as a person who owing to a well-founded fear of being persecuted for reasons of race, religious, nationality, membership of a particular social group, or political opinion, is outside the country of his/her nationality, and is unable to or, owing to such fear is unwilling to avail him/herself of protection of that country, or is not having a nationality or being outside of his/her habitual residence as a result of such event owing to fear, is unwilling to return to it. The phenomenon of refugees and internally displaced persons (IDPs) or involuntary migration has become one of the vital consequences of Mano-River region's socio-political crises. It involves a sporadic movement of individuals due to perceived insecure life. The use of civilians as shields is common to the Mano-River region rebels, most especially, the rebels from Liberia and Sierra Leone. The women and children were used as shields in their crisis situations. Their humanitarian assistance was politicised too. There were disparities in the distributions of humanitarian materials. Injustice and corrupt practices happened everywhere.

Theoretical Analysis on Humanitarian Crisis and Insecurity

The theoretical analysis of humanitarian crisis and insecurity situation in Mano-River region could be through the strain and differential association theories. The strain schools believe that the mainstream of human culture is saturated with the dreams of opportunity, freedom and prosperity. According to Merton (1957) the dreams of self-actualisation prompted some people into powerful socio-cultural and psychological motivation. Merton saw this as a dichotomy between what the societies are expected from their leaders and what their leaders actually do. In other words, if the social structure of opportunities in the society is unequal and prevents majority from realising their dreams, some people will prefer to turn to illegitimate means (crime) of realising their dreams. They will acculturate a subculture of deviant within the society, such subcultures like militancy, gang settings, "hobos", hoodlums, criminalities, terrorism, etc. just as it is in the theories of human needs, deprivation and frustration-aggression. The theory like frustration–aggression and deprivation theory states that all human beings have basic needs which they seek to fulfilled. The denial or frustration of these needs by other groups or individuals would affect them immediately or later, and lead to or generate conflicts (Rosati et al., 1990). The basic human needs are physical, psychological, social, and spiritual needs, while providing access to one and denying or hindering access to another will amount to denials and could make people resort to violence in an attempt to secure the needs. It identifies the needs deprivation as a source of conflict and insecurity. These theories identified needs, deprivation and frustration as the cause of conflict, violent acts and criminality.

Also, the differential association schools believe that crime is a product of learning and group relations among individuals. The theory is of the view that social interactions and communication are central to learning processes, and that, criminal behaviour is acquired through interaction and participation in a group, which is in line with the social learning theory. That is, the social learning can occur through these four main stages, namely: close contact, imitation of superiors, understanding of concepts and role model behaviour (Miller, 1941). The stages also consist of three attributes, that is, observation, imitation and reinforcements. In other words, these theories give reasons for why humanitarian crisis and insecurity situations get proliferated in Mano-River region, and that, human beings are social elements that operate in the context of culture, relationship and learning. However, proliferation of armed conflicts in this region violates the law of war and armed conflict, whether it is "just war or unjust war", because it destroys the sanctity of human life. The illegal acquisition of arms and weapons is adduced and adjudged to this, which has become a lethal business and arms and weapons merchandise. Sampson (1996: 14) stated that the strategy in arms and weapons fairs is that these 'merchants of death' contort their vocabulary in a way clearly designed to avoid any mentions of killing or war, or destruction. The arms and weapons' traders consider their profit without putting the evil of their arms and ammunitions sold into consideration. It is therefore immoral for global stakeholders to let the trades of illicit arms and weapons to get liberalise. The activity of illegal arms' dealers is not only causing insecurity in Mano-River but also destroys and deforms human nature.

Humanitarian crisis and Insecurity Situation in Mano-River Region

The Liberian civil war that started in December 1989 with huge emergence of refugees' emancipation and displacement of persons was led by Charles Taylor, the leader of National Patriotic Front of Liberia (NPLF) rebel that launched an armed group attack against the then Samuel Doe's regime from the north-east of the country. The ECOMOG intervention was timely but restricted to Monrovia the capital city of the country, while Charles Taylor and others self-styled freedom fighters battled themselves over the country's rich natural resources areas. The fights later extended to Monrovia, after some intense factional fighting and looting that devastated their country. The four main warlords signed a peace agreement that provides for disarm and demobilise of warring factions in Nigeria, follow by democratic processes in 1997. Ironically, the peace situation was short-lived by Charles Taylor regime in 1999, when the army of dissident that was believed to have cross-border from Guinea attacked

Voinjama the capital City of Lofa County in Liberia. During this period, there were intermittent fighting between Liberia government forces under the Charles Taylor and the newly formed rebel group known as Liberians United for Reconciliation and Democracy (LURD) that spread across the country. These incessant fights forced ten thousand of people out of their homes. Their fights were centred in the gold and diamond rich areas close to borders between Liberia, Sierra Leone and Guinea.

Of all the factors that cause refugee flows and problems in Mano-River region, bad governance continue to appears as main central cause of incessant and protracted crises that generate great flows of refugees. All because the leaders are found of playing on the intelligence of their followers to gain political supports through ethnic sentiments and manipulations. It is a game of excluding others by the fewer. They manipulated symbols and myths to gain the controls of their state resources, and constantly compete for the state's resources and positions in a manner that constitutes socio-political crises. The Liberia armed conflict that started in December 1989 turns the entire Mano-River region into a most trouble spot that generates series of refugee crises in West African sub-region. The long time animist, ethnic animist and sentiments between the descendants of Americo-Liberian and indigenous African population in Liberia can be attributed this. The spatial havoc caused by the Liberian civil war was the Sierra Leonean and Guinean uprisings. All these metamorphosed into various huge volumes of refugees that flow into neighbouring countries. In December 2001, the Charles Taylor's government forces launched another offensive attack against the rebels from Guinea when they were about 60 KM away from Monrovia, the Liberia capital city. The fighting forced many Liberians out of their homes and become internally displaced persons in their country. The fights later spread to the western, northern, and south-western regions of the coast. In February 2003, another rebel group called the Movement for Democracy in Liberia (MODEL) launched another attack from the border of Cote d'Ivoire and displaced many Liberians and increase numbers of refugees from Liberia. The rebel subsequently captured the larger parts of the south-east of Grand Gedeh County as well as some strategic places in the southern port town of Harper, forcing thousands of Liberians to dispossess their properties. The fight lasted for some months and displaced 700,000 Liberians (Sesay, 2003).

Likewise, the central issue that brought about incessant refugees crises and displacement of persons in Sierra Leone was state failure. Bad governance in terms of mismanagement of economic, corrupt practices, greed, nepotism, marginalisation, and others resulted into Sierra Leonean protracted conflict. In other words, Sierra Leoneans bad governance supplanted insurgence groups' intensions or appetites for the state power and economic gains. The rebel groups in Sierra Leone seized the legitimate grievances of citizens to destabilised their country. The diamond mining and attendant of economic gains attracted the rebels called Revolutionary United Front (RUF) to launched attack on Ahmed Tejan Kabbah's regime in May 1997. The activities of RUF culminated into military coup led by Major Koromah in 1997. The civil war resulted into many people's death. Over 2, 000, 000 Sierra Leoneans were either internally displaced or become refugees in the neighbouring countries -Guinea, Cote d'Ivoire and Liberia (Sesay, 2003).

Similarly, Cote d'Ivoire conflict was ethnically and politically based. The more than three decades of late Houphouet Boigny autocratic government creates the latent grievance of its crisis. The ethnic sentiment of Biogny that was subsequently over-borne by his son's regime precipitated a military regime led by Robert Guei, who attempts to turn himself to a civilian president. This attempt led to the crisis in Cote d'Ivoire and later enshrined Laurent Gbagbo as president. The Cote d'Ivoire crisis displaced not less than 600,000 people from their homes; while others became refugees in their neighbouring countries like Sierra Leone, Guinea and Liberia. Eighty thousand (80,000) immigrants relocated to Burkina Faso, Mali, Ghana and Guinea. In other words, all the countries in this region - Liberia, Sierra Leone, Guinea and Cote d'Ivoire have much in common in terms of borders, wars, political intrigues and massive population displacements.

However, Guinea opened its borders for the refugees fleeing the war zones in Liberia and Sierra Leone, and hosted about over 1million refugees from Liberia and Sierra Leone. Among these were the numbers of Charles Taylor's regime oppositional groups that came to power in 1997 as Liberian President. One of the Taylor regime's oppositional forces operates from the Guinean territory and formed a rebel group called Liberian United for Reconciliation and Democracy (LURD). At the same time, the Guinean government supports the Sierra Leonean government to fight against the Revolutionary United Front (RUF) rebels that had the Liberian government backing under Charles Taylor. The crises eventually spill-over to Guinea when various armed groups began to cross-border from Sierra Leone and Liberia to Guinea with increase in hit and run attacks. The situations of these crises get escalated as the RUF staged series of incursions at the Forecariah village while Liberian forces under Charles Taylor's regime ambushed rebels in Macenta and killed 27 Guineans. The continuation of these incursions prompted some reprisal attacks from the Guinean security forces. The RUF carried out raids in Pamelap, Benty, Kindia, Madina and some other villages, and Liberia forces attacked Kissidougou, Macenta, Yomou and N'Zerekore areas. The Gueckedou and Parrot's Beak areas were the hot-spots of these clashes. The Guinean

government hosted more than 1,000,000 refugees from Liberia and Sierra Leone alone. The security situation at the Guinean borders gets deteriorated to the extent that Guinean President rejected refugees from the neighbouring countries and ask those that were already in Guinea to be repatriated back to their countries, because, there is still tendency of renewal of instability.

In other words, the Liberians that were destablised in late 1989 due to socio-political crisis have spilled-over their crisis to Sierra Leone in 1991 and triggered a brutal 11 years armed insurgency. The Liberian and Sierra Leonean combatants attacked their neighbouring Guinea borders in 1999-2003 and brewed crisis situations in Guinea, most especially, between the Mandingoes, Krahn and other ethnic groups. Likewise, in late 2002, another civil war engulfs Cote d'Ivoire after a decade of political and ethnic tensions. The civil war was sensitized by Mano-River region crises. The crises and civil wars in this region are interwoven. The civil war in Liberia begot Sierra Leone's civil war and both later begot crisis in Guinean that stirred-up civil war in Cote d'Ivoire. For example, in 2003, despite a cessation of hostility for some months; the death rates still continue to increase as refugees and internally displaced persons fell victim of sicknesses and diseases due to lack of foods and potable water. The local or national economy in terms of investment fails to skew toward productivities. Their resources base cannot be sustained. War has destroyed physical and social infrastructure, human capital and local individuals' economy. The trade and economy have been destroyed to the extent that they have reduced investments on economic activities that can bring growths and development. Their wars frightening and keep investors away from the region but proliferated illegal arms and weapons trafficking within the region. Abject poverty is prevalent till today. The cost of humanitarian assistance and rebuilding of war-torn areas is beyond imaginable rates and becomes unbearable. The activities of refugee warriors had much impact on individuals, states and regional security, most especially, on children as child soldiers and girls combatants. The presence of refugee camps in Guinea, Cote d'Ivoire, Sierra Leone, Ghana, to a lesser extent Nigeria creates an extreme insecurity situation. The refugees' insecurity was caused by lack of proper documentation of these people as refugees in their camps or hosting countries. Meanwhile, they become refugees because of the fear of personal safety. They flee the war zones because they were vulnerable to the wars. They lack access to food, water, medicine, shelter and depend on donors or aid agencies for their humanitarian needs and survival. They are not legally and physically protected from intimidations, robberies, physical attacks and any other forms of threats from different quarters. All these were the experience of refugees in the Mano-River region of West Africa. They flee from one place to the others because of fears of attack, war and genocide perpetrations. They depend on international community for assistance, as well as local donor agencies that control the distributions of humanitarian materials. The vulnerable groups experience intimidations from their male counterparts in their camps. The host countries find it difficult to provide for all their needs, and international community cannot provide enough resources for their security needs. Their situation was so critical to the extent that many of them were ready to go back home since there is no assurance of human security they need in their camps. The provisions for both human and conventional security in their camps become a major challenge to their hosting countries.

Apart from initial ECOWAS' efforts, other international community plays no significant role in stopping these crises initially. The conditions of the refugees were worrisome due to lack of proper provision for their needed humanitarian assistance. Some humanitarian agencies lack proper trainings, adequate equipments and doctrines to effectively prepare for refugees and internally displaced persons' programmes. Refugees face series of security threats from rapists, armed robbers and militias. Their camps lack specific socio-identity, culture and economic cohesion. The general lack of security and social stability was the basis for their crises. The presence of refugees in this region has a negative significant effect on socio-political system, in terms of high crime rates, economic and environmental stress. The forests were decimated as refugees continuing to search for survival. There were incidences of both petty and major crime increases everywhere. The state of security threats includes territorial integrity, political, economic and internal threats. The presence of large numbers of refugees, to some degrees has constituted proliferation of arms and weapons in the region. Logically, the lack of food, shelter and other basic needs constitutes crises in the refugee camps. The UNCHR on many occasions is unable to meet-up or address the needs of the refugees and internally displaced persons properly.

According to Hannah, a war victim that was traumatised by Sierra Leonean civil war in the Guinea refugee camp, "my mother didn't want me to tell you what has happened to me, but I will tell you. Because, I want the people to know what has happened to us. I left my village in Kailahun District in 1993, when we were attacked… I was raped and my brother was killed. We flee to surrounding bush when the RUF attacks continuing for three days… For two weeks, we only moved at night because of RUF rebels. We moved every time that we felt in danger. The bush bananas were our food. Finally …we decided to cross to Guinea, but when we realised there was no food or help for us in Guinea. My husband and I decided to go back to our village in Sierra Leone to take food.

We were there for two days when the RUF rebels attacked our village again. At this time they were killing all the men, so my husband quickly ran back to the Guinea refugee camp. I ran to Kailahun to join my family…but there was no one to take care of me… I quickly ran back to my husband village. The place was so quiet and desolate, when it is night, I will take some food and ran back to bush and stay hidden with others. A group of us lived in the bush camps for a year, feeding on bush yams and bananas. We only moved and cooked in the night to avoid RUF rebels, because, the smoke from fire could mean your death. They raped any woman they find around. Raping was a common commodity including the grannies. I was raped for many times to count. There were cross-border attacks in Guinea refugee camps. We later decided to go back to Guinea because of hunger. Many of us witnessed brutal mutilation and series of ill-treatments."

Sia -a woman and victim in Taima camp says "I am just 30 years old, but if you should look at my face, you will think I am older than this because of war's hardship that I have experienced. I am from Sando Chiefdom where the civil war effect started, in terms of hands and legs amputation. Many were killed by the RUF rebels. The RUF rebels attacked us in 1998; my sister has her hand amputated before RUF rebels pushed her to the bush. It took us two weeks to get to the Guinea border. We fed on bush yams and mangoes. One of my daughters was captured by the RUF rebels before we get to Guinea refugee camps. The rebels set the surrounding bush ablaze in order to prevent any hide-out for their victims. There was a huge significant humanitarian crisis everywhere, no food, no water, no medical care and security for everybody". Dauda - a 32 years old man, was an internally displaced person in the Lebanese School camp during the war. According to him, we were 15 in numbers from my family that left our village in 1992 when our village was attacked by the RUF rebels. We decided to go to Koidu our District headquarter thinking there will be security for us there. We stayed there for few months and lived on wild foods. Three of my family died of sickness there, and when Koidu was attacked in 1993, we ran and get scattered in confusion. We walked on foot for 14 days, feeding on bush bananas and plantains. We saw many people get wounded in the bush and have nobody to help them make their ways to the refugee camps. When get to the refugees camp, we slept on the camp's field for three days before they could allow us to enter the camp. Many people died of sicknesses while others suffer malnutrition. The nightmare of the civil war will remains ever in the life history of Mano-River region citizens. The real crisis started in Guinea refugee camps when there was a cross-border attack from Liberia by the government forces and Sierra Leonean rebels. The refugee camps at the border areas were attacked, and the refugees in the camps find themselves flee again or ran again for their dear lives.

Boimaage, a man of 80 years old said "we walked for nine days with a huge group of people from Katkama camp… along the way, we were stop by the Guinean Army that marched us to Kissidougou. They screened us by beaten in order to know whether we were rebels…they accused us repeatedly for being rebels because of our traditional marks as Mandingoes. Harassment was the order of the day. They stripped us naked and searched us and even deep hands into our women vaginas. It was a hurtful and horrific experience. We were forced to be scavenging for food in a dangerous area. We engage in force labour and also quickly develop a coping mechanism. The ladies among us engaged in sexual labour to take care of their families. The households turn to their young ones to supplement their family needs. At a time, we were told that Massakoundou refugees' camp has closed, and that, we should either be relocated to another camp in Guinea or go back to Sierra Leone". In Boreah camp, a woman of 65 years old said "I want to go back home but I have a lot of questions and frustration in my mind. My place is burned down, who will help me to get tools and materials to build it". In Splendid camp, a woman of 26 years old said "my biggest problem is that I have no house in Kono again. I want to go back home but there is nothing there again… I have no money to pay for transport …I am tired of staying in the refugees camp where I am a stranger, and I do not know how I am going to manage when I get home. In other words, there is no clear plan for camp's life consolidation or closure. The situation, at which the refugees were asked to choose between going home (Sierra Leone) and being transferred to another camp in Guinea, was so sorrowful. A blind woman of 36 years old said "I am blind and have four children of age three to twenty years. We are refugees in Guinea where my husband fell sick and died. We came on foot from Blama camp… to Segbwema. We don't have money to pay for our transport if we are to go back to our village in Sierra Leone. It is too far to go on foot with my little children. There are other women too with their children here. No one can say what may likely happen to us on our way". In other words, such situation like this poses a serious threat and risk to the aged, children, sick and pregnant women. At night, armed robbery attacks are common in the camps, harassments and looting are their jobs.

Aminata, in the Voice of America refugees' camp in Liberia states that "I am from Fasapo village near Foya in Lofa County. I left my village when we were attacked. During the attack, my 20 years old boy was abducted. I never see him again. I was pregnant at that time… We went to Buedu in Sierra Leone because it was close and thought to be safe for us. It took us two days walking on foot… We did not carry anything with us, and had to beg for food from the villagers along the way… It was a real problem for us. There was no place to sleep except the

market centre. We were asked to pay $2.00 United States currency. Whosoever didn't have money, we have to stay in the village and work to pay their ways through. I gave birth along the way. It took us two weeks on foot trecking before we can reach the refugees' camp. We feed on bush yams and bananas, and many of us were used as human shields by the rebels. It was clear to us that governments in this region were not ready or unable to provide for our needs as refugees and internally displaced persons. That was why; Amnesty International stated that problem of protecting these people due to protracted insecurity situation has been a major challenge to international humanitarian agencies. The Mano-River region governments show no resolve to protect their citizens, especially, where there is no international humanitarian agency due to lack of security concerns and sufficient donors funding to carry out humanitarian assistance. The problems that refugees and internally displaced persons were facing here are so enormous. The situations in the Mano-River region are so intertwined and various accusations were made against one another by the region's countries. Sentiments were expressed against the refugees and internally displaced persons. Those people that left their homes and seek asylum because of insecurity, were blamed for the spread of wars. As the wars and hostility sentiments spread against the refugees and internally displaced persons, no one was ready to identify with refugees and internally displaced persons among the governments because of their problems. According to UNHCR, "…their returning home in the less ideal conditions was due to severe limitations of asylum preservation in Guinea (Human Rights Watch, 2003).

From Liberia to Sierra Leone, Guinea, Cote d'Ivoire, vice-versa, cases of refugee flows were the same and unbearable. In 1990, the Liberian refugees alone in the West African sub-regions were 730,600; in 1993, 1996 and 1999, they were 998,300, 1063,485 and 1.2million (UNHCR, 2004). Not only that they were conspicuous in volumes. There were also temporal in direction changes and flows. The flows in Liberia, Sierra Leone and Guinea peaked respectively in 1990, 1995 and 1996. The volumes were 125,800; 418,200 and 327,200 refugees respectively (Afolayan, 2003: 73). The temporal and spatial variations in the refugee volumes reflect their socio-political situations. The existence of refugees and internally displaced persons indicated a wide spread of armed conflicts in the region. The fact that refugees are economically, socially, psychologically and politically vulnerable in such situation has called for serious preventive measures. They flee their homes and lose their access to accustom means of livelihood. They were at a time resent by their hosts who feel they are security threat or burden to them. They lack equal opportunity with their hosting country's citizens, or sometimes deny of their rights and being at the mercy of hosting country for humanitarian needs. They were unable to express their minds when their rights were trampled upon, or discontent with any situation. Objectively, the refugee programmes due affect the hosting country' resources adversely, because, they engage in virtually nothing to pay back the gestures offered them by their hosts. In other words, hosting refugees at times is proliferating crimes in some regions. The refugee situations are palpable and unspeakable in terms of trauma experience. The trauma of leaving homes without a prior preparation for leaving their valuable possessions behind and embark on a journey whose destination is yet unknown compounded their problems.

In some cases, the search for refuge may take some distances journey on foot without food, water and shelter and means of transportation. Not to talk of armed robbery or wild animal attacks and raping of women. It is a severe emotional and devastating experience. They always lack basic needs and necessity of life like food, water, health or medical care, shelter, security of life and property; and experience -spread of venereal diseases, trauma and psychological effect, loss of citizenship and sense of belonging. Since their flight is arduous, their family members most time lose their contacts, and their sick ones and aged relatives are always left behind. The traumas of being uprooted involuntarily from their homes last longer in their physical appearances and psychics. The issues of language barriers, trekking on foot to cover some kilometers under the scorch sun and terrific rain storms make their life horrible. They contend with different miserable conditions, and experience many grueling weeks before humanitarian assistance can be rendered.

For example, their children and women become the subjects of all forms of violence, human right abuses, sexual assault. Their boys are recruited as child soldiers or combatants, most especially, in Liberia and Sierra Leone, where many children were murdered by the NPFL and RUF rebels due to their reluctant to join rebel groups. Some of them suffered limb amputation, and many were abducted by force from their villages to work on diamond mine fields or looting homes. In September 2000, five thousand refugees from Liberia and Sierra Leone in Guinea refugee camps were abducted in a response to cross-border attacks carried out by the Sierra Leonean and Liberian rebel forces in Guinea. A long the line, many were killed, raped and tortured. They were vulnerable to all threats and depend on donors for their humanitarian needs and security. They lack legal and physical protection, and experience intimidation, robbery attack and other vices. Overcrowding or overpopulation of their camps usually overwhelmed the aid workers. Epidemics and diseases such as cholera, diarrhea and dysentery, HIV and Aids, Ebola spread on alarming rates. The RUF rebels and Charles Taylors's regime armed forces attacked their camps and looted their properties.

In other words, looting of properties, extortion, rape and unlawful detain of refugees are common in this region. At a time, eleven refugees were tortured and beaten to death in Sierra Leone, while others were detained, starved and died of illness. The Guinean forces responded to the RUF raids from Sierra Leone by killing and wounded some Sierra Leonean refugees in the Guinea refugee camps. Lack of effective control of the borders and refugee camps makes refugee camps become an ideal scene for criminals and criminalities. The vulnerable groups were the retaliatory attack targets carried out by Guinean forces, to the extent that President Conte of Guinea declared an inflammatory anti-refugee statement in his country. Human Rights Watch reports on Sierra Leonean and Liberian refugees indicated that rape, assault and human right violations were the activities of the Guinean armed groups, police and soldiers. Whenever the refugees' condition gets degenerated into a worst situation, they traded their possessions for survival. The conditions of the Mano-River region refugees get deteriorated to the extent that women offer sex for sales and men engage in manual labourers. This was spread across the region - Liberia, Sierra Leone, Guinea and Cote d'Ivoire. The refugees were attacked, harassed, ill-treated, killed and their belongings were ransacked. They were forcefully recruited into armed groups, especially, in Cote d'Ivoire during the Gbagbo's regime. The involvement of children in the armed conflicts or struggles has had a catastrophic effect on the present and future of this region in terms of physical/mental integrity, and become a significant problem to the region. Child soldiers are the cheapest commodities for the insurgent groups or forces in this region, to the extent that illegal of arms and light weapon proliferations has become a problem that retains its psychological effects or scars in the citizens. To care for the children in the refugee camps, most especially, the young ones require a special passionate from the parents. Parents that fail to do this find their children among the rebels. The children were crying for food and some were dying of hunger. This gave their mothers or parents sleepless nights. The carrying capacities of their host countries were greatly affected by high rate of insecurity, economic adversary, socio-political problem and criminality. The Guineans also face some humanitarian crises due to the spill-over effect of Liberia and Sierra Leone civil wars. The repatriation, reintegration and resettlement programmes are yet to be done properly. The presence of refugees threatens the security of the region and even grew despair. The rebel forces in this region receive supports from Liberian rebels who have become a commodity price for other rebels to destablise their countries. The rebel leader and warlord in Sierra Leone – Sam Bockarie supports the rebel incursions in Guinea and Cote d'Ivoire. Fodah Sankho received supports from Charles Taylor's regime in Liberia to destablised Sierra Leone. The Liberia and Sierra Leone crises spill-over to Guinea and endanger Mano-River region's Treaty.

The September 2002 Cote d'Ivoire crisis that partitioned the country received its supports from Liberia, Sierra Leone, Mali and Burkina-Faso. Since 1990, the socio-political instability in this region increases in numbers and proliferate refugees and internally displaced persons. The United Nations High Commissioner for Refugees (2000:260) estimated that more than one third (1/3) of the global refugees and internally displaced persons are from West Africa, particularly, from the Mano-River areas. For example, in 1994, there were 360,000 Liberian refugees in Cote d'Ivoire; 16,000 in Ghana; 16,000 in Sierra Leone; 700,000 in Guinea; while 1,100,000 were internally displaced. In the same year, Sierra Leonean refugees were 155,000 in Guinea; 120,000 in Liberia and 700,000 were internally displaced within the country. UNHCR (2004) states that "virtually all the Mano-River countries had their refugees from their neighbouring countries, and their constant movements across the borders confirmed that all is not well with the region." This has become a serious problem to the international community. The refugee situations triggered and complicated their hosting countries obligation to design a new way of coping system in terms of security. The instability in this region has collapsed national institutions and incapacitated states abilities to provide for the citizens basic needs. The partitioning of the country in this region has dissolved national cohesion and social system where rule of law, good governance, respect for human rights and good economy plan can be achieved. The crises within this region bring about different accusations on who was responsible for the region's crises. The intricacy of these crises reduces solidarity where collective efforts are required. The very common denominator of this region is armed rebel groups that earn their living through rifles. The rebel groups are made up of regular deserted army, former prisoners, serving military and other security officers, unemployed and children. The search for power, justice and true democratic system is responsible for the socio-political violence. The easy and uncontrolled movement of fighters and weapons proliferation crystallizes the crises. Its effect on economy is in two folds, that is, illegal arms and weapons businesses and insecurity proliferated everywhere and flourishing, since there is total disruption in governance and productivities. The capital intensive investments suffer desertion or abandonment from the region's stakeholders. Illicit trade of timbers and diamonds plays a critical role in Mano-River crises. The mining industries and processing activities officially suffered years of abandonment. The infrastructural facilities suffered destruction and get dilapidated. Spending on military hard ware becomes the highest priority for the socio-political leaders, while their counties economic productivity becomes an alternative forgone. The public revenue decreases as their developmental assistance declines. Their

taxes also cannot be collected. The physical destruction and poor funding of infrastructural development jeopardized long-term growths prospect. The region's economy loses its viability due to low investment in human development. Political tension removes the most promising pathways to the economic growths and development. The decision makers in governance fail to understand the war economy and the vested interests of some countries in their war situations. They fail to take care of their vulnerable groups in their war situations.

In their post-conflict era, illicit trade and crimes networking need to be contended with if their citizens will return back to legitimate work that can entrench and enhance their economic growths. The region's economy institutions need to be revived and restructured. Infrastructural facilities need to be resuscitated for their economy recovery. The delivery of public goods and efficiency in governance are the keys to the recovery from war situations. The region's approaches to address the impacts of war need to be strategically prioritized. There is need for holistic approach on disarmament, demobilisation, rehabilitation, reconstruction, reintegration and resettlement of the returnees. The military and combatant debacles in this region coupled with the recent Cote d'Ivoire crisis under Gbagbo have inflicted long-term traumas on their citizens. The impact of armed conflicts and emergence of war-lords have become socio-political problem that cannot be quantified. Therefore, the region's security system needs to be re-conceptualised and re-contextualized from traditional ways of conducting security to human security. The issues of illegal circulation of arms and weapons need to be adequately prevented and controlled. The region's armed conflicts have weakened their states capacity and capability to manage their crisis situations very well by strain away their financial resources from productive ways to destructive ways. To the extent that it has risen some provocative questions about the leadership political will to maintain peace and security in this region. In other words, the sustainability of a viable political will would curtails and prevents some conflict-ridden and war-ravages in this region.

RECOMMENDATION

The following steps are suggested for sustainable peace, security and development in Mano-River region. The steps are hoped to minimize the incessant socio-political unrests, humanitarian crisis and insecurity in this region. The region's counties need to observe the principles of human rights, rule of law and good governance. Its maintenance of peace and security requires a true democratic system of governance. There is need for proper reintegration and resettlement of the returnees that were displaced by the civil wars. In other words, the following recommendations are proffered:-

a. Proper Reconciliatory, Reintegrating and Resettling of the Returnees;
b. Rule of law and Justice – where proper checks and balances, equality before the law and supremacy of law prevail;
c. Good Leaderships' Roles in Governance;
d. Peacebuilding, Stability and Good Governance;
e. Independence of Judicial System;
f. Stringent Anti-corrupt Practices Crusade
g. Transparency and Accountability;
h. Employment Opportunities and Youth Empowerment;
i. Gender Sensitivity;
j. Provision for Human Security and Infrastructural Facilities;
k. Proper Security Management and Border Controls;
l. Good Educational System;
m. Destruction of Illegal Arms and Weapons in Circulation; and
n. Prosecution of Illegal Arms and Weapons Procurement Violators.

CONCLUSION

From the foregoing Discussion, it is evident that incessant and protracted nature of Mano-River region's civil wars proliferate its humanitarian crisis and insecurity situations. The extensive corrupt practices in the refugee camps culminated into a serious food and other relieve material problems. Constant warfare, corrupt practices and struggles for survival turn individuals to rebels and crime suspects. The poor humanitarian circumstances of the region reflect the poor conditions of the refugees and internally displaced persons. Many refugees and internally displaced persons returned homes with nothing on ground after the civil wars. Their houses were burnt and communities at lager have been completely destroyed by the rebels. No shelter, no food, no potable water, no medical facility, no school and no job; and there is no assurance of security of lives and property for them. Whenever it's rained, water borne diseases like cholera and shigellosis spread across their land due to lack of

potable water and sanitation. There was no adequate plan for them in the camps and nothing is visible for them when they returned home.

Moreover, the recent cases of 17.5 million refugees and 24 million of internally displaced persons around the world signify that all is not well with the global socio-political system. The emergence of refugees everywhere implies that there is considerable pressure on the hosting countries and local people's resources including land, social amenities and ecological components to reconsidered accommodation of refugees from the other countries at all time. Therefore, political marginalisation, uneven distribution of resources, bad governance, corrupt practices, absence of rule of law, political and electoral violence, gender bias, unemployment, lack of true democratic system, etc. that are brought about humanitarian crisis and insecurity situations in this region need to be sincerely addressed in the post-civil war era.

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INFERTILITY AS A SECURITY THREAT AGAINST WOMEN IN NIGERIA

NWOSU, Innocent Ahamefule

INTRODUCTION

All human beings need to be protected from physical, emotional, medical and economic dangers irrespective of gender. As a result, every person is expected to be treated with respect and dignity. That is why section 18 of the 1999 Nigerian constitution dealing with the fundamental principles of state policy reflects the nation's commitment to equality of all irrespective of race, sex or gender (Osokoya, 2008).

On the contrary, Assimang (1990) noted that even though African women have been making immense contributions to family and national development, they still face a number of inequitable difficulties that limit their potentials in promoting personal and collective wellbeing. In support of this, research studies have pointed to inequality in the treatment meted out to infertile women. For instance, infertility is supposed to involve the couple but women are always singled out for ridicule. So, women's lives are under severe threat especially in the face infertility.

This is basically because Africans traditionally have a patriarchal structure characterized by gender inequality between males and females. Patriarchy is defined as a set of social relation with a material base that enables men to dominate women (Okojie, 2001). It is a system of stratification and differentiation on the basis of sex which provided material advantages to male whiles simultaneously placing severe constraints on the roles (childbearing) and activities of females. Patriarchy also conditions the spatial segregation of males and females; the male space consisting of the public domain while female space consisting largely of the household and its immediate environment. Thus, in patriarchal structure, women's activities are largely confined the household. In this wise, African women are expected to get married early enough, produce these children and care for their children. Where they fail to produce these children, the dominant male society turns against such women.

That is why an infertility woman in Nigeria cried thus:

> *The problem with infertility is not only that you have nobody to help you, but also that society does not respect you. For a woman respect is only due if she is a mother of children. Even young people do not respect you when you are not mother to any of their mates.*
>
> (Hollos, 2003: 54)

Woman, whether as a child or wife, are naturally, biologically and socially meant to be pampered nurtured, respected and tolerated. It is believed that women especially wives are fragile. Their husbands are expected to be their supporting cushion. In most cases, this expectation is carried out by men only when their wives are pregnant. But in marriages without children, the woman is left to lick her own wounds. She usually suffers cruelty with "shocking frequency" (kamara, 2012).

In spite of this, infertility in Africa is only being given serious concern in recent time. However, infertility has been overshadowed by a global concern for over population and high fertility that is not conducive for the societal growth. The reasons for this are that treatment of infertility is closely related to obstetric pathology and infertility is a blessing according to the neo-Malthusian positive discourse (Inhorn and vanBalen, 2002). The question then is, why border about a "good" situation that had naturally helped to reduced population? As such, infertility is only a means of explaining fertility growth rates or decline but was not seen as a problem in its own right, despite the fact that it is a serious threat to the life and wellbeing of women in any pronatalist society (Frank, 1983; Greil, 2002 and Obono, 2004).

The negative consequences of infertility are much stronger in developing countries than in Western societies and these are mainly characterized by personal suffering and social stigmatization (van Balen and Gerrits, 2001). In fact, infertility affects the personal wellbeing of affected women (Abbey et al, 1991; Stanton, et al, 1991; Hollos, 2003 and Nwosu, 2010). In developing countries particular Nigeria, children are of great value economically, socially and culturally. Lack of them constitutes a serious problem for the women. In Nigeria, infertility has an unbearable social problem for the woman, the husband, the extended family and the entire community.

Katz and katz (1987) had observed that in societies where childlessness carries a strong social stigma and where children offer assurance of both personal immortality and old age assurance, infertility is always a serious problem for the childless women. Maquet (1961) made similar observation in his study of the Tutsi in Ruanda where the most cherished items are children and cows. In short, women actually bear the brunt when the child refused to come. Constantly, childless women complain about domestic violence and disrespectful attitude (from their partners and relatives) and quite often dehumanizing treatment by in-laws. This issue is made clearer by the

situation reported by Abiodun (2010) in which he pointed out the case of Madam Comfort Olufunmilayo Aderibigbe who was going through hell because she was childless. In the victim's own words:

> *When my husband died in 2003, I cried and cried. Immediately after the burial, my property was thrown outside while the children mocked me saying I have no inheritance in the family. They said I am not supposed to be in the main house where I had lived all my life with my late husband and that I should go to the Boys' Quarters, where I belonged. In fact, I have never in my life witnessed or experienced such. I was in a mess just because I did not have a child.*

However, there are few exceptions. For instance in matrilineal Macua, Northern Mozambique, men are quite often blamed for infertility. Studies in India and Thailand indicate that husbands are supportive of their childless wives (Bharadwaj, 2000 and Boonmongkon, 2000). In spite of this, in most places in Africa (particularly Nigeria), women suffer a lot of maltreatment as a result of their inability to have children. In fact, the pressure and threat on childless women have made existence a reproductive trap.

THEORETICAL ORIENTATION

The theoretical strength of this paper rests on functionalism theory (Evan Pritchard, 1962 and Oke, 1984) and social action theory (Rex, 1951; Abelson, 1974 and Odiagbe, 2004). The theories were used because one unique feature of medical anthropology is its relationship with medical profession. It has been able provide enough cultural and social perspective for the understanding, interpreting and solving health related problems. This is possible because human beings are simultaneously biological and cultural. So, these theoretical paradigms properly situate infertility and its consequences as a universal phenomenon with variation in different cultures.

Functionalists believe that the human society is a system of interrelated parts, just like the parts of an organism which operate interdependently. According to them, social institutions exist to perform certain functions; which help to maintain the stability of the entire system. It is their belief that if any unit of the society malfunctions, it will affect the entire system. In essence, diseases and illnesses such as infertility are related to every other aspect of culture and should not be tackled without due consideration of this network. In other words, functionalism theory addresses basic functions of women in procreation which ensures the continued existence of the society (Nwosu, 2011).

Social action theory is interested in the analysis of the motivating force behind actor(s) in a particular social environment. According to Odiagbe (2004), this social action framework made Weber to see scholars' attempt to the interpretative understanding of social action to be in order, thereby arriving at a causal explanation of its course and events. Therefore, an understanding of social action is an understanding of the underlying meaning or the motivation attached to such acts. In other words, people's actions must be looked at from the point of rational values. An action is rational only when the actor used his own understanding of the world as effectively as possible to achieve his own goals. Rex (1951) was afraid that this individual motivation emphasized by Weber cannot exhaust the interpretation of action, especially the threat to life which infertile women constantly receive. In other words, motivation alone cannot fully explain the reason for an action such as violence against infertile women. The action which individuals take against childless women may be integrated with that of another through the cultural patterning of the elements. Whether an action is rational or non-rational, the end which the individual seeks may be set for him/her by his/her cultural conditioning. Parson (1937) believes that situational factors contribute to individual's action. Ajala (2002) added that there are usually four differing and interdependent system: cultural, social, personality and behavioural. This in essence is a reflection of people's response to infertility situation.

Contribution of Women to Infertility Pool

In Nigeria, there has been a general belief that women are at fault for any case of infertility, and that is why in some communities in Southeast Nigeria, there is a name for infertile woman (Nwanyi-aga), but no name for an infertile man. However, researches conducted by Ajabor at el (1981) have proved that male contribute up to 40.9% to the problem of infertile. On the other hand, many scholars have provided figures for the rate of female infertility – 10% (Middleton, 1997), 20-30% (Larsen, 2000) and 8-12% (WHO, 1993). Majority of the figures emerging are for women. The rate of infertility in men has been very difficult to ascertain. The reason is perhaps, due to the culture of men's dominance in African societies. It is difficult to establish the number of men that are infertile because it is difficult to ascertain whether it exists or not. On the other hand, absence of pregnancy in a woman definitely is an indicator of infertility. But in the case of men, there are no obvious signs that will serve as indicator of infertility except erectile dysfunction. At times, some of the men whose wives could not be pregnant do marry other women, who finally give birth. In such situation, such men are exonerated from infertility.

However, a recent study (Nwosu, 2010) has shown that at times such men may not be true biological fathers of such children. Reports have it that some of the men do secretly contract the job to trusted friends or relatives. In other cases, the wives knowing that their husbands cannot impregnate a woman; on their own secretly seek assistance from other man.

The same report shows that while rate of women infertility was 21%; that of men was 10%. The reason for the difference can be attributed to the prolonged role that women play in the reproductive process. Men's major biological role in the reproduction process terminates at the .point of pregnancy. But the ability of a women's system to conceive and sustain the pregnancy to birth is part of the test for fertility in women. If the pregnancy does not lead to live birth, the woman's fertility is still questionable.

However, in spite of the fact that men contribute about 40% to the infertility pool, yet only less than 20% of people in Africa believe strongly that men could be infertile. Over 90% of the Africa people overtly or covertly believe that infertility is a woman issue that does not concern men.

To buttress the fact that men contribute to the infertility pool, some causes of infertility have been ascribed specifically to men. These include abnormal sperm production or function, varicocele, undescended testicle, testosterone deficiency, inflammation of the prostrate, urethra or epididymis, erectile dysfunction, premature ejaculation, retrograde ejaculation, blockade of ejaculatory ducts, lack of semen to transport sperm, anti-sperm antibodies and depressant drugs.

With all these causes belonging to men, it becomes difficult to say that men do not have major contribution to the problem of infertility. The only reason for the low awareness of men's infertility is because most men do not present themselves for fertility test. And this made successful treatment of infertility very difficult because if you offer therapy to the wife while the husband is the problem, no positive result can be achieved. And the woman continues to suffer for the husband's shortcomings.

The Threat against Infertile Woman

The threat against infertile woman comes in various forms - physical, psychological, social and even economical. Negative consequences of infertility are stronger in Africa particularly Nigeria and are characterized by social stigmatization. The greatest threat against infertile women comes from their mothers-in-law. The attitude of mothers-in-law towards their infertile daughters-in-law is usually devastating. Some mothers-in-law go to the extent of poisoning their childless daughters-in-law so that she can give way. This usually happen when the infertile woman resists her husband taking a second wife.

The attitude of other in-laws is relatively unfavourably towards the childless woman and in the long-run; they do support her dehumanization because they believe that the childless woman is aiding the termination of their lineage. As such, in-laws encourage the marriage of a second wife in attempt to ensure the continuation of their lineage. And the idea of a second wife usually defines the childless woman as a failure. This brings with it mental torture. In most cases, the infertile woman suffers depression with no one to sympathize or care for her. In some extreme cases, such depression has led to suicide and/or death of the childless woman.

It was also found that during the first two years of marriage, the attitude of most husbands of childless women is that of empathy, pampering, tolerance and love towards their wives. As time passes by, coupled with pressure from relatives and friends, these husbands change their attitude negatively towards their infertile wives. Most of the time, they blame their wives for the absence of children in their homes and quite often they do beat their wives on flimsy provocation. This is why Kamara (2012) noted that even in conflict-hit West African countries such as Cote d'Ivoire, Liberia and Sierra-Leone, husbands often pose a greater threat to infertile women's lives than an armed assailant. Domestic violence against infertile women was seen as dangerous as diabetes; a disease that kills and causes damage. The frequency with which infertile women are molested, beaten, scorned, confronted and disgraced is quite alarming.

The emotional impact of infertility on women has been described via clinical observation and empirical research. The explanation of infertility experience can be classified through the psychological stages of the grief, and loss model – surprise/shock, denial, anger, bargaining and acceptance. At certain point, the childless woman experiences sense of guilt, anger, depression and withdrawal. This generally may result into severe psychiatry problem (Klock, 2011).

The loss experienced by infertile women includes loss of self-esteem, relationship, health and financial security. Part of the security threat is that the infertile women are starved sexually by their husbands (Menning, 1982).

To make matters worse, other women do look down on the childless women, most of the time believing that the childless women are the architect of their condition. The unfavourable attitude exhibited against the childless women by other women include, gossips, scornful laughter, downgrading looks, direct/indirect reference to their

plight and sometimes open confrontation. The attitude of most children towards the childless women at times demands pity (Nwosu, 2010).

In some cases, the childless woman is frustrated and sent packing from her matrimonial home. In such situation, all her in-laws do support the action and even heap a lot of blame on her. There are times when the childless woman would not be allowed to take anything from her husband's house. She is forced out empty-handed. The only things that may accompany her home are tears and broken heart.

In addition, most husbands of childless women do flirt around with other women for two major reasons. Firstly, they do so to know if they could strike gold (child) through other women. Secondly, to serve as punishment to their wives, whom they believe had refused to perform her social duty of procreation. These men usually have such intercourse with other women unprotected and this poses great danger to the infertile women. Through this process, their husbands sometimes contact STDs (such as HIV/AIDS) and transit such to the already frustrated women.

Economically speaking, the infertile woman is also under severe threat. Most times her meager income is spent where she is running around seeking for solution to her problem. Again, when childless women run around for treatment, their jobs or business may also be under threat. In terms of inheritance, the infertile woman inherits nothing from her husband's estate or investment. If there is a second wife with male children, all the land would be transferred to her children. Ironically in most cases she inherits her husband's debt.

CONCLUSION

Researches have shown that the lives of infertile women have been under severe threat. This comes from in-laws, husbands, other women and even children. The infertile women are sometimes extorted by deceitful healers. At times, a childless woman is ostracized and forced to ensure extreme poverty, ill-health and violence. A childless widow is also economically handicapped because she inherits none of the husband's property except his debts.

This has accounted for the desperation of infertile women to get children. This desperation takes different forms such as engaging in extra-marital affairs as well as surrogate marriage or surrogate motherhood. All these have severe health implications for the infertile women, which also threatens their survival. They are perfect conduits for the spread of STDs and even HIV/AIDS.

Infertility, therefore, is a serious security threat to the lives of women in Nigeria leading to death through diseases or suicide and psychological trauma. As a result, efforts should be made to fashion out policies that will address the problems faced by infertile women. Efforts should also be channeled towards prevention and early treatment of infertility where it is possible. To assist childless women economically, treatment of infertility in public hospitals should be practically free. This is possible because it has also been possible to provide free contraceptives worth billions of naira to control fertility. The public should also be reoriented for a change of attitude towards infertile women. This is necessary because the happiness of women means the joy of the nation.

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INFERTILITY TREATMENTS AND COUNSELLING IN THE CONTEXT OF PATRIARCHY AMONG IJEBU, SOUTH WESTERN NIGERIA

ALUKO-AROWOLO Sunday Olusola

INTRODUCTION AND BACKGROUND TO THE STUDY

In Nigeria a woman's marital success and status are linked with her fertility. Failure to have children is seen often as a curse, which leads to stigmatization, violence, battery and divorce. Therefore infertility produces profound social consequences for Nigerian women particularly in terms of economic deprivation; grief; stigmatization, powerlessness, frustration and other psycho-social problems. There are two types of infertility – Primary and secondary infertility. Primary infertility is when conception has never been recorded. The Ijebu-Yoruba term for this is *agan - barren.* Secondary type is when couples could not realize their desired number of children due to the inability on the part of the woman to conceive or the man to impregnate his wife/partner. This is called *Idaduro* i.e. waiting mother (Adegbola, 2007). On the other hand, infertility has been categorized into four recognised types based on their causes (i) male Infertility (ii) female infertility (iii) Infertility in both male and female partners and, (iv) when both partners are individually fertile, yet they are infertile as a couple (Okonofua, 2002; Van Balen an Inhorn, 2002).

Reproductive issues in terms of fertility, family planning, and contraception technology and child birth have become a dynamic area of research for social scientists, medical anthropologists and reproductive health experts throughout the world. By contrast however, there is a noticeable neglect of such reproductive conditions, such as infertility, miscarriage, still births, etc, which are equally prominent and destructive to familial well-being. Infertility on its own especially affects family structure more prominently with wives/female partners who are unable to bear children having to contend with the brunt of stigma, isolation, deprivation and innuendos than their husbands/ male partners. Indeed, victims of infertility have little or no power of contest in the social space in Nigeria, especially South Western Nigeria.

Motherhood status is interpreted to mean the woman's ability to reproduce children with a lot of benefits in both social and economic terms. But childless women are often derided and often lose prestige and honour associated with motherhood. Infertility is undeniably very significant among couples in Nigeria with the ratio of one to five (Oladeinde, 2009). There is however, correlation between high fertility and high infertility due to apathy shown by the government and other non-governmental agencies to the problem of infertility. It is estimated that in Nigeria 30 to 40 percent of women of maternal age bracket, i.e. 15 to 49 years are infertile (Anate, 2006). Approximately four percent of women aged 30 years and above have never borne a child. However, this is just data from reported cases in hospital but community - based data suggests that up to 60 percent of couples in some parts of Nigeria, including the Ijebu of South Western Nigeria may have proven maternal health problems in achieving a desired conception after more than twelve months of uninterrupted sexual intercourse (Adegbola, 2007). In other words, in Nigeria, 20 to 25 percent of married couples are experiencing infertility which may either be of a primary of secondary type (Ashiru, 2008).

STATEMENT OF PROBLEM

Infertility is seen, apart from its biological element to have social connotations, the basis of which is rooted in the culture which says that a man is fulfilled as a respected being when he is able to sire children, especially male children. Social notice is taken of childless man as a liability and adding no value to society and therefore not fulfilling the ancestors' progeny purpose(s). However, in all this, man is hardly accused of fertility as this is seen to demystify patriarchal norms and punctures man's characteristic ego. But a wife is socially labelled as infertile, when a couple is without at least a child of their own after one year of uninterrupted sexual intercourse. The woman bears the stigmatization of infertility as she is subjected to derogatory innuendos such as witch, male dog, etc, which sometime leads to violence or battery. Categorically, a woman who is childless suffers social stagnation and matrimonial dislocation as she is not able to move from the condition of being a woman/wife to attain motherhood. Motherhood is considered to bring about consistency in status and prosperity as a wife. Some of the dividends of motherhood also include benefits of high social status, security in one's old age, economic prosperity, and the right to be an inheritor/part inheritor (in case of polyandrous marital status) of her/their husband's property when the latter dies before her/them. The irony is that she may not be the one who is at culpable. This is not to say that women cannot be infertile. According to the World Health Organization (WHO), 30 percent of men have infertility problems just as 30 percent women do. An additional 30 percent of infertility cases are caused by either men or women, while the remaining 10 percent, can either be man or woman. However, once the second or other

wives of the husband is/are able to have children which might have been products of proxy (without the husband's knowledge), the one who is maintaining her fidelity is derided as being infertile.

To escape stigmatization, the woman goes through regimented medico-spiritual and bio-technology interventions - including syncretic types, where she may be asked to sleep in holy place(s) and bathe in the open space beside the river bank; bio-technological type involved assisted reproductive technology (ART). All these are not without huge social, cultural, and financial costs – leading to all sorts of health deterioration and losses in finances and man hours to attend hospital/clinic. Socio-culturally, infertility is an uncomfortable subject matter for rigorous study because it connotes sexuality, as babies are made through sexual intercourse. Thus, discussions about infertility brings to fore issues of impotency and other emasculating disruptions of family and a deflation of the husband's patriarchal 'ego'. The woman suffers serious stigmatization, battery, and integrity degradation more than the husband and frequently, her part social life and fidelity are examined. The husband's agony is clearly obvious through his inability to continue his father's lineage. These problems in Nigeria and elsewhere in sub-Saharan Africa have proved to be quite volatile and polarising as the society faces the challenges of infertility or who is entitled to reproduce and engage in parenting. A major question that suffices, therefore is, what are the ethical, social and cultural factors influencing the choice of the treatment of infertility?

RESEARCH QUESTIONS

1. Why would people consider infertility undesirable?
2. What are the social, economic and cultural factors influencing the choice of treatment?
3. To what extent have people embraced counselling during in the course of treating infertility?
4. How does power relation at home influence the acceptability of treatment?
5. How does family support influence the treatment of infertility?

OBJECTIVES OF THE STUDY

The main objective of the study is to investigate people's attitude towards infertility treatment and counselling in Ijebu division of Ogun State in South Western Nigeria. However, the specific objectives are to:

1. Examine the socio-cultural factors influencing the type of treatment for infertility among Ijebu, south western Nigeria.
2. Explore how people perceive infertility and ART treatment?
3. Determine the extent of the importance of counselling during infertility treatment
4. Investigate power relation at home and its effect on the adoption of type of treatment
5. Investigate the influence of family support in the acceptability of treatment of infertility

JUSTIFICATION OF THE STUDY

There is lacuna between social science research and research in medical science on the subject of infertility as a reproductive disruption of failure. The differences are noted in terms of gender inequality that borders on who takes the blame for the inability, who receives medical intervention, etc. specifically, the difference is more glaring in non-western societies with particular emphasis on Sub-Saharan African countries (SSA) where it is more convenient to accuse women of infertility than the man. There is a paucity of studies on this topic in the social sciences because of the strong anti-natalist policy thrust that favours the development of economic rationalism and related strategies whereby a large population is considered to be inimical to socio-economic growth. As a result of the above, infertility as actually lived by men, women, or both in Nigeria societies including its medico-spiritual interventions and gender bias has been understudies across time in comparison to studies of fertility and the use of contraceptive technologies. This study will enhance the existing body of knowledge on sexism, gender inequality, and expand our analysis of various issues of infertility in Nigeria. To achieve this, the theory/model work on ecology that situates biology, environment, social determinants, influences of family and significant others and organization to address public health problems will be used perspective to explain the inherent socio-cultural issues underscoring infertility treatment and need for counselling.

THEORETICAL FRAMEWORK

Ecological Model

The Ecological model comprehensively addresses public health problems. It highlights the interaction and integration of biological, behavioural, environmental and social determinants, as well as the influence of organizations (for instance, workplace, etc), significant persons (that is, family, friends and peers), and public policies all of which together help individuals to make choices concerning their daily lives and health (Craven and Hirnle, 2007). The model provides a complex web of causation and creates a rich context for intervention when

the need arises. It can be used to map the key links in an event of health problem, such as infertility. The model also provides means of identifying latent failures in case of any intervention to treat the health problem, along with the more obvious active failures which may be occasioned through interaction with the social environment. In case of infertility, among the factors that can contribute to both latent and active failures are cultural (such as belief, patriarchal norm, etc), occupational, income, religion, and educational factors. Others are environment (in terms of residence, ethnicity, etc.), public perception of the method of intervention and the will to adhere to medical regime, even if the duration would take longer period before fertility can be achieved. However, the model is useful in identifying the most strategic links (leverage points) to ensure effective action (Black and Hawks, 2005).

A key feature is that it highlights how health and wellbeing are affected by changes and interactions amongst all the environmental factors over the course of one's life; or, for the period the ailment (in this case infertility) lasts. In application of the model to explain further the causes and effects of infertility, for instance, three dimensions to this model can be identified as: the individuals(as the ones who are suffering from infertility) and behaviour they would exhibit to overcome the problem and the physical environment (acting as a determinant factor). Each dimension can then be analyzed at five levels: Intra-personal, Inter-personal, Organizational, Community and Society. The individuals and their behaviour is, metaphorically speaking, the tip of the iceberg as it is the most visible component, with important determinants of their behaviour and environmental risk hidden below the waterline. Infertility rarely occurs as a consequence of an isolated failure at one level only. Rather infertility results from a combination of latent failures which may be environmental, organizational or social (for example, fertility decisions made by the woman in the past, socio-cultural issues, lack of adequate medical attention, etc) along with behavioural responses of individuals (active failures) which may be counterproductive. The postulation is depicted in the table below:

Example of the Ecological Model as applied to infertility prevention and treatment

Level	Explanation
Intra-personal: Relates to the characteristics of the individual, their knowledge, skills, life experience, attitudes and behaviours as they interface with the environment and society	A person interested in all the reproductive matters and attending information session run by Antenatal Nurse Educators. The belief that it is the role of couples desiring children to protect themselves from any hindrance to the desire.
Interpersonal: Relates to the immediate physical environment and social networks in which an individual lives	Support by partner, significant others and friends for choice to prevent infertility or treat it if it has occurred.
Organisational: Refers to commercial organisations, social institutions, associations and clubs which have structure, rules and regulations enabling them to pursue specific objectives and have direct influence over the physical and social environments maintained within their organisation	Ministries of Health at both state and Federal levels and Maternity Hospitals (both private and public ones) that have a policy to treat infertility holistically. That at levels of prevention and treatment. Including appropriate counselling .
Community: May be defined in both structural and functional terms	The couples' talk informally about how they have seen other infertile women in the past who have been treated of the problem. That is, there should be unrestricted information about the issues and possible paths to prevention and cure.
Society: Refers to a larger system, often defined along political boundaries, possessing the means to distribute resources and control the lives and development of their constituent communities	National policy and legal framework to spell out maternal rules (including definite stand on infertility) that require individuals to be proactive towards fertility issues. To have standard healthcare platform that will give opportunity for infertile persons to have access to counselling at very low cost.

Source: Adapted from Queensland Health profile designed for the state of Queensland in 2010 on Disease Prevention. Downloaded on 21st March, 2011

Ecological model highlights how health and wellbeing are affected by changes and interactions amongst all the environmental factors over the course of one's life. But there is little emphasis on the individual's perception of the health problem and belief in the efficacy of medical intervention. Therefore, to address these loopholes health belief model is thus incorporated.

METHODOLOGY

Ijebu Province, apart from Ijebu-Ode and two or three towns, is pre-dominantly rural. This is very typical of life in other Nigerian and African societies, where more than half of citizens live in the rural areas. Ijebu province is bounded in the North South, East and West with Oyo, Osun and Lagos State/Atlantic Ocean, respectively. The area experiences annual mean rainfall of between 2000mm and 2600mm per year with two peak periods in June and September. The province occupies a total landmass of 5,690,025 sq kilometres, with estimated population of 10,009,814, representing 35 percent of total land area of Ogun State (Aluko-Arowolo, 2006).

Purposive sampling procedure was used to select the respondents gather data in the churches, orthodox and traditional maternity centres due to peculiarity of the study. The key informants who responded to in-depth interviews were selected based on their experiences on gynaecology/fertility matters. The sample size included 110 infertile women between the ages of 15 and 49, who are currently going through one fertility treatment or the other, as well as six key informants which included a medical doctor, two Traditional Birth Attendants (TBAs), and three religions leaders. The respondents were made to answer questions such as value attached to children – to elicit responses on peoples' knowledge and awareness of counselling during infertility treatment to achieve conception and uneventful safe delivery of the baby, cultural interpretation of infertility, attitude towards persons living with infertility and treatment intervention, social and cultural challenges of going through treatment regimen before conception, childless or barren. Others are problem of infertility and who is to blame: Causes of Infertility/Childlessness, health seeking behaviour for infertility treatment, etc.

Data Interpretation, Results and Discussion of Findings

Percentage Distribution of Respondents by Selected Socio-Demographic Characteristic

Characteristic	Number	Frequency
Age	110	100
< 20 years	5	4.5
21-30	38	34.5
31-40	56	50.0
41-50	11	10.0
Marital Status	110	100
Married	102	92.7
Single	5	4.5
Separated	3	2.7
Religion	110	100
Romans Catholic	25	22.7
Muslim	17	15.5
Orthodox Protestant	43	39.1
Pentecostal	25	22.7
Occupation	110	100
Businesswoman	58	52.7
Teaching	20	18.2
Artisan	6	5.5
Civil Servant	16	14.5
Others	8	7.3
Level of Education	**110**	**100**
None	3	2.7
Primary School Completed	27	19.1
Secondary School	46	41.8

Completed		
NCE/OND	25	22.7
HND/ 1ST Degree	3	2.7
Adult Education	3	2.7
Post Graduate	6	5.5
Other	3	2.7

In interpreting the results presented above, 4.5 percent of the respondents were below 27 years of age. This is because, in this age bracket, the women still considered themselves young and infertility particularly is not yet a significant problem in their marital live. But from 21-30 and 31-40 years, where 34.5 and 50.9 percent of the total respondents were seeking various types of healthcare, infertility is considered a very sensitive issue and therefore needed medico-spiritual intervention(s). However, from 41 years and above, the percentage nosedived because, at these ages, menopause has set in and the hope of having children is decreasing. Hence, few respondents within this age bracket claimed to be trusting God. Followed by their religious belief or sectarian persuasion, Roman Catholic adherents were 22.7 percent, the protestant orthodox Pentecostals (the *aladura,* i.e. white garment believers, etc.) and modern Pentecostals were 39.1 and 22.7 percent respectively, and the Muslim percentage was at 15.5 of the total respondents. Respondents' occupation was largely a reflection of their level of education. More than half (52.7 percent) of the respondents were in one business or the other. But teachers and civil servants stood at 18.2 and 14.5 percent respectively. Others who are self-employed like farmers, artisans etc were 1.8; 5.5 and 7.3 percent but, claimed to have been educated beyond first school leaving certificate but not up to tertiary education (NCE) or Ordinary National Diploma (OND) which was standing at 22.7 percent. But illiterates or barely educated ones were 5.4 altogether.

Results

Data obtained from the surveys and in-depth interviews indicated that majority of the respondents who responded to interviews were knowledgeable about infertility and perceived the causes to be among other things, infidelity or promiscuity on the part of the women, especially when the women were growing up. Other causes are spiritual and biological factors. Illicit sexual intercourse and abortion were mentioned often as prime causes of infertility. Only a few subscribed to spiritual activities of the wicked relatives/in-laws, witches, and wizards. Quite number of them believed that contraception to control fertility contributes to the misfortune of experiencing infertility, thus, the low patronage of contraceptive technology. This assertion was confirmed by Isiuguo-Abanihe, 1994; Okonofua et al, (1997) and Adegbola, (2007) studies of South Eastern and South Western Nigeria respectively on why scepticism still persists on contraception for fertility control.

On the question of values attached to children and Motherhood, majority of the respondents said children are highly valued as their arrival to the community is highly celebrated. Male children in particular, are celebrated more than the females in peculiar circumstance where the arrival of male child interrupts long string of female births. Apart from this, people are happy when they have new born in all ramifications. The woman who has a positive pregnancy outcome is highly celebrated. There is erroneous belief that infertility is only of the woman. The woman may be castigated and sent out of her matrimonial home. When on the other hand, there are arguments involving this category of women and other women who are having children, they are mocked by their fellow women as explained by one of the respondents. Above all, children in Yoruba morphology are important to keep the wife in her matrimonial home, that is, the one with ability to have children is the legitimate owner of the husband " *Olomo lo loko."* The respondents stated, "*Bi ina ba ku, afi eru boju, bi ogede ba ku afi omo re ropo*" that is when fire is dies, it is survived by ash, when banana plant dies, it replaces itself with its sucker). Generally children are highly valued and celebrated irrespective of the sex. Traditionally, it becomes imperative to note that the essence of motherhood is to be able to produce and give birth to younger ones.

On the question of the nature of health seeking behaviour between the husband and wife, more than 25 percent of the respondents believed that it is the wives that are having problems and that they should seek medical assistance. Only 2.7 percent said the husband should be the one to seek for help. But 28.2 percent were neither here or there. But 49.1 percent of the respondents claimed that their husbands are not going through any treatment with them. However, 13 percent said that their husbands are equally subjected to the treatment. However, husbands' health seeking behaviour in terms of treatment of infertility is highly noticed in the church, where 43.6 percent of the women claimed that their husbands followed them to the church to support them in prayer.

On the question of why the problem of infertility and blame rests squarely on the women, majority of the respondents (57) claimed that they are on one medication or other. But only 14 percent said that their husbands

were also attending to give their moral and emotional support. However, contrary to the claim above by the majority, according to an orthodox medical doctor interviewed who revealed that:

> "*there was this case we handled that almost resulted into scandal. This woman was coming for treatment without the husband but for a couple of years she could still not conceive. This prompted the husband to marry a second wife probably to prove his potency. This woman also have infertility problem and started fertility treatment in with us… Yet, none of these women had conception. We then appealed to their husband to commence treatment. To one dismay the man was the one who is infertile not the women "(IDI on 16th Jan. 2010).*

Even in case in where the men feel so concerned about the situation as evidenced in their high frequency of church programs organized for infertile women, it was usually not because they thought that they were infertile, but rather to share and give emotional support for the women, not necessarily to pray for themselves. As corroborated by a Traditional Birth Attendant (TBA):

> *"Males are major victims of infertility from some of the case we have attended to infertility is more common now among the men than the women because men are taking to too much drinking and smoking and when you take alcohol into excess without nutritious meal or balanced diet it can lead to watery sperm and smoke taints the sperm therefore not performing to optimum. I suggest male and female should be made to undergo infertility treatment. That a man is virile today is not to suggest that he cannot be impotent tomorrow" (IDI on 18th Jan, 2010).*

Regarding the issue of family dynamics and transformation of marital role between the husbands and wife, 62.7 percent of the women claimed that their husbands are the ones paying the medical bills for treatment. Another 8.2 percent share payment with their husbands; while a negligible 10.9 percent said they are responsible for the payment alone. However, majority said that their husbands made decision on the type of health care facility to patronize for infertility treatment.

On the question of social and cultural interpretations of infertility, treatment and the need for counselling: a significant number of respondents said that infertility should not be discussed openly especially as children are extremely valued. Openly, particularly when the infertile woman is within an earshot as the discussion may be misinterpreted to mean different things to her from genuine patriotic concerns of the discussants. Treatment options especially assisted reproductive technologies - ARTs are not culturally acceptable. There are insinuations of who is the father or mother, if sperm is received from another donor, or when eggs are got from another woman respectively. ART modality is noted to be costly, time consuming and with high rate of failure. Divorce may be an extreme option for couples with children. But divorce as the consequence of infertility is subtly welcome especially if both are not having any biological failures that hinder conception. This is because the couple may not be compatible. Particularly if it is believed or found out that the women or men in question when coming from heaven had chosen to be childless, this points to preternatural or destiny causes of infertility. Respondents did not blame husband and/or wife. This is because it is only God who gives children. Women or couples who are experiencing a disproportionately high rate of infertility may be due to spiritual attack, preternatural or mystical/mysterious factors, lack of access to health care, health education, etc. Infertility in this respect may not be unconnected with high rates of STIs and lower rates of treatment and possibly higher exposure to industrial wastes, occupational/work place toxins and other carcinogenic substances. In this respect, the majority of the respondents, which is 62 percent agreed that government should intensify legislation, health education, legal and medical counselling centres that would provide level playing ground for male and female living with infertility to have equal access to treatment; equality in terms of treatment costs and in the case of the death of the husband, the childless wife must equally have access to his properties. The burden of litigation if it reaches the court should be borne by the government. Twenty-four percent of the respondents in our study agreed that increases in the level of education attained by the women are necessary to make the women skilful, employable and independent to make decision on her healthcare consumption. This would also help the women to be economically independent.

CONCLUDING REMARKS

These results as obtained from this study helped to illuminate certain cultural issues that are salient on sexuality, gender differentiation, and who should take responsibility for the inability of the wife to reproduce children for the family. Gender differences point to a compendium of social life where there is an unequal relationship between men and women. This relationship, without exception, defines the way of life of the Ijebu women in general and particularly the expectant/infertile ones among them in south western Nigeria and elsewhere in Sub-Saharan

Africa countries. This study has demonstrated that culture, social and ethical factors such as gender inequality, decision making on health care pattern of infertile woman, family support and the position of the child through ARTs have been a major deterrent to health seeking behaviour of individuals who are experiencing infertility. Men are seldom considered to be the cause of infertility in Ijebu as against the World Health Organization (WHO) findings, while women are forced to go through rigorous medical testing for infertility which in some cases may not be the proper diagnosis based on insufficient evidence. This is because empirical evidences have equally found men to be culpable of family inability to have children/offspring. The data indicate that women suffer more from the medical and social consequences of infertility than their men counterparts. However, there is hope that the findings of this study will have profound implications for reproductive health and right of infertile women in Ijebu and other similar patriarchal societies. It is therefore recommended that government leaders, religious organizations, non-governmental organizations (NGO), and other stakeholders should develop programs in the areas of reproductive health education or counsel to educate men on their fertility status and to also undertake fertility treatment if need be after a year of uninterrupted sexual intercourse during which time their wives have not had conception. Measures such as this will significantly help to provide institutional support to mitigate the adverse consequences of infertility, its diagnosis and treatment.

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INSECURITY AND RIGHT TO HEALTH OF NIGERIANS: CHALLENGES AND SOLUTIONS

EGBUE N.G. & NWANKWO, Ignatius Uche

INTRODUCTION

The need to safeguard right to health of individuals has over the years been a subject of interest to scholars and international organizations. This concern becomes more crucial as societies across the globe experience reforms in various facets of their life through organized strategies and new approaches deliberately instituted to fast-track socio-political and economic development. Furthermore, the new dimension to challenges of nationhood in Nigeria characterized by serious threats to lives and properties occasioned by intra and inters communal clashes, activities of Boko Haram Sect and various forms of militancy raises questions as to what becomes of rights to health of Nigerians under the tense atmosphere.

More than half a century ago, United Nations Universal Declaration of Human Rights (1948) concluded that everyone has right to a standard of living that is adequate for health and well-being of himself and his family. This position was reinforced by Article 12 of the International Covenant on Economic, Social and Cultural Rights in 1976. The Covenant considered by Minelli (2005) as the most important mention of **'right to health'** in the annals of history drew attention to the right of everyone to enjoy the highest standard of physical and mental health.

On her part, the World Health Organization (WHO, 1978) stressed that 'health' is a fundamental human right. She emphasized that the attainment of the highest level of health is an important social goal whose realization require co-operation between inter-related sectors of society. In the light of this, the organization consistently pursues her objectives and the protection of right to health of individuals around the world through 'health for all' strategy. This strategy is anchored on primary health care (PHC) approach. Mahler (1978) notes that primary health care aims at bringing health to the reach of everyone irrespective of urban or rural residence, and in total disregard socio-economic differentials.

In addition to international conventions and the policy thrust of World Health Organization as highlighted, many social groups have ranked health very high in their hierarchy of social values and norms. Such optimal value of health has been a significant cultural universal across societies, Nigeria inclusive. There is however differences in the level of commitment of each society or nation towards implementing health policies and safeguarding right to health of her members.

Often times, as a nation-state simultaneously pursue reforms and encounter challenges of nation building like current security threats, health services may lose their appeal because they may no longer reflect aspirations and set goals. In such instances, high premium on good health which is a dominant feature of the value system may contrast inversely with poor sanitation, increase in injuries, disease and hunger which exist in reality.

Problems of poor implementation of health policies and reforms experienced in parts of Nigeria are thus compounded by heightened level of insecurity. Also worrisome is the character of political leadership at this period of insecurity. Effective political leadership is a central issue in transforming in protection of right to health of members of any society regardless of terrain. Thus, in a nation-state like Nigeria where leadership obligations are largely unfulfilled, and where poor health indices and low level of access to health rights are regular features of the social system even at peace times; tremendous anxiety is thus generated that right to health of citizens may be completely eroded under the current severe security challenges.

This review paper examines the concept of 'right to health' in the context of contemporary Nigerian society against the backdrop of security difficulties. Our core objective is to reflect on the state of right to health in the country particularly as the nation encounters serious security challenges particularly from the Boko Haram Sect. The paper also accounts for problems being encountered in safeguarding right to health and suggests measures that will brighten the prospects of unhindered access to quality health to most Nigerians despite the security situation.

The Concept of 'Right to Health' Clarified

Right to health is not considered as right to remain ever healthy and never ill. No individual, government or organization has power to guarantee such. It is also not right to uninterrupted provision of health services. Rather, right to health means that health can be considered as a human right. In this context, institutional and other bottlenecks should be dismantled to ensure that individuals' access health with ease. Right to health requires individual and government commitments for its actualization. It embodies freedoms and entitlements that are aimed protecting health of individuals.

Right to health and **right to health services** are inter-related, complimentary and interchangeable concepts for the purpose of this paper. This position is to ensure that most considerations of human rights bothering on health are included. Such components of rights to health are listed below:

- Right of individuals in a state to be healthy through personal and collective efforts with support from state and other agencies
- Right to control one's health and body including sexual and reproductive freedom
- Right to availability of health services that meet the level of technology and cultural background of the people.
- Right of access to well distributed medical care
- Right to be free from torture and non-consensual medical treatment.
- Right to a system of health protection which guarantee equitable distribution of opportunities to all members of a state irrespective of class, education, religion, etc
- Right to benefit from the role of the state in maintenance or restoration of efficient health services.
- Right to other human rights and entitlements necessary for attainment of state of complete well-being of individuals
- Right to safe and potable water, adequate sanitation; adequate supply of safe food and housing,
- Right to hazard-free occupational and environmental conditions
- Right to access education and information relevant to health

From the above list, it could be deduced that right to health is an inclusive right extending to prompt and appropriate health care and health related services (see Oranye 2001, Minelli, 2005). It is perhaps on the strength of inclusive nature of health rights that Miles (1991) summed up the subject of right to health as bothering on total condition of people's well-being. Indeed, the idea of right to health is consistent with the objectives of Millennium Development Goals.

The Interface between Social/Health Values and Right to Health

Health values constitute a core subset of the general social values and norms of a social group. Health values are ideas, beliefs or feelings shared by members of a society about what is good, right and desirable about their health. Health values can also be viewed in terms of collective conceptions of a group about what is bad, undesirable and improper towards their health. Igbo (2003: 89) defines values (health values inclusive) as conception widely held by people in society about what is important to the well-being, survival and identity of the group. He notes that values influence social behaviour through their incorporation into the content of norms.

Aarva (2007) observes that health values are reflections of the dominant health ideology and the prevailing health thinking of society. For Schaefer and Lamm (1997: 42), values on health, love and democracy rather than being specific are more general in many societies. They argued that although values of a culture may change overtime, socially shared and intensely felt values (whether on health or other subjects) remain fundamental part of social life. The concepts of health values as used in this text emphasize values that are pro-health in nature.

Few examples of health values in Nigeria include:

- Health is valued as wealth
- Health is conceived as first among other equally important considerations in life
- Instrumental value of health as means to reach other desired things (health certificate for job placement, strong healthy persons used for advertising / marketing of cosmetics, clothes, drugs, etc)
- Progress (expressed in the hope of better health of the people and improved health facilities)
- Emphasis on goodness (equality, effectiveness of health system)
- Equality of all human beings (expressed in the need for equitable distribution of opportunities or access to health services).

The above listed examples of health values in Nigeria buttress the extent to which Nigerians cherish health. They also underscore the need to protect their rights to health given high premium placed on sound state of health by the value system. The link or interface between health values and right to health is that they are mutually inclusive and complimentary.

Didactic Relationship between Health Policy and Right to Health

Health policy is a body of resolutions on several health issues, social welfare and sundry benefits reached by government working in concert with the people and other agencies. The policy document of a nation sets priorities, strategies and objectives of component schemes within the health system in order to achieve satisfactory service delivery.

The ideal relationship between health policies and right to health is that health policies should mirror the rights and expectations of the people. Rights to health form powerful imperatives which health policies seek to meet. In other words, health policies and health reform agenda should focus on entities that give considerable concern to protection of rights to health of the populace. Therefore, health policy planning and implementation are grossly related to issues that bother on right to health and both influence each other in a didactic format.

There are however instances where health policies and commitment to protection of rights to health are discordant and dissenting in nature. One of such situations is where individuals or organizations abuse rights to health and such disposition is negatively affecting the well-being of the group, thus creating the need for a counter policy (often unpalatable and inclusive limiting access to services) that is intended to positively address the problem. Another situation is where health reformers and policy makers misunderstand prevailing demands for right to health and in their confusion put in place health policies that contradict (rather than protect) people's right to health. There is also a third scenario where policy formulation and implementation are deliberately skewed away from safeguarding right to health. In such situations the policy may serve the interest of few individuals and does not accord desired priority to health and well-being of the masses. Such scenario is exemplified by situations where politicians and technocrats derail health policies through fraudulent practices as often experienced in parts of Nigeria.

Given benefits of mutually complimentary relationship between health policies and rights to health, the need to safeguard such rights even in the face of daunting security challenges cannot be over-emphasized. This task should form part of the preoccupation of new policies and health reform documents.

Theoretical Thrust

The first theoretical perspective for this discourse is the functionalist framework. The origin of functionalist theory could be traced to the works of evolutionary scholars such as Auguste Comte and Herbert Spencer who developed it, while Talcot Parson refined it. Two basic assumptions underlie functionalism. One is the idea that social life resembles biological life. The second is the notion that the social structure is a system which maintains its existence through functional unity and interdependence. Society is conceived by functionalists as a system of inter-dependent parts which ought to work co-operatively for the attainment of overall functions of the entire system. Problem in one aspect of society ultimately affect effective functioning of the whole.

In Nigeria, the quality of political leadership over the years, leave little to be desired. Hence, as Igun (2006) observed, Nigeria is so rich, yet so poor. Leadership in Nigeria has failed to harvest her abundant human and material resources to advantage. This failure of political authority has affected other socio-economic arrangements. The health system being part of the Nigeria nation is therefore not left out. The current security challenges in the country are not unconnected to failure of leadership to provide education, employment, and equitable distribution of national resources. Militancy, terrorist tendencies, communal clashes and other forms security threats are manifestations of inadequacies in social services and economic empowerment in Nigeria. They are revelations of the magnitude of structural strain to which Nigerians are exposed. The realty of numerous strains that characterize the social structure informs the adoption of the structural strain theory to complement functionalism as the theoretical thrust of this paper.

To further compound the problems, the political will to move health programmes forward are either totally lacking or lukewarm in character. Consequently, Nigeria's health sector continues to experience limited progress which contributes to why right to health is threatened particularly at periods of insecurity**.**

Effects of Insecurity on Right to Health in Nigeria

The state of right to health in Nigeria has remained pitiable over the years. The situation is further compounded by current security challenges in the following ways:

(a) Security challenges diverts attention of government at all levels away from health matters
(b) It increases demand for health services due to increased number of casualties arising from insecurity and violence related occurrences including flood disasters
(c) Damages to health infrastructure through bombs and other explosives
(d) Fear and feeling of insecurity on the part of health workers which affects their concentration and attitude to work.
(e) Destruction or loss of vital heath records due to conflicts/violence
(f) Flight of health personnel away from insecure areas resulting in unavailability of services and shortage of skilled manpower in trouble prone areas
(g) Dangers of disease epidemics and other health problems are higher during violence than under peace situations,

In addition to observations above, Lucas (2000) cried out that Nigeria's health sector is crisis infested. Adinma (2003) notes that the country parade one of the worst health indices in the world. Worse still, less than three years to 2015 deadline for attainment of Millennium Development Goals (MDGs), Nigeria's former minister for health, Dr. Adenike Grange laments that national health indicators are still poor and unacceptable (Nzeshi, 2007).

Some of these health and social indicators are shown below
(a) Table 1: Nigeria Health Indicators

Indicators	**Year 2005**
Population total (in millions)	141.4
Life expectancy at birth, total (years)	46.6
Infant mortality (per 1000 live births)	100.0
Prevalence of HIV, total (% of population ages 15-49)	3.9

Source: World Development Indicators (cited in Obiajulu, 2007)

(b) Highlights of Global Monitoring Report (2005) on Nigeria;

- Environmental sustainability is elusive in Nigeria because of increasing poverty and culture of poverty.
- About 70 percent of Nigerians live on an income of less than one United States dollar a day

(c) Other Health Indicators published by National Planning Commission (2004);

- Only 10% of Nigerians had access to essential drugs
- There are fewer than 30 physicians per 100,000 people
- Only half of the total population had access to safe drinking water
- Maternal mortality is about 704 per 100,000 live births
- Among children under five, almost 30 percent were underweight
- Only 17 percent of children were fully immunized (down from 30 percent in 1990) and almost 40 percent had never been immunized.
- More than 70 percent of Nigerians lived in poverty.

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Brain drain compounds Nigeria's ugly situation. Adebowale (2007) informs us that about 21,000 Nigerian doctors work in USA alone. Against the above background, Grange (2007) remarks that Nigeria is one of the countries considered not to be on track towards meeting Millennium Development Goals (MDGs).

Security Related and other Obstacles to Right to Health in Nigeria

The Nigerian nation is experiencing an unprecedented level of security challenges that even her corporate existence as a nation is threatened. Lives and properties are lost almost on daily basis through bomb blasts, communal conflicts, ethno-religious crisis, extra judicial killings and other forms of violence. There is the Boko Haram insurgence particularly in the North; communal clashes in Plateau state, militancy in the Niger Delta area etc. The problem list is enormous and the casualty toll keeps rising. Only recently, about 25 students of Federal Polytechnic Mubi, were killed in cold blood by yet to be identified gun men (NTA, 2012).

In addition to these challenges, Lucas (2000) also recounts shortage of drugs, breakdown of equipment, irregular supply of water and electricity, as well as low morale of professionals in the health care industry. These problems, he noted, have turned health centers and hospitals to shadows of their former selves.

Adinma (2003) locates the problem around poor premium attached to health by past administrations. He frowned that the health sector was poorly financed. This gave rise to poor infrastructure and poor manpower development initiatives, which occasioned decline in work ethics and productivity.

Expectations that primary health care will turn around the system have been fluke. Dabiri (2004) observes that primary health care (PHC) suffered many setbacks particularly from the mid-1990s in Nigeria. She was embittered that the referral system broke down, that workers still had inadequate skills and that work supervision, monitoring and evaluation mechanisms weakened considerably. Similarly community participation in PHC also witnessed dwindling fortunes which affected quality of service and patronage. (Uzochukwu, Akpala and Onwujekwe, 2004).

Spiraling cost and inequitable distribution of health services constitute other major problems which particularly affect or disadvantage the poor and rural dwellers. Maudara and Renne (2001) found that despite better obstetric options, women in Zaria area of Nigeria still give birth at home on account of economic hardship.

Another worrisome bottleneck to the task of safeguarding health values and right to health in Nigeria is the issue of grossly defective ratio of health service providers to the population. For instance, there are less than 20 physicians for 100,000 people in Nigeria (Obiajulu, 2007). Also, whereas W.H.O ratio for Environmental Health officers to the population is 1:500 the actual ratio in Nigeria is above 1:20,000 (Obianyo, 2004).

Mismanagement of funds is another serious antecedent that has wrongly shaped the Nigerian health system over the years. Nzeshi (2007) quotes Nigeria's former minister of health, Dr. Adenike Grange as saying that huge investment of government, development partners and donors to the health sector over the past four years has not yielded positive turn around in Nigerian's health status. This raises questions about whether those funds were actually used for the purposes they were meant for.

The above problem list is invariably worsened by the disastrous security situation in the country. Nigeria requires an efficient and formidable health system to cope with additional demands arising from security problems. Indeed, problems of security should constitute a key reason for which the health care delivery system is strengthened and repositioned to be more responsive and proactive to health needs and protection of rights to health of the people. To explain a defective health service or colossal infringement of peoples' right to health on the basis of insecurity will not only be unjust, but will also put Nigerians through a painful oddity of not having security and health simultaneously.

Prospects of Overcoming Security Challenges and Safeguarding Right to Health in Nigeria:

There are high prospects of safeguarding optimal levels of right to health despite the security challenges especially if the following measures are put in place:-

(a) Establishment of new peace initiatives and expansion of tentacles of existing ones. This is to fully harness benefits of dialogue as a viable tool for conflict resolution. In this regard, government should intensify effort to find out the leaders of Boko Haram group and commence the process of dialogue with them. Their grievances, demands and interests should be interrogated.

(b) Creation of employment opportunities. This is crucial for the youths and others who lack stable economic support. This will make them less prone to vices or constituting themselves into security threats which jeopardizes efforts to safeguard rights to health.

(c) Aggressive re-orientation programme should be pursued to enlighten people on the benefits of peaceful co-existence. The role of peace in stimulating development and promoting rights of individuals (including rights to health) should also be disseminated.

(d) Sincere commitment to reforms that have human face.

The country must avoid bandwagon approach to the serious issue of introducing socio-political and economic reforms that will benefit the masses. Each reform proposal must be carefully examined in terms of overall benefits achievable. Reforms must be people oriented and not targeted at enriching few cabals. There must be sincere commitment to implementation of reforms. The practice where the mass media sing praises of health reforms, electoral reforms, energy sector reforms when in actual fact, there is nothing on the ground must be avoided. The effort to consolidate on gains in the area of right to health should be prosecuted with sincerity of purpose.

(e) Involvement of interest groups in reform packaging: - Reforms in society must carry all interested stakeholders along from planning stage to execution. Lucas (2000) advises that reforms especially in the health sector must take cognizance of 5Ps-people, public sector, private sector, professions and partners (traditional, religious, alternative medicine). In this way, such reforms cannot be at variance with the values and expectations of the people. They will not also generate or aggravate conflict situations.

(f) The role of labour and civil society: Labour and the whole gamut of civil society have roles to play to safeguard right to health of Nigerians. Citizens' vigilance is vital to prevent potential abuse of rights to health by political leaders even at periods of insecurity as is currently being experienced in Nigeria. The interest of labour, professional and human rights bodies such as Nigeria Bar Association (NBA), Academic Staff Union of Universities (ASUU), National Association of Nigerian Students (NANS), Nigerian Labour Congress (NLC), Civil liberty organizations etc are crucial for sustainable institutional reforms that will guarantee right to health to Nigerians.

(g) Dismantling corruption in private and public life: One of the predicaments of the health sector in Nigeria is the issue of corruption. Funds are not utilized for purpose they were meant, while free drugs find their way to the markets. The present anti-corruption crusade should go beyond playing to the gallery. Concrete steps should be taken to eradicate corruption in private and public life of Nigerians. Only when this is done could investments toward safeguarding right to health bear appreciable results.

(h) Strengthening the health management body: The ministry of health is a crucial institutional guard towards the quest for right to health of Nigerians. She should be strengthened with adequate fund, right caliber of manpower, and technology, consistent with what is obtainable elsewhere. Such arrangement will enable the ministry to discharge her supervision and health management duties creditably.

(i) Periodic Retreat: There should be periodic retreat between all stakeholders in the health sector to review activities, take stock and put in place new initiatives to improve general health conditions and right to health of Nigerians.

CONCLUDING REMARKS

The people of Nigeria have several resources, policies and reform packages that could form strong platforms for right to health of the citizenry to be adequately safeguarded. Unfortunately, as the country initiate and implement various reforms programmes, other problems of social existence emerge and sometimes threaten attainment set goals. Particularly worrisome is the security challenges which not only destabilize the socio-economic life of Nigerians but also make it impossible for the required synergy between health investment and right to health to be obtained. Consequently, citizens' right to health is threatened while the state of health infrastructure tends toward deplorable dispositions. This paper has argued that possible decay of the health system and infringement of right to health of Nigerians arising from insecurity could be arrested if recommendations put forward are implemented. They will be very helpful in enhancing security of lives and properties and protect right to health of Nigerians.

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IPESI: CULTURAL METHOD OF CRIME CONTROL IN EKITI – YORUBA, SOUTH WEST NIGERIA

OLUWASANMI L. Adesuyi

INTRODUCTION

Criminologists and Anthropologists have been concerned to explain the place of culture in crime control in the society since the disciplines tried to explain the relationship between approved human behaviour and deviant behaviour in anticipation and attempt to understand the roles of culture in modification of human behaviour against disapproved behaviour in the society.

Cultural festival – "IPESI" has become an antidote that stands for the correctness and guide on human attitudes in our societies. In some aspects of the cultural festival, religious has come to define the behavioural pattern of human beings towards their interaction in their respective environments. In analysing religious practices, criminologists and anthropologists have to make sense of the many different beliefs, rituals, and culture found in the various human environments in correction of deviant behaviours.

Cultural festival is a symbol of celebration in some part of sub-Saharan African Nations. This brings the society together in terms of interaction and socialization, it is embedded in religious, and Ayodele (2006) defined it as the primary ingredient that cements every group together. It is the soul, anchor, ability and identity for stability and change. Cultural festival serves as a veritable tool used to bring change, addressing issue, modification of human attitude, and unite the entire people of a cultural environment together. Cultural festival is believed to be an originator of people culture. Also, Mendoza (1993) believed that culture is learned and shared way of life that is socially transmitted from one generation to the next. Cohen and Harrison (1997) defined culture as the sum total of the learned behaviour traits and beliefs characteristics of the members of a particular society, while, Aina (1998), defined culture as the 'shared ideas' norms, values and beliefs of the people in a particular location.

In Yoruba, Southwest Nigeria, some festivals are meant to re-shaped the situation in society to possible form. Data from history and religion reveals that since pre-colonial periods, festivals like IPESI is one of the ways in which crimes are control and this kind of festival dominate the socio-political life of Yoruba communities. Before the orthodox way of crime control among Yoruba's, there have been a way and manner in which deviant behaviour, and crime are being controlled in the society. Cultural festivals serve as a way in which the ancient people use to facilitate developmental issue in their various communities (Ademola, 2005). Among Yoruba's the periods of cultural festivals are seen as avenue when the sons and daughters of the communities in abroad come home for celebration, at this particular periods, series of rites are performed by leading forces in the celebrations of the traditional festival.

In Yoruba culture, the leading forces in the celebrations of festival include the king (Oba, and the chiefs (Ijoye). The leading forces in festival celebration according to Olayiwola (2008) are recognised as the sacred institution which has survived through the centuries in Nigeria and in most African countries. The religious ideas and the ceremonial elements associated with it are of great cultural and political value, and many of them have survived in spite of their contact with western civilization. It is believe that the power of ancestors is strongly behind the celebration of traditional festival, as festival is use as a prayer mechanism it is also serve as a crime control mechanism among the Yoruba's (Ayodele, 2008).

Traditionally, royalty signalizing authority and the wherewithal of social engineering as as demonstrated through effective distribution of power privileges, justice and peace in the society. Ejinoye (1978) opined that 'the ritual of power and power of ritual enhanced political stability and stimulate adequate interaction.

The celebration of traditional festival is basically a contribution of traditional rites inherited from ancestors, the power of ancestors is vested in traditional festivals among Yoruba (Adewuya, 2004). In some communities, through traditional festival, harmony, peace and other elements that bring positive development in society are preached, while on the other hand, the activities that contradict the well-being and development of society are also address and rebuked. In the act of observing these acts, the leading role is taking by the monarch (Kabiyesi) with the support of Aworo (shriner) who assisted the monarch in performing rites. The basic reason for kingship intervention is that he not only a representative of his people but also an incarnation of the soul of the people (Abeles, 1991). Also in performing rituals during traditional festival his position is asserts as an institution of state centered upon the personality of the "Oba" generally regarded as divine.

Traditional festival role in crime control is basically vested in the king, he pronounce and order directives on the actions to be taken towards a criminal act perpetrated by any member of his community. The idea of crime control through traditional festival "IPESI" in Ekiti – Yoruba southwest, Nigeria is of two dimensions which include monitoring, and judgement. The monitoring aspect of this festival is vested in every members of the

community; it is the people of the community that acted as a watching-dog on every personality or human behaviour that violates the law of the land.

In lieu of the above, this paper therefore, explores the position and functions of cultural festival 'IPESI' in crime control in Ekiti – Yoruba southwest Nigeria communities.

AIMS AND OBJECTIVES

With the current level of crime perpetration and daily growing of deviant behaviours in the society today, the numerous aims and objectives of this paper include;

i. Examine the role of cultural festival (IPESI) in crime control within the study locations
ii. Understanding the individual roles (traditional leaders and community members) in the celebration of 'IPESI' cultural festival
iii. Examine the various activities carried out by the celebrants during the festival
iv. Examine the way in which the cultural festival is being celebrated, and the attitude of the community members toward the festival, and
v. Highlight the effectiveness of the festival 'IPESI' in crime control among Ekiti communities.

THEORETICAL APPROACH

This study is conceptualised with social control theory of Hirtchi (1969). The theory was understood broadly as all institutions and processes that guarantee social order. It was also picked as a coercive device by which the will of the powerful was imposed on society. Social control as a guide to human conduct/behaviour in society narrower our view on two aspects; first, social control was stripped of its critical content and declared a functional necessity that contributed to the well-being of society. Without social functionalists claimed, anarchy, and chaos would prevail in any society. Second, the concept was narrowed to include small groups (such as families, community members, schools and peers) (Mead, 1934).

These narrower perspectives on social control are vividly present in the studies to which we now turn. These studies proceed on the central assumption that crime is likely to occur when the social bond between an individual and society are weakened or severed.

For the well-being and stability in the society there should be a prevailing concept on the behaviour of individual in order to conform to the approved way of doing things in the community. This study has portrayed as a mechanism for attitudinal and behavioural control in the study locations. The variation in human attitudes could also be seen as what will bring variation in crime rate in society.

On the adequate control of human behaviour in the society towards the well beings, Reckless (1940) argued that variation in the respective crime rate of different social group was caused by variations in the ability to contain norm-violating behaviour in the face of social change and cultural conflict. He stressed that two major processes of social disorganization as the cause of crime and deviant behaviour needs to focus attention on. The two key processes include: one occur at the level of social organisation, the other at the level of individual personality.

The assumption of Reckless on the above issue is a hierarchical structure focusing on the ability of individuals to contain social and psychological conflict. For Reckless, inner and outer containments occupy a position between the pressure and pulls of the social environment, economic insecurity, family conflict, minority group status, lack of opportunity, and class and social inequality. At the same level is a layer of social pulls that draw individuals away from their routines and accepted patterns of life. These pulls include influential deviants (prestige individual), bad company, delinquent and criminal subcultures.

According to Reckless, immediately surrounding the individual is a barrier of outer containment. This barrier consists of effective family living and supportive groups and includes such factors as morality, supervision, discipline, reasonable norms and expectations, and safety values to release tensions. If this barrier is weak, the individual is quite vulnerable to social pressures and pulls.

Schrag (2001) explained that inside the individual's consciousness is a barrier of inner containment. Deviance – prone individual (essentially those with weak inner containment) are likely to have some combination of bad self-control, weak ego, underdeveloped super ego (conscience), poor self-concept, low frustration tolerance no sense of responsibility, and inadequate goal orientation. Inner containment is the last line of defence against internal and external pressures and pull.

Finally, the bottom layer of the hierarchy consists of psychological pushes. These include varying degrees of hostility, aggressiveness, suggestibility, rebellion, guilt reactions, feelings of inadequacy and inferiority, sibling rivalry, and such organic difficulties as brain damage and epilepsy. Reckless maintained that in controlling deviant behaviour within the community, certain of these psychological pushes are usually too strong for inner as well as outer containment.

METHOD OF STUDY

The main method adopted for the collection of data for this study was qualitative method. This involved the use of in-depth interview among the key informants for the research work. The method allows the researcher to have a direct interaction with the informants who supplied required information concerning the study. The sample population for the study was drawn from the twelve (12) towns that made up of Ido/osi Local Government which comprises of Ido, Ayetoro, Usi, Ilogbo, Igbole, Osi, Orin, Ora, Aaye, Ifishin, Ifaki, and Ilogun Ekiti. These communities are made up of both rural and urban populace. The targeted sample populations study was the kings (Kabiyesi), Chiefs – male and female. This implies that three (3) respondents, A king, a male chief, and a female chief were picked from each of the study community. The importance of this methodology was that it allows reliability uniformity and validity in the composition of the various questions and answers generated from the IDI. The informants were selected purposively from different study locations in order to have the actual information required for the study. The study lasted for four (4) weeks; each community was visited in different day to have more time with the informants. In all, a total number of thirty six (36) were involved in the in-depth interview across the study communities.

FINDINGS

The research findings show that the study communities celebrate the festival in the same way but with different number of days scheduled for the festival in the respective communities. The cultural festival was an ancient cultural festival celebrated to commensurate the good work done by the community members, in other way it is used to control some of the deviant/criminal act involved by the citizens.

It was revealed from the study that different name is given to the festival – 'IPESI' in all the study locations. This was supported by an interviewee response as thus:

> *Nigogbo Ido mewa poo lati nuse odun ipesi sugbon ona ti onikaluku fin se to yato siara won, sugbon inkankan naa ni gbogbo e da le lori. A tipe oruko otooto ni awon ara ilu maa npe. Ni Ido, Usi,Ayetoro, ati Ilogbo won npe ni IPESI. Ni Ora, Iloun, ati Aaye won npe ni AFAYUN, awon ara Igbole, Osi, Iishin npe ni EPA. Awon ara Ifaki npe ni OKOROBO.*
>
> Female Head (74 years old) Ayetoro Ekiti

Meaning:

> in all the ten communities that made up of the traditional Local Government the cultural festival is being celebrated, but the way each community celebrate it is different from one another, but the I mission for the celebration is the same. Moreso, different names are given to the festival – 'IPESI' in the different communities. Ido, Usi, Ayetoro, and Ilogbo people calls it "IPESI". Ora, Ilogun and Aaye people calls it "AFAYUN", while people of Igbole, Osi, and Ifisin called it "EPA". Ifaki community calls it "OKOROBO."

It was also revealed from the study that different number of days is allocated for the celebration of the festival in the celebrated communities. A king interviewed explained as follows:

> *Epa festival is a very good festival that controls the behaviour of the community members. It is celebrate in a way that if you have any bad attitude, you will leave it, and if you are a thief or a prostitute or kidnapper you will not allow people to know because they will decend on you and your family during Epa day.*
>
> Onigbole (king) of Igbole Ekiti (Igbole Monarch- 66Years old)

From the study it was shown that the king (Kabiyesi/Oba) announce the day in which the festival must be celebrated in all the communities, but in all the communities it usually hold in the month of august. This implies that the monarch has every power over the festival, but it was also revealed from the study that the chiefs are there as check and balances to tell him what to do if he tarries in announcing the period for the festival. The festival is a compulsory festival as it was made to understand from the informant that if any of the communities failed to do it, things will not go the way it should be in the community.

Another interviewee expressed thus:

> *The king is the one who dictate the time for the festival which usually is in the month of august. What happen to one community is applicable to other towns in the local government. Different days are separated for the festival in the various communities. At ido, Usi, Ayetoro, Ilogbo, Igbole, Osi, and Ifishin the festival is celebrate for seven (7) days, Ora, Ilogun, Orin and Aaye*

five (5) days is scheduled for the celebration of the festival, while Ifaki community celebrate it for three (3) days.

Chief Eyegun Ido Ekiti (the Female Head – 73years old)

It was revealed from the study that, the first three days of the festival is celebrate in the same way in all the study locations. This involved the monarch (Oba) meeting with the whole community and let them know the level of development in their community. In same way he will informed them on what went wrong in the community. The first day, the monarch will announce the names of those people and families that made the community proud, also in similar vein the name of those people that brings disgrace to their family will also be announced by the king. Prizes will be given to those families that made the community pound, while punishment will be announced on those citizens who had brought disgrace to their entire family and the community.

An interviewee posit as thus:

Ojo meta IPESI toba ni, nitori asiko ti o ni niyen lati Ara ilu soro nipa idagbasoke ti o ti ba ilu ati ohun ti ko dara ni ilu gbogbo omo ilu ti o ba ran ilu lowo ni won ma ape oruko won ti gbogbo ebi won a si jade lati gba ebun eye ti o joju lati odo kabiyesi, bakanna awon ti o ba huwa ti ko bojumu to ni won yio pe oruko won ti kabiyesi yio si so ijiya ti ye fun won.

(Female Head – Usi Ekiti 68 years old)

Meaning:

The first three day of 'IPESI' cultural festival is for the king, this is the time he has in telling the entire people of the community on the level of development in the community. In the same way the name of those who have made the community proud will be announced in which their family will receive prize from the king, also the name of those who has done one bad thing or the other in the community will be announced by the king and the required punishment will be pronounced by the king.

It was also revealed from the study that as the name of those who made community proud is being compiled in the community also the names of those who engaged in one crime or the other is also compiled and submitted to the monarch through a designated officer within the community before the celebration of the festival. The prize given day usually be the opening ceremony of the festival in all the celebrated communities and it usually come up in the evening. The second day is marked with the involvement of the 'Aworo' (a man that lead the celebration), in a meeting with all the male family representatives in the community at the centre of the community where he will advise them on their roles in developing the community, during this period 'Aworo' will on behalf of the monarch announce the name of those who engaged in one crime or the others to the male family representatives with the penalty which is not new to the community members. The third day of the festival in all the study locations is meant for the young (male and female) and the market women having a meeting with the female head (Olori Obinrin) in the community at the market square to perform her role in the celebration of the festival which is synonymous to the role of 'Aworo'. It was also gathered from the interviewees that in any of the community where there is no king the second in command have to take up the responsibility because it is compulsory the festival must hold.

At Ifaki, the rites which other communities performed for three days is usually done in a day. The remaining two days are meant for the real business which is the afternoon of the second day the king will lead the dance with masquerade around the town – Ifaki. During this period, the king will mention the names of the culprits with songs of ridicule in order to bring shame to them and their family members.

The study revealed that other days apart from the three days are slated for night dance that involve some actions rebuking criminal and deviant activities in the community. During this period the study established it that the house of the culprits are turn to dug hill as many dirty things in the community will be parked into the house of the culprist to block their entrance.

A male interview maintained that:

"Awon eniyan a kii ri nkankan se lojo meta akoko IPESI, sugbon lojo merin ti o ku yen gan ni odun olole ti tomode tagba a mo awon eniyan buruku ni ilu, ti won a jo won daradara, ti won a pon omi si ile won, won a ko eegun, yepe, oguta, ewe, igi lati die nu ona ile won."

(Aworo (priest) – Ido Ekiti 73years old)

Meaning:

People don't have much to do in the first 3 days but the remaining four days of the festival is the festival of criminals in which both young and old will know the bad people in the community. Songs will be singing to rebuke their ill activities, water will be fetch in the floor of their houses, using sand, leafs and other dirty things to block the entrance of their house.

The study revealed that series of songs rebuking the activities of the criminal in the community are sung during the festival in all the celebrated communities. According to some interviewees the songs will be rendered in such a way that the family will be ashamed of what their members have done, as the name of the family will be mention in each of the song rendered in dishonouring the culprits.

of the songs were rendered by the interviewees goes thus:

"Oloriburuku ole monya, o duro saarin ilu
Idile olole monya won tun nwo wa o
Ko fole sile o yoo gbelu wa o
Ako wosi nilu wa a yoo bole be le o
Oloriburuko ole keru re ko kuro ni ilu o"

(Female Head –Usi Ekiti 66years old)

Meaning: "stupid criminal, he don't have shame he stays in the community do you think we don't know what you have done in secrete, the family members are shameless in our community, if you don't leave your bad attitudes you cannot stay in our community as the community member cannot stay with you again, stupid pack your load out of our community, we a tired of your family."

Another song goes thus:

Idile olole, apaniyan, odoko a kii ku asale o
Ejo olole la wa fii sun yin o,
gbogbo idile yin lawa kii o
A ti mo wipe idile olole ni yin o,
a tun won wipe ebi yin mon ni ti ju o,
ko si ipo Kankan ti a le fi e ebi yin si ni ile yii o
ejowo e kuro nilu ti e ko ba le yi wa yin pada o
kii mura mura e o mi mo amodun o.

(Female Head – Orin Ekiti 72years old)

Meaning: '*Family of a prostitute, thief murderer we are here to greet you this night, we are here report your family member to you, we know that your family is a family of murderer, thief prostitute. We know that your family members are shameless. No any position can be given to your family member in this community o leave our community we don't want you family to spoil our community o. If you are not careful you will not know next season'*

These songs and other more are what the celebrants use in rebuking the activities of the culprits just for his/her family to control them, and also it serve as a lesson to others in the community. The study revealed that both Christian and Muslims that bare sons and daughters of community (study locations) join the crusade in the remaining days after the rites from the King (Oba), Aworo and Head of Females (olori obinrin) have been observed.

The king if Ifaki Ekiti Explains:

Okorobo is not the kind of festival that a Christian or Muslim will not attend, it is the period when all good things done by the citizens are pronounced publicly and if otherwise it will also be announced publicly. The festival is for all sons and daughters of Ifaki community. As we are doing Okorobo here other towns in Ekiti are doing own festival with same mission calling it a different name.

Olufaki of Ifaki- Ekiti (74 years old)

It was also gathered from the interviewees at the study locations that during this festival in any of the communities nobody engaged in fighting with the people, either you as a culprit or the family member. At the stage of night dance in celebration of the festival the youths normally handle the scene while the old stay at home because they see it as the game of the youths. Nobody must be aggressive, because the more aggressive you are the more aggressive are the mob, and this can lead to destruction of properties which usually be part of warning given by the king, Aworo and head of female in the first day of the festival in all the celebrated communities.
This finding was confirmed through an interviewee who explained that:

"Oba maa nkilo fun gbogbo wa ti a ba ti nsodu olole yii pe ki a maja ki a mata, ki a ma ba eru tabi dukia enikeni je. To ba leni ti o ba eru enikeni je yio dara re lebi leyin ajodun olole naa."

Aworo (Priest) – Ilogbo Ekiti (68 years old)

Meaning: "king usually warn all the celebrants during the festival that no one should engage in fighting or destroying the property of the culprits, whosoever found doing such will have himself/herself to blame after the celebration."

The above assertion was overruled by events in the last celebration at Ido Ekiti where dome family reported to police that some members of the community destroyed their properties during the celebration of IPESI. On this many people were detained by police, but the interactions of the monarch, high chiefs and other influential community members into the matter hasten the release of the detainees. The police – that serve as a formal control of crime in the society instructed the community members that they cannot pass judgement on any citizen under the constitution of the country irrespective of what happen that all cases of criminal behaviour in the community need to be report first to the police.

This is a clash between the formal and informal control method of crime in society. The traditional method of crime controls emphasized more on family and lineage interaction in controlling the domestic crimes that affect the society. The method of crime control do work in the society being the one in practice before the westernized methods of crime control which require some level of protocol before a judgement could be passed on a culprits.

CONCLUSION AND RECOMMENDATIONS

There is no doubt that the cultural festival serves as a control mechanism in the communities of study. The celebration of the cultural festival has brought ridicule into many lives, while many citizens have changed positively. In some communities, culprits have ran away, many families flee away from their town of origin and up till date there are nowhere to be found as a result of shame inculcated in them from the celebration of this crime control cultural festival. Also it was reported that the cultural festival has caused many people found it difficult to marry from their community as a result of what a member of their did in the past, while some families or individual who have engaged in one criminal act before command no recognition and respect from the community members.

The attitudinal and behavioural pattern of the community members are being controlled as a result of a control mechanism that serves as a watch dog over their interaction within the society. From the study, it shows that the level of crime committed in the area where such cultural festival is being celebrated is lower to the level of crimes at the communities where such festival is not observed.

The social value system needs to be encouraged among the communities. The cultural festival that serve as a control mechanism on deviant behaviour need to be recognised and support by the policy makers, and see it as a corroborative measure to the westernized method of crime control in Nigeria societies.

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KNOWLEDEGE, ATTITUDE AND FAMILY PLANNING PRACTICES AMONG YOUNG CATHOLIC AND PROTESTANT COUPLES IN IBADAN

EZEBUNWA E. Nwokocha and MISTURA A. Bakare

INTRODUCTION

Family planning implies the ability of individuals and couples to anticipate and attain their desired number of children by spacing and timing their births. It is achieved through the use of contraceptive methods and the treatment of involuntary infertility but the attitude and knowledge of this family planning practices is always falter based on individual's knowledge to religious beliefs and life generally. The availability of family planning does more than enable couples to limit family size. It safeguards individual health and rights, and improves the quality of life of couples and their children (Umbeli, Nwosu, and Epene, 2009).

Nigeria's population was estimated to be over 158 million in 2010 (PRB, 2010) with a fertility rate of 5.7 NPC and ICF Macro (2009) making it the eighth most populous nation in the world. Nigeria's reproductive indices are very worrisome with a maternal mortality ratio of 545/100,000 live births, infant mortality rate of 75 /1000 live births, under-five mortality rate of 157/1000 live births and an estimated yearly prevalence of induced abortion of 760,000 (Bankole, 2006). Bankole, Oye-Adeniran, Singh, Adewole, Wulf, Sedgh, and Hussain (2006) demonstrated that complex relationship between fertility and development is well established and is not lost on the Nigerian authorities WHO (1988), concerned about the rate of demographic growth relative to economic growth, or what was generally referred to as the four children per family woman policy (NPC, 1988). In February 2005, Nigerian government launched a reviewed population policy tagged the National Policy on Population for Sustainable Development (NPC, 2006). This is done in other to reduce high fertility rate in the country.

The targets of this new policy were to reduce population growth rate to 2% or lower by 2015 more also, to reduce the total fertility rate by at least 0.6 children every 5 years by encouraging child spacing through the use of family planning. Indeed, the aim of different Nigerian population policies and programmes was to reduce fertility in the country (NPC, 1988; NPC and ICF Macro, 2004; NPC, 2009). Despite this, the Nigerian population has continued to grow while her GDP continued to decline PRB (2010). Also, the high awareness of contraception, contraceptive prevalence for modern contraceptives in the country has remained low.

Modern family planning/contraceptive methods offer many advantages in both health and economy of the couple in the society. The primary aim of family planning is to enable couples to plan their families and spacing their children through the use of modern contraceptives. However, family planning also embraces activities such as infertility and genetic counselling, contraception, abortion and sterilization. Family planning programs, policies and methods have become increasingly important in the last decade as a result of the socio-economic problems influencing rapid population growth, as well as public health problems, especially control of sexually transmitted diseases (STDs) such as AIDS (UN, 2004).

There is evidence based on many studies such as "forum on the use of contraceptive", "seminars by W.H.O on child spacing" which showed that these programmes are jointly responsible for improvement in the quality of family life, directly benefiting the health of women and children and is the most cost effective intervention to lowering fertility (Caldwell, 2004). Furthermore, it improves health through adequate spacing of births and avoiding pregnancy at high risk maternal ages and parities. The most important proximate determinant of fertility is the use of family planning. Where contraceptive use is wide spread fertility is low. This according to Rajaretnam (2009) who demonstrated that even if there is no reduction in the family size of individual couples, delaying child bearing will bring about a decline in fertility and population growth rate. Lack of adequate information and ignorance are key factors militating against family planning practice in Nigeria (Adinma and Nwosu, 2005).

Despite the intense programmes and efforts by Nigerian government and various Non-Governmental Agencies to reverse the trend, there has been little evidence to suggest a systematic improvement at these indicators. Even though, the issue of family planning has been brought to the fore knowledge of religious institutions, aside that of family because it is seen as a societal issue. However, Primary prevention, which was based on reducing the risk rate at pregnancy stage through effective contraceptive, is said to be an important approach to resolving the problem.

Several studies such as seminal organised by churches, forum by (WHO) have reported changes in Nigerians' knowledge and attitude towards family planning. These studies, however, did not examine the association between attitude towards contraception and its use. In the recent, Nigerian Fertility Survey illustrated that, only 34% of all women reported that they had heard of any family planning method. By 2005, when the Nigerian Demographic and Health Survey was conducted, the proportion of women who knew of any contraceptive

methods had increased by about one-third, to 46%, and the proportion of women who knew of specific methods also had grown (Orubuloye, 2004). Therefore, this study investigates the knowledge, attitude and family planning practices among Protestants and Catholic couples in Ibadan.

STATEMENT OF THE PROBLEM

Large family size norms have a propensity to persist even after the social and economic conditions responsible for them have changed. Such social and economy status is often sustained by religious values even when there are no specific constraints against birth control. Thus, the beliefs that procreation is sacred and any interference with it would bring down the wrath of God (Osula, 2002). Expressing same view, Igbudu, Oshodin and Egenege (2007) observed that the desire by most individuals and couples for a large family size is as a result of the positive value which the Nigeria society attaches to marriage, family life and procreation.

It is a deep-seated traditional value which is supported by the dominant religious beliefs to the extent that all religions abhor barrenness. Religious practices such as Islam support a man marrying up to four wives with so many children (Sai, 1994; Sen Snow, 1995 & Igbudu, 2007). Ani, (1999) explained that most religions in Nigeria believe that having many children is an advantage and a blessing from God, whether the family is buoyant or not. Some individuals and couples believe that it is sin to control birth, so the whole idea of population reduction is view with suspicion.

Numerous researches from scholars such as "W.H.O. (2004), U.N. (2006), Department of Economic and Social Affairs, Statistics" on factors associated with the use of family planning methods in most parts of Africa, most especially Nigeria. However, forums like prevention of unwanted pregnancy, unsafe abortion are limited in scope of mass maternal mortality and death encountered by the populace, but there are a few fragmented descriptive studies that have been carried out by scholars, mainly dealing with the reasons for non-use of contraceptive methods even with estimated 62,000,000 acute morbidities per year occur during pregnancy, childbirth or in the postpartum period worldwide, and these estimates might well be twice as high (Varkevisser, 2005).

Basically, the number of women in the world with unmet need for contraception was estimated at 100 million, or about one in every five married women (Robbey, 2004). The unmet need for contraception is often translated into a heavy health burden for many developing countries. There are about 30 million unwanted pregnancies each year in developing countries (Kumar, 2011). About 19 million unsafe abortions take place worldwide each year, and approximately one in ten pregnancies end up in an unsafe abortion (Ahman & Shah, 2010). Nearly 80,000 women are estimated to die each year from unsafe abortions.

In the light of the foregoing, few of the studies have explored the perception of young couples towards family planning or contraceptive practices which this study seeks to examine particularly in a country such as Nigeria, where religious practices have limitation to and likewise women have relatively limited personal control over their lives and are dependent on their husbands for many decisions. This study therefore intends to provide an insight to young Catholic and Protestant Couples Knowledge and Attitude towards Family Planning Practices and to explore facts while regulation and fertility is not as evident in Catholic Churches as it is in other denominations in Ibadan metropolis.

OBJECTIVES OF THE STUDY

The general objective of this study is to investigate the knowledge, attitude and family planning practices among young Catholic and Protestant couples in Ibadan metropolis. The specific objectives are, to:

1. Compare contraceptive knowledge between Catholic and Protestant couples in Ibadan.
2. Examine the attitude of young catholic and protestant couples towards family planning.
3. Investigate the factors that determine contraceptive knowledge and attitude between the two groups.
4. Examine the factors that affect contraceptive use among young couples in Ibadan.
5. Investigate the factors that inhibit access to family planning in the study area.

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

In line with the research objective, this study reviewed relevant literature to upgrade the frontiers of knowledge, attitude and family planning practices among young Catholic and Protestant couples in Ibadan metropolis. Thus, this chapter is divided into sub-sections which include the in-depth details about family planning, family planning—an overview, types of family planning, contraceptive as a family planning method and knowledge of contraceptive methods among young couples in the society. While the second part of this chapter will focus on theoretical and conceptual framework such as Social Action Theory and Theory of Reasoned Behaviour of which this present study is anchored.

Overview of Family Planning

Family planning allows individuals and couples to anticipate and attain their desired number of children and the spacing and timing of their births. It is achieved through use of contraceptive methods and the treatment of involuntary infertility. A woman's ability to space and limit her pregnancies has a direct impact on her health and well-being as well as on the outcome of each pregnancy WHO (2012). Family planning is adopted voluntarily through the practice of contraception or other methods of birth control on the basis of knowledge, attitude and responsible decision by individuals and couples, in order to promote the health welfare of the family and contribute to the social and economic development of the country.

Family planning has been identified by the World Health Organisation WHO (2010) as one of the six essential health interventions needed to achieve safe motherhood and by United Nations Children Education Fund UNICEF (2009), as one of seven strategies for child survival. Both women and men's use of contraception have been going on for centuries. Traditional methods such as coitus interrupt us is described in Bible, periodic abstinence was used in ancient India and the precursor to the condom was used by the Egyptians back in 1350 BC.

The practices of modern contraceptive methods offer many advantages in health and economy of the couple and the country. The primary aim of family planning enables women and men to plan their families and space their children through the use of modern contraceptives. However, family planning also embraces activities such as infertility and genetic counselling, contraception, abortion and sterilization. Family planning programs, policies and methods have become increasingly important in the last decade as a result of the socio-economic problems influencing rapid population growth, as well as public health problems, especially control of sexually transmitted diseases (STDs). Family planning, contraception and abortion are all intimately related issues which are often subject to resentment debates in modern society and international politics. According to conventional wisdom, traditional religious beliefs and institutions are opposed to all three. According to conventional wisdom, religion is inevitably anti-choice in such matters (Maguire, 2007).

"Promotion of contraceptive use is an effective primary prevention strategy for reducing maternal mortality in developing countries. Our findings reinforce the need to accelerate access to contraception in countries with a low prevalence of contraceptive use where gains in maternal mortality prevention could be greatest," *Saifuddin Ahmed, 2007*, lead author of the study, said."Vaccination prevents child mortality; contraception prevents maternal mortality," he said. For the study, the Johns (2006), researchers used a counterfactual modelling approach to replicate the World Health Organization's WHO (2010), maternal mortality estimation method, and to estimate maternal deaths averted by contraceptive use in 172 countries.

Data for the analysis were drawn from WHO (2010) database for maternal mortality estimation, survey data for contraceptive use and information on births, female population aged 15 to 49 years and general fertility rates from the *United Nations* World Population Prospects database, 2010. According to the authors, worldwide use of contraception averted 272,000 maternal deaths, or 38 deaths per 100,000 women using contraception. The estimate is equivalent to a 44 percent reduction in maternal deaths worldwide. The decline in deaths for individual countries ranged from 7 per cent to as high as 61 per cent.

The study authors further estimated that in the absence of contraceptive use the number of maternal deaths would be 1.8 times higher for the study period. "Unwanted fertility and unmet contraceptive need are still high in many developing countries, and women are repeatedly exposed to life-threatening pregnancy complications that could be avoided with access to effective contraception. This study demonstrates how use of contraception is a substantial and effective primary prevention strategy for reducing maternal mortality, especially in low-income countries (Bennett and Coleman, 2012).

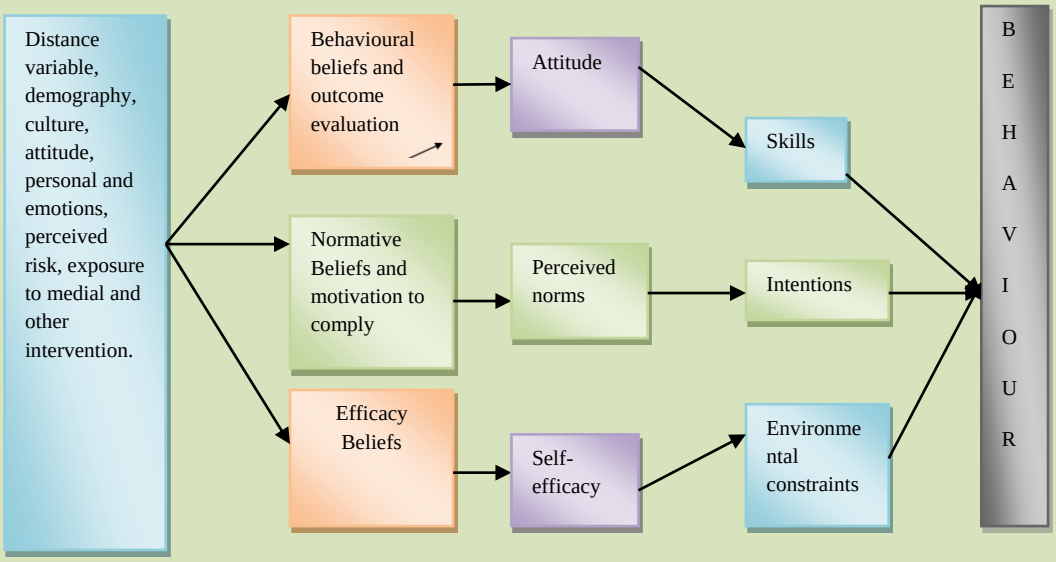
Health Belief Model

The commonly used theoretical frameworks in health behavioural research that offers useful guidance towards family planning among young couples Rosenstock (1994). The model was suggested; developed and modified to explain preventive health related behaviour and the associated risks. The two basic promises of the model are that couple's attitude and knowledge differs in the ways they perceive the personal benefit and risk on how they plan their family most especially in birth control and child birth. Tinuola (2006) argues that health believe model should be used to guide family planning research. It is relevant in understanding the birth control practices of couples whom motivational factors are more important than lack of knowledge in inhibiting in the use of contraceptives.

Initially, it is important for health providers to access factors that inhibit the use contraceptives among couples. However, it is also the obligations of Nigerian government family planning awareness campaign to employ changes in attitude towards contraception usage among couples which may increase the practice of contraceptives. It is also necessary for policy makers in health, as a guide, for policy formulation and

implementation about a particular method and the epidemiological state in the communities concerned. A prior to knowledge of couple's perception of the type of family planning will also yield heath policy in couples with little or no obstacles to its implementation. Tinuola (2006) acknowledge that health believe model is a psychological model to study and promote the uptake of services offered by social psychologist, though subjected to various reviews by many scholars. This model has received wide acceptability and application most especially of recent in predicting more general health behaviours. It offers a details explanatory frame work for understanding health behaviours. The extent and ability to identify health problem, birth control, and risk behaviour is dependent on education and how knowledgeable are couples in understanding these situations or phenomenon depends on couples exposure, attitude, orientation, personal disposition, personal enabling factor and their perception. Its frame work is meant for motivating couples to take positive health actions and decisions by using their discretion to avoid negative health action

Fig 1: An Integrative Mode of Behaviour Prediction



Source: *Fishbein & AJzen, M.C. (1980)*

Therefore, the health belief model has the key variables:

- Perceived Susceptibility
- Perceived Severity
- Perceived Benefit
- Perceived Barriers
- Cues to Action

Perceived Susceptibility: refers to the people perception of getting a condition, for instance in the reproductive health, pregnancy, even when it is wanted or not. Brown (1999) discovers that couples viewed their own vulnerability to the risk of the consequence of an unintended pregnancy (either by carrying out an abortion or child birth) this is further interpreted to whether they have little or no risk of the consequences of their early pregnancy or early childbirth. However, lack of perceived susceptibility to pregnancy can result in risk taking itself can lead to lower feelings of susceptibility. The health believes model assumes that the more serious a health problem is viewed, the more likely one is to take preventive action against it. Research has always shown that contraceptive effectiveness rate for couples who have definitely decided not to have any more children is consistently higher than those couples who only want to delay the next pregnancy.

Perceived Severity: For every action there is a reaction which is an attribute of human behavioural pattern in the society. Every individual expects certain reactions as consequential to the initial action either from the immediate environment or at the society at large. Tinuola (2006) perceived severity on the other hand has to do with one belief on how serious a condition is, however, it focuses on different opinions on how serious are the medical, social, or financial consequences of any health behaviour. Take for instance; a couple who seems to have extra

marital affairs, this action of their can affect their family by contacting one disease or the other. Jegede(1998).The effects can be considered from the point of view of the difficulties that a disease will create and this will determine the action someone may take in the face of an illness.

Perceived Benefit: this is the reward of positive response that occurs from performing a recommended response that the perception of the benefit associated with actions to reduce the level of severity or vulnerability in couple's health behaviour. This applies to situation when couples weigh what they are likely to loose with the illness associated with behaviours, such as abortions and child birth. Contrarily, pregnant women who get pregnant after having her fifth child and on the spot also have an admission into higher institution may wish to deliver the child to ensure the stability of the relationship with the in-laws and even when the husband is away.

Perceived Barrier: This involves how action may not take place, even though they believe that the benefit for taking such action outweigh not taking action, this may be due to barriers. Similarly argue that this assumption is based on the perception of psychological, social and financial cost of adopting new health behaviour. Couple's will or evaluates their potentials barriers (physical, psychological or financial) associated with the proposed action. This will influence their decision on whether to involve in contraceptive usage or birth control method or not. However, the barrier could be psychological, financial, personal enabling factor, personal disposition factor and social.

Self-Efficacy: refers to the conviction that one can successfully carry out an action require producing the desire outcome and its influence as it affects health related behaviour. Tinuola (2006) for instance, action such as consistent use of dual method, preventive method of family planning and the persistence use of oral contraceptives which has been used by couples to prevent unwanted pregnancy on many occasions. The couples will only engage in such action because of the confidence that even if the couples engaged in an unprotected sexual behaviour; the confidence in the efficacy of oral contraceptives may not impose any fear of the sexual risk behaviour.

Cues to Action: It refers to an individual's perception of the levels of susceptibility and seriousness provides the force to act. Benefit (excluding barriers) will provide the first point of call and the path to action. For instance, support from national policy as regards to family planning will bust the couple's ego to use contraceptive on the other hand could even increase their access to contraceptives. Ultimately, the likely of couples taking recommendable preventive health action depends on the benefits of the action excluding the perceived barrier to the action. Okoli (2011).making contraceptive like condom free creates conducive, friendly and confidential counselling centre could motivate couples to seek for contraceptive information and services.

RESEARCH METHODOLOGY

The study adopted a descriptive cross sectional survey design with the use of structured questionnaire: Open ended and close ended questions, Informant interviews, in-depth interviews and Focus Group Discussions were used. These were chosen because it was designed to gain more information about characteristics within a particular field of study with the purpose of providing a picture of situations as they naturally happen on the field .This however allowed the researcher to get in-depth information of the respondents on the study.

However, the study employed multi- stage sampling technique to determine the sample size and population. Systematic sampling technique was used to select participants across the selected churches within Ibadan metropolis for the (FDG) and interviews. These churches were selected on the grounds that they were widespread in the area. The multi-stage sampling technique employed the selection of the 5(five) local Governments Area was namely: Ibadan North East local Government Area, Akinyele (LGA), Ibadan North, Ibadan North West and Ibadan North South. A random sample of 20 churches which was clustered was drawn from each Local government area. In all, a total of 400 respondents constituted the study and questionnaire was administered to both catholic and Protestants' married couples worshippers in Ibadan metropolis at the end, 376 questionnaires were retrieved from the field work.

Also, it entails the use of numerical data collection technique, which includes the use of surveys and experiments. However, in this study the techniques of data collection includes: Survey method, in- depth Interviews (IDIs), Key Informants Interview (KIIs), and Focus Group Discussion (FGD) respectively.

RESULTS OF FINDINGS

Findings are presented in line with the study objectives for clarity. Necessary inferences were drawn from some of the findings in the light of the theoretical framework for the study, while observed similarities and differences between the present study and extant literatures were reconciled using appropriate sociological explanation

Attitude of couples towards contraceptives use/family planning

This study explains responses given by the respondents and their implications to the questions that were raised in the course of the research. Also, the table and interviews responses were interpreted using content analysis to bring out the possible explanation of the results.

TABLE 1: DISTRIBUTION OF RESPONDENTS ON ATTITUDE OF COUPLE TOWARDS CONTRACEPTIVES USE/FAMILY PLANNING

Have you ever heard about family planning	**Catholic %**	**Protestant %**	**Total %**
Yes	216(57.4)	151(40.2)	97.6
No	3 (0.8)	6(1.6)	2.4
Total	**219 (58.5)**	**157(41.8)**	**100.00**
If yes, through what medium			
Mass media	142	38	50.3
Government hospital	22	37	13.0
Private hospital	43	14	15.2
Church	7	11	4.8
Family planning clinic	6	9	4.0
Mobile clinic	10	9	5.1
Family member	9	13	6.1
Non-government organizations	0	6	1.6
Total	**239**	**137**	**100.0**

Source: Fieldwork (2012)

The table above shows the frequencies and percentages of respondents that had ever heard about family planning. 367, which is 97.6% of the respondents agreed that they had ever heard about family planning while 2.4% of the respondents had never heard about family planning or any contraceptive method.

The highest percentage of the respondents that had ever heard about family planning through mass media were 50.3% and most of Catholic worshippers fall within this range, followed by private hospital 15.2% while 13% of the respondents heard about family planning through government hospital, those that heard about family planning through church were 4.8% and 4.0% of them heard about family planning through family planning clinic while 5.1% were through mobile clinic. Those that heard about family planning through family members were 6.1% and 1.6% of the heard it through NGOs. The finding implies that most of the respondents has positive attitude towards the use of family planning. Also from the point of denomination Catholic has more positive attitude towards contraceptive usage than protestant churches.

The result was an indication that most of the respondents in all these areas do make use of the family planning available to them, though, it depends on the family planning they utilize. Buttressing this, an interviewee made this comment:

> *Well, I had heard and made use of family planning method. Since husband and wife cannot do without having fun, it is very important to make use of contraceptive method in order to prevent unwanted pregnancy and also to space their children. Though, many men don't like using contraceptive like condom. So women need to use other contraceptive methods.*
>
> (IDI/Female/July 17, 2012)

Partner's involvement has to consider the preferences of his or her partner when choosing a birth control option. For example, some men do not like to have sex using a condom. In that case, birth control pills might be a better choice for preventing an unwanted pregnancy, according to the National Institute of Health (Olaitan, 2009).

Also, as part of the objectives of this study contraceptive knowledge between Catholic and Protestant couples was examined and presented as follow.

TABLE 2: CONTRACEPTIVE KNOWLEDGE BETWEEN CATHOLIC AND PROTESTANT COUPLES IN IBADAN

Denomination	Do you have knowledge about family planning		Total
	Yes	**No**	
Catholic	157	5	162
	41.8%	1.3%	43.1%
Protestant	107	2	109
	28.5%	0.5%	29.0%
Pentecostal	103	2	105
	27.4%	0.5%	27.9%
	367	**9**	**376**
Total	**97.6%**	**2.4%**	**100.0%**

x^2 = 0.586; df = 2; Asymp. Sig. 2-sided = 0.746; P < 0.05; R = -0.034; Asymp. Sig = 0.051
Source: fieldwork, 2012

The table above shows that 97.6% of the respondents had knowledge about family planning while 2.4% of the respondents did not have knowledge about family planning. The respondents who are catholic and had knowledge about family planning were 41.8% while 1.3% of the catholic members had never heard about family planning. Those who were protestant and had had knowledge about family planning were 28.5% and those who never had knowledge about family planning were 0.5%. The Pentecostal that were aware of family planning were 27.4% while those that did not have the knowledge about family planning were 0.5% too.

The chi-square result (x^2 = 0.586 (0.746)) shows that there was no association between the denomination of respondents and their knowledge about family planning. This explains that denomination has no influence on the choice that mothers made about whether they were aware of the use or not. Furthermore, the correlation findings R = -0.034 (0.051) illustrated that there was a negative relationship between religion denomination and knowledge or awareness of family planning.

To corroborate the above findings, the key in-depth interview with a pastor indicates that spacing of children is preached in their church:

> *In our church here, we always organise marriage seminars, forums for couples so as to give them the insight of what family planning is all about and the benefits of having it. As a pastor, I discovered that most of our church members did not have enough information about family planning by bearing children more than what they could cater for. With these seminars, I believe they all have enough knowledge about family planning because we use to invite health professionals to educate all the couples in our church on family planning methods and their usage.*
>
> (KII/Pastor/June 14, 2012)

On the whole, the key informant interview with a Catholic Reverend Father also indicated that Catholic churches are not against family planning as believed by outsiders.

> *I am very grateful for this opportunity to be able to tell the public that in Catholic churches, we do have knowledge about family planning. The word in which the society used in 'tagging' Catholic Churches is not real. In our church, we have a committee held by a medical professional on family planning in which they always carryout programmes on sensitization of couples on family planning.*
>
> (KII/Rev. Father/June 14, 2012)

The above findings from both Catholic and Protestant, it showcases that both denominations have the same view about family planning and also encourage their church members to make use of it. It now depends on the individual's belief and attitude toward the usage of the knowledge gained about family planning. The findings also fault the previous notion of people about church especially Catholic's view about the use of family planning methods. This indicated in some literatures that, some religions, such as Catholicism, have restrictions on

contraception based on the belief that it is God's will to bring children into the world. According to (Dixon, 2009), religious believers or observers might choose to avoid certain methods of family planning, such as birth control pill, in an effort to live their lives according to the teachings of their religion. However, Some forms of contraception, such as minor surgery (like vasectomy), carry a fairly significant amount of one's time and is very cost as compared to other options, such as condom or the calendar cycle methods which are less expensive; hence, couples engage in them.

TABLE 3: CONTRACEPTIVES USAGE BETWEEN CATHOLIC AND PROTESTANT COUPLES IN IBADAN

Denomination	Have you ever used any family planning method?		Total
	Yes	No	
Catholic	161	1	162
	99.4%	0.6%	100.0%
Protestant	64	45	109
	58.7%	41.3%	100.0%
Pentecostal	60	45	105
	57.1%	42.9%	100.0%
Total	285	91	376
	75.8%	24.2%	100.0%

x^2 = 86.379; df = 2; Asymp. Sig. 2-sided = 0.000; P < 0.05; R = 0.433; Asymp. Sig = 0.000

Source: fieldwork, 2012

The table above shows that 75.8% of the respondents had made use of family planning while 24.2% of the respondents had never made use of family planning. The respondents who were catholic and had made use of family planning were 99.4% while 0.6% of the catholic members had never use family planning before. Those who were protestant that had made use of family planning were 58.7% and those who never made use of family planning were 41.3%. The Pentecostal that had made use of family planning were 57.1% while those that did not made use of family planning were 42.9% too.

The chi-square result (x^2 = 86.379 (0.000) shows that there was an association between the denomination of respondents and utilization of family planning. This explains that denomination has influence on the choice that couples made about whether they would made use of family planning or not. Furthermore, the correlation findings R = 0.443 (0.000) illustrated that there was a positive relationship between religion denomination and use of family planning method.

In support of the findings above, Tinuola, (2006) suggests that couples perception of the levels of susceptibility and seriousness provides the force to act furthermore, benefit (excluding barriers) will provide the first point of call and the path to action. For instance, support from national policy as regards to family planning will bust the couple's ego to use contraceptive on the other hand could even increase their access to contraceptives. Ultimately, the likely of couples taking recommendable preventive health action depends on the benefits of the action excluding the perceived barrier to the action. Making contraceptive like condom free creates conducive, friendly and confidential counseling centre could motivate couples to seek for contraceptive information, services and usage.

TABLE 4: DISTRIBUTION OF RESPONDENTS ON THE CONTRACEPTIVES METHOD/FAMILY PLANNING USED

If yes, state the exact method used	Catholic %	Protestant %	Total %
Oral contraceptive pills	51 (13.6)	47 (12.5)	26.1
Condom	40 (10.6)	62 (16.5)	27.1
The IUD	15 (4.0)	34 (9.0)	13.0
Injectable	41 (10.9)	51 (13.6)	24.5
Foaming spermicide tablets	0 (0)	6 (1.6)	1.6
Periodic abstinence	5 (1.4)	1(0.2)	1.6
Vasectomy tubal ligation	2 (0.5)	6 (1.6)	2.1
Withdrawal	4 (1.0)	0 (0)	1.1
Traditional	0	4 (1.0)	1.1
Other	2 (0.5)	5 (1.4)	1.9
Total	**160 (42.6)**	**216 (57.4)**	**100.0**

Source: Fieldwork, 2012

Table 5 indicates the type of contraceptive methods used. 26.1% of the respondents made use of oral contraceptive pills, also 51 of the Catholic respondents made use of Oral contraceptive pills while 47 of protestant made use of contraceptive pills this denote that more of catholic were informed and have more knowledge about oral contraceptive. 27.1% of them were aware of condom, on the other hand,62 of the protestant respondents made use of Condom compare to the Catholic respondents of 40 this also negate the assertion that Condom is cheaper, which is the most common contraceptive method used. Those that made use of the IUD were 13.0% while 24.5% of them made use of Injectable method. Furthermore, 1.6% made use of forming spermicide tablets; those that make use of periodic abstinence were 1.6%; those that made use of vasectomy tubal ligation were 2.1%; the respondents that made use of withdrawal were amount to 1.1% while 1.1% of the respondents were aware of traditional method as family planning. Out of all the respondents, 1.9% made use of other contraceptive methods other than the above mentioned methods.

This is corroborated by the interview of a 37 years old man;

> *I prefer using condom than any of the contraceptive methods because of two reasons, (1) it is not expensive to get. If you have just ₦30.00 you will get it. It does not bring any complication. (2) Other contraceptive methods may require medical staff' attention and may not be sold anyhow at the health centres or pharmacy stores but condom is sold anyhow anywhere without any advice from anybody on the usage and you do not need to insert it into your body like some other contraceptives.*

In relation to above, one of the women interviewed was also of the opinion that;

> *It may be very expensive to get family planning done in the health centres. Some of the contraceptive methods may cause negative effects to the body. The only contraceptive method I encourage is condom use. That is what my husband uses since we don't want to give birth now. There are condoms for male and female at affordable price.*
>
> ***(FGD/Female/July 19, 2012)***

In support of the above, However, Some forms of contraception, such as minor surgery (like vasectomy), carry a fairly significant amount of one's time and is very cost as compared to other options, such as condom or the calendar cycle methods which are less expensive; hence, couples engage in them.

Hence, for people with multiple sexual partners, the choice to use family planning devices helps them to keep healthy. For example, using condoms can reduce the chance of contracting sexually transmitted diseases (Aderibigbe, 2006). Permanence can also be effective factors contraception choices, such as vasectomy, are usually permanent. So couples who do not want to have children at present, but would like to have one in the future, might want to choose a less – permanent option such as condoms or birth control pills.

TABLE 5: DISTRIBUTION OF RESPONDENTS ON FACTORS THAT DETERMINE CONTRACEPTIVE USE AND EDUCATIONAL LEVEL

Educational Level	What influenced your decision to use contraceptives				
	To space child birth	To prevent unwanted pregnancy	I just like it	Other	Total
No formal Education	3	4	15	39	61
	4.9%	6.6%	24.6%	63.9%	100.0%
Primary Education	30	23	46	6	105
	28.6%	21.9%	43.8%	5.7%	100.0%
Secondary Education	5	131	8	9	153
	3.3%	85.6%	5.2%	5.9%	100.0%
Tertiary Education	17	1	39	0	57
	29.8%	1.8%	68.4%	.0%	100.0%
Total	**55**	**159**	**108**	**54**	**376**
	14.6%	**42.3%**	**28.7%**	**14.4%**	**100.0%**

x^2 = 354.252; df = 9; Asymp. Sig. 2-sided = 0.000; P < 0.05; R = -0.354; Asymp. Sig = 0.053
Source: Fieldwork, 2012

The Table 5 shows that there was an association between the educational qualification and the influence on the respondents' decision to use family planning methods. The chi-square result (x^2 = 354.252 (0.000)) which was significant at 95% level of significance. Specifically, couples with higher level of education will demonstrate a high level of knowledge on making use of contraceptive methods. Influence on the utilization of family planning methods is lower among the lower level of education than those with higher level of education.

Furthermore, the correlation findings R = -0.354 (0.053) illustrated that there was a negatively weak significant relationship. Hence, there was relationship between educational qualification and the influence on the use of family planning. The findings from the chi-square test coupled with the support of the findings obtained from the correlation result indicate that even when there was an association between the respondents with higher education and the use of contraceptives, it also pointed out that there was relationship between higher education and factors influencing the use of family planning methods. Couples with higher educational qualification will seek best contraceptive method in spacing their children and will get such knowledge from 'significant others.'

It is well recognized that couple's education has a positive impact on contraceptive method used. In a study in Peru using DHS data, found quantitatively important and statistically significant effect of education on the use family planning. In another study, Becker and colleagues (Becker *et al*., 1993) found education to be the most consistent and important determinant of the use of contraceptive method. It is argued that better educated couples are more aware of family planning, know more about the availability of contraceptive services, and use this information more effectively to maintain or achieve good health status.

FIG 1: DISTRIBUTION OF RESPONDENTS ON FACTORS THAT INHIBIT ACCESS TO FAMILY PLANNING AND TYPES OF CONTRACEPTIVE METHOD USED

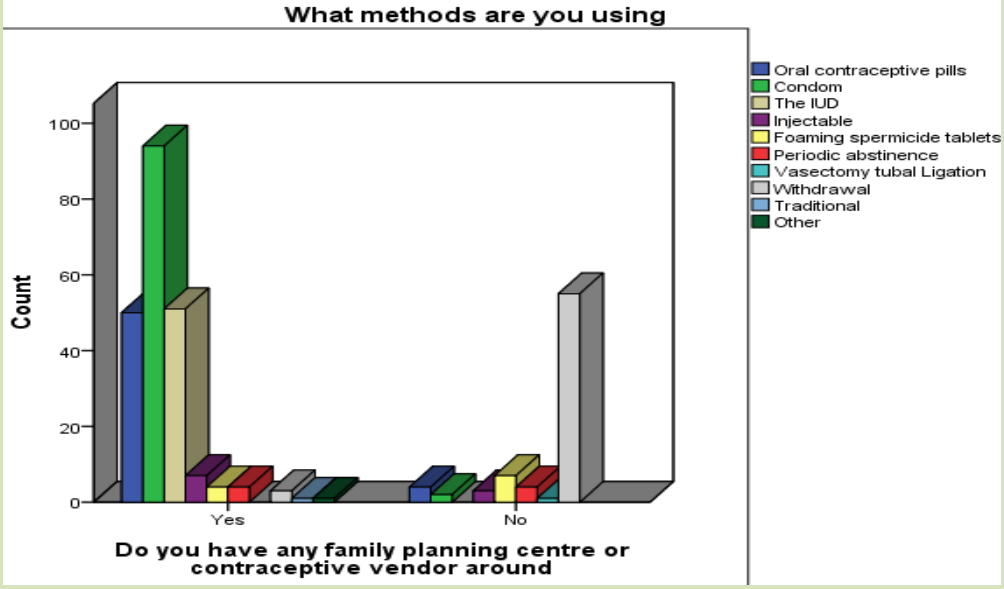


Figure 1 above shows that 73.9% of the total respondents responded that they have family planning centre or contraceptive vendor around them while 26.1% of the total respondents did not have family planning centre or contraceptive vendor around them. 17.2% of the respondents that had family planning centre or contraceptive vendor around them were making use of Oral contraceptive pills while 1.4% of the respondents that were currently making use Oral contraceptive pills did not have family planning centre or contraceptive vendor around them. Those who used condom that had family planning centre or contraceptive vendor around them were 32.3% while 0.7% of them did not have family planning centre or contraceptive vendor around them. 17.5% of the respondents that have family planning centre or contraceptive vendor around them made use of IUD. 2.4% of those that have family planning centre or contraceptive vendor around them made use of Injectable while 1.0% of them that use Injectable did not have family planning centre or contraceptive vendor around them. The respondents that have family planning centre or contraceptive vendor around them that made use of periodic abstinence were 1.4% while 1.4% of them that have family planning centre or contraceptive vendor around them did not make use of periodic abstinence.

The findings depicts that respondents that made use of condom despite the fact that they did not have family planning centre or contraceptive vendor around them, had the highest percentage. This may be because of the fact condom could be bought anywhere kept in the pocket and is also cheap to access.

In supporting the findings, the Theory of Reasoned Action (TRA) has been used successfully to predict behaviour in wide range situations, and more importantly to develop programmes of interventions. This is designed to modify undesirable patterns of behaviour. Subsequently, when dealing with activities that are largely under volitional control, intention are predictive of actual behaviour, and they correlate with attitudes and subjective norms. The couples among which are Catholic and protestant perceptions of the benefits associated with actions to reduce the level of severity of vulnerability that influence their health related behaviour. This applies in situations when couples compare what they likely to lose or the havoc associated with their intentions such as frequent pregnancy, abortion and child birth.

The bible provides a balance, it exalts the bearing of children while recognizing that couples duty in the world may limit the number of children born or delay child bearing as husband and wife will seek to fulfil the mandate of being steward over creations. However Ajzen and Fishbein (1980) declare that the matter of birth control has been a concern of married couples for hundreds and thousands of years. In recent times, modern technology developing easier and more sophisticated methods of birth control. It has become common things in most western nation's which Nigeria happen to fall among where couples uses contraceptives device as a source of family planning which involves child spacing, however to limit the size of their families which indicate the theory of reason action towards their behavioural intention as regards to the benefit of their action.

The attitude of couples towards family planning and contraception's will influence adoption of family planning methods. In other words, couples attitude may be influenced by a number of factors such as education,

age, income and also influence of others around him etc. most importantly, attitude have the largest direct effect on contraceptive use. Thus, knowledge of contraceptive will be relatively high among even those respondents who do not use contraceptives, the attitude of couples are especially important reasoning and decision about contraceptive usage.

CONCLUSION AND RECOMMENDATIONS

On the basis of the findings of the study, it may be concluded that majority of couples of reproductive age have some knowledge about family planning and percentage of users is not as much as high. A vast majority of them do not apply contraceptive methods due to several reasons.

It is an acceptable fact that education, social and financial empowerment of couples is related to practice of family planning. The researcher finds that as majority of couples were illiterate, few of them had a minimum education up to primary and secondary level. Many reasons were found for rejection of family planning among young couples. Prominent among them were desire of male child, fear of side effects, and misconception of religion and disapproval of husbands for family planning. Though, churches were organizing different seminars, symposium and programmes in sensitizing their members on the utilization of family planning methods.

Finally, it is concluded that slowly and gradually, a positive change towards family planning is making it place in Catholic churches which is good sign for the future of the country. What more needed is to encourage and promote the culture of change by taking appropriate measures through government in collaboration with religious leaders is equally important in this regard.

The study therefore recommended that awareness must be increased through many family planning programmes organized by churches. Also, awareness must be more created through media campaigns. TV and Radio are strong medium which should be used to convey the message of the importance family planning to both men and women. Information about the availability of contraceptives and services should be given to young couples through their church leaders. It is suggested that opinion leaders, teachers and health professionals must be involved in the task of mobilizing the people to make use of contraceptives in reducing fertility rate among the couples in the society.

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MICROFINANCE AND WOMEN EMPOWERMENT; IMPLICATION FOR POVERTY ALLEVIATION IN EDO STATE, NIGERIA

TAIWO Patricia A. (Jerome) & OWUMI, B.E.

INTRODUCTION/STATEMENT OF THE PROBLEM

The feminization of poverty and its attendant consequences of poor health and inequality in Nigeria have attracted the attention of the global community. Women constitute about 50% of the Nigerian population (Otite and Ogionwo, 2006) and contribute to over 70 percent of the agricultural sector (Aina, 1998; Otite and Ogionwo, 2006). Yet, they form the bulk of those who lack economic empowerment and the dependent in the country (Sofo and Toni, 2008). Again, women play very important role in the aspect of reproduction and continuity in the Nigerian society and are faced with the challenges of maternal and infant mortality (Nwokocha, 2005). In addition, despite the fact that Nigeria is blessed with both human and material resources, poverty is still endemic among her people especially women. This is further compounded by the experience of poverty-induced sicknesses such as malaria and HIV/AIDS which have formed part of the priority concerns in the millennium development goals (MDGs).

Microfinance was introduced over three decades ago to reach out to poverty-stricken families especially women with the aim of reducing poverty and improving the standard of living of clients and in turn their family members (Daley-Harris, 2002). Through this intervention, millions of women have been empowered socio-economically, with micro credit, to start new businesses, expand on old ones and create wealth. This is expected to help women become financially independent, experience increase their self-image, self confidence and self-esteem (Sofo and Toni, 2008). These notwithstanding, women still form the bulk of the poor and less empowered in the Nigerian society (Olutayo, 2005). The challenges of marginalization and inequality experienced by women in a country faced with high level of political and economic insecurity aggravates their difficulty in repaying loans and contributing adequately to national development. This may not be far from the fact that women spend more of their income on their household and contribute to children's up-keep and husbands support than their male counterpart (Irobi, 2007). This paper seeks to examine the influence of microfinance on the empowerment of women and the implication such has for poverty alleviation in Nigeria. The paper attempts to specifically discuss the process through which women access microfinance loans, examine the influence of microfinance on the socio-economic status of women and compare women's reason for joining microfinance with the reasons that have been addressed by microfinance.

THEORETICAL FRAMEWORK

Structural Functionalism Theory

The functionalist analysis viewed society as a system, with a set of interconnected and interdependent parts, working together for the well-being of the whole. The basic unit of analysis is society and its various parts are understood primarily in terms of their relationship to the whole. Structural functionalism in the same light, views shared norms and values as fundamental to society; focus on social order based on tacit agreements and view change as occurring in a slow but orderly pattern. Parsons maintained that there is functional unity in the society, which holds that all standardized social and cultural beliefs and practices are functional for the society as a whole as well as for the individuals in the society. It was further argued that all standardized social and cultural forms and structures do not only have positive functions but also represent indispensable parts of the working whole and are functionally necessary for the society. The concepts of manifest and latent function are also components of this theoretical model. Manifest function is simply viewed as those that are intended whereas latent functions are unintended. This is further related to another of Merton's concepts- unanticipated consequences. Actions, according to him, have both intended and unintended consequences with everyone usually aware of the intended consequences, sociological analysis are thus required to uncover consequences

Relating this to the study, the structural functional perspective, offers a useful insight into the intended and unintended consequences as well as the functional roles of microfinance institutions. Microfinance as a poverty alleviation strategy has empowered women by influencing their level of income, education, expansion of business and provision of capital for new ones as its intended consequences or function. This in turn empowers women to assist their spouse, family members and children. This may be viewed as an indirect function of microfinance hence the intervention is viewed as a strategy adopted to improve the general wellbeing of the clients and in turn their families.

Social Action theory explains the 'cause and effect' relationship of human interaction in the society. The theory is useful in explaining the actions of individuals within a social context. Weber views social action as people's

actions and reaction which takes into cognisance those of others. Thus, individuals according to the social action theory do think and attach meanings before carrying out the action. Such actions are not done out of reflex, but out of motives or intentions. Microfinance is expected to financially empower women and improve their lives and those of their families. However the action women will take in terms of how they will depict the influence of microfinance on the well-being of their families will depend on the meanings attached to how they can contribute to their family's well- being from the loans received from microfinance. Thus, women who attached strong meanings to assisting spouse and meeting household needs would contribute to household needs from the finances they get as a result of microfinance influence both on businesses and finance, whereas those who attach to meaning s to such, may do otherwise.

Furthermore, Weber coined the concept of rational action which involves thinking out and assessing all the available means to decide the most appropriate means of achieving a goal or goals. Women's decision as to the most appropriate means to meeting goals will be dependent not only on how important they consider such goals, but also on the appropriate means to meeting such goal. These goals may include repayment of loans, assisting spouse, meeting house hold needs, e.t.c. social action according to Weber is viewed as an action that is carried out by an individual to which a person attaches a meaning. This means that when people act; their actions are interpreted and responded or reacted to, based on the interpretation attached to such actions. This way, the circle of social interaction which is a central issue in sociological discourse, is continued.

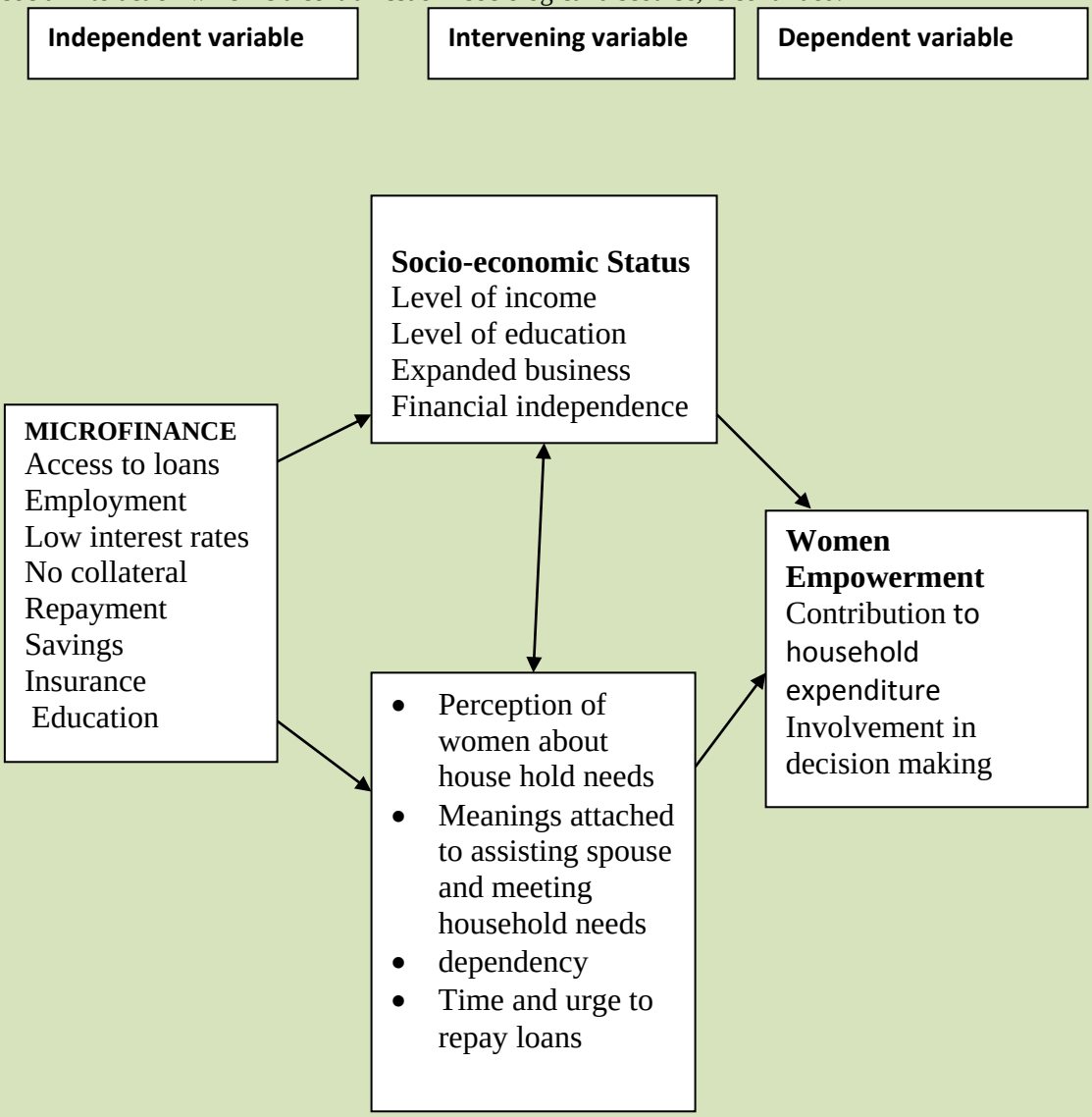


Figure 1: Influence of mi through other variables as explained by the functionalist theory and health belief model

METHODOLOGY

The study area was Edo state whose capital is Benin City. The 2006 population census revealed that Edo State had a population of 3,218,332 including 1,460,461 male and 1,577,871 female. The census revealed that Edo state has more females constituting its population. The results of the 2006 census showed that its total population increased by about 48.2 per cent from the 1991 census. The state has 18 local government areas with its citizen generally involved in agricultural activities and craftsmanship. The state was selected for the study due to the increased report of women trafficking in the region which was attributed to poverty and unemployment in the area (Onyeonoru, 2003; Jerome & Owumi, 2007)

The study is descriptive and cross-sectional in design. The purposive sampling technique was adopted in the collection of data at the community, the institutional and the individual level.

The study population consisted of women who had been clients of selected MFIs for over three years. The MFIs included three branches of the one that offer health-related services and four others that do not offer health-related services in Edo state. Also included are selected microfinance officials such as Managers, Program officers and Client/ Credit Officers (COs) of the MFIs and the (women) representatives/executives (excos) of group/unions of the microfinance banks.

Purposive sampling technique was adopted in the selection of samples at the state, local government, institutional and individual level. Three local government areas (LGAs) were selected out of the 18 LGAs in Edo State. The study area was also selected due to the presence of the headquarters of a renowned and internationally recognized MFI Lift Above Poverty Organization (LAPO) in the region, which has also established several branches within and outside the state.

A total of seven hundred and fifty respondents, who were microfinance clients consisting of 400 clients from the microfinance banks that are offering health-related services (HRS) and 350 from five other microfinance banks that are not offering health related services were then selected from the unions for the quantitative. For the microfinance banks offering health-related services, the researcher paid visits to more of the unions that had benefitted from one health program or another.

The study adopted a triangulation of the quantitative and qualitative methods of data collection. This involved the use of survey method, In-depth Interviews (IDIs), Focus group discussions (FGDs) and key informant interviews (KIIs).

In summary therefore, a total of seven hundred and fifty copies of questionnaire were administered on 400 respondents in microfinance banks that integrate health-related services in their programmes and 350 respondents in microfinance banks that do not. Thirty-four (34) interviews consisting of fourteen (14) in-depth interviews and 20 key-informant interviews with prominent female clients and officials of microfinance institutions respectively were conducted, and finally eight (8) FGDs one for each microfinance and except LAPO Benin, where two FGDS were conducted. The FGDs and Interviews were monitored by a facilitator and an interviewer respectively. In both events, discussions were tape-recorded alongside with note-taking.

DATA ANALYSIS

The quantitative data was analyzed in line with the objectives. The statistical package of the Social sciences (SPSS) was utilized using univariate and bi-variate unit of analysis. Statistical tools used included frequency distribution, Chi-square, cross tabulations and correlation. Demographic characteristics such as residential apartment, residential area, density of residential, age, educational attainment, income, household size, means of livelihood, occupation, work status, spouse occupation and spouse income were analyzed by cross-tabulating the variable with the categories of respondents The chi-square was also used to determine the significant difference between the categories of respondents in relation to these variables. Percentages and chi-square value was utilized to analyze the importance attached to expenses by respondents and the significant difference between the categories of respondents with reference to these variables were determined. The qualitative data was transcribed and analyzed using the computer assisted data analysis (CAQDAS) package in line with the objectives of the study.

DISCUSSION OF FINDINGS

Demographically, most of the respondents in the study fell within the ages of 31-40 which to according to Aina, 1998; Otite and Ogionwo, 2006; Ehighiamusoe, 2009 represents the most active ages of women in the informal sector where their contributions to societal development are highly felt. Majority of the respondents 51.7% had secondary education while very few 8.7% had tertiary education with more of them being clients from the microfinance banks that offer health-related services (11.8). These findings confirmed those of Ehighiamusoe

2009 which revealed that many microfinance respondents in Nigeria lack tertiary education and formal skills. The study however observed a significant difference in the educational qualification and income of clients from the two categories of microfinance banks with those from health related service microfinance banks higher income and educational qualification, than clients from non-health related service microfinance banks. This may not be disconnected from the fact that the microfinance that integrate health related services educate and train their clients with emphasis on the need for formal education as expressed by the interviewed union leaders.

Demographic Characteristics of Respondents

TABLE 2: DEMOGRAPHIC CHARACTERISTICS OF MICROFINANCE BANK (MCB) RESPONDENTS

Characteristics	Total N=750	Health-service MCB N=400	Non-health service MCB N=350
Age of Respondents (%)			
21-30	12.0	12.5	11.4
31-40	47.1	43.5	51.1
41-50	27.9	28.0	27.7
Above 50	13.1	16.0	9.7
Marital Status (%)			
Single/Never married	6.1	6.1	6.1
Married	82.1	83.3	80.7
Separated/Divorced	1.7	1.5	2.0
Widowed	10.0	9.1	11.0
Residential Type (%)			
Face to face apartment	46.5	46.6	46.3
One bedroom self-contained	17.1	14.7	19.9
2-3 bedroom flat	32.7	34.9	30.2
Bungalow/Duplex	3.7	3.8	3.5
Residential Area (%)			
Low density	3.8	3.3	4.3
Moderate density	60.3	60.9	59.6
High density	36.0	35.9	36.1
Dependants above 18 years (%)			
1	17.4	19.5	15.6
2	38.3	42.2	33.9
3	18.7	18.7	18.7
4	12.4	10.4	14.7
5 and above	13.1	13.1	13.1
Dependants below 18 years (%)			
1	18.7	17.5	20.1
2	24.0	24.6	23.4
3	30.5	30.4	30.5
4	19.5	19.8	19.1
5 and above	7.4	7.7	7.0

Source: *Field survey, 2011*

Over 80 percent of the women (from both categories of microfinance banks) are married. This is not surprising as accessibility to microfinance funds is dependent to a large extent on the capacity to repay loans and cover from a guarantor (one who stands in and takes responsibility for default), who most often is the husband or spouse. Women at some point had to be discreet about their status of being a widow, a separated or an unmarried fellow in describing their marital status. This is obvious in the responses received when respondent were to state their

marital status. Again the high social values placed on the marital status of being "married" is unraveled as women depend on their husbands to guarantee that they will not default in repaying loans collected. The rest 20 percent who fell within the categories of singles and widowed are covered by the strength of the majority who are married/ while almost half of the respondents (46.5%), reside in face to face apartments. Also, the level of dependency on the microfinance clients was observed to be high as majority revealed that they had at least two to three dependents both below and above 18 years of age either as their children or siblings staying with them. This supports the views of Daley-Harris 2002 that the influence of microfinance on the well-being of clients extends even to their family members.

A major reason for the establishment of microfinance banks, is to alleviate poverty among the very poor through the provision of micro credit to individuals especially women to enable them expand their business, create job opportunities and be financially empowered (Anyanwu, 2004; Ehighiamusoe, 2009). Thus, microfinance both at the national and international level, have been reported to have offered micro credit facilities to millions of women in order to improve their lives economically (Dunford, 2002; Littlefield, 2003; 2006; Ofori-Adjei, 2007; Ozo-Eson, 2008; Ehighiamusoe, 2009). The study revealed that women under the microfinance banks were accessible to micro credits in the form of small loans to start and expand existing businesses. Accessibility to microfinance loans was measured by the years of being microfinance clients, the number of times clients had access to loans, the total amount of loans received altogether, number of months it took to repay previous loans and the difficulty of experiencing loans. Findings revealed a significant difference in client's accessibility to loans from the banks that integrated health related services than those that do not in the number of times clients received loans, the amount of loans received all together, the number of month they repaid previous loans and the difficulty experienced in receiving loans.

More clients from microfinance banks that integrated health related services had access to higher amount of loans, paid back previous loans in higher number of months and experienced less difficulty in receiving loans than clients from microfinance banks that do not offer health related services. Also accessibility to loans was highly influenced by the group influence and pressures as group or union members were held responsible through the union leaders for the repayment of loans. Group leaders are expected to express their trust and confidence in recruited and about to be recruited members and held liable for defaulters. Thus, groups that default in repaying their previous loans may be experience difficulty in accessing loans. Union leaders avoided these by ensuring that group members pay back loans, contributed for those who are unable to complete payment and avoid the inclusion of members who may default in their repayment of loans (the very poor) and probably unmarried.

Studies have shown that microfinance over the years has performed the function of improving the socio-economic status of their clients. By providing financial empowerment to them, women are able to own businesses, expand on the existing businesses, contribute to decision making, both in their businesses and in their homes and experience improved self-confidence, self-image and self-esteem (Dunford, 2002; Littlefield, 2003; 2006; Ofori-Adjei, 2007; Ozo-Eson, 2008; Ehighiamusoe, 2009). Furthermore, most women in microfinance banks have been financially empowered and have assisted in contribution to household needs, catered for their family relatives and themselves. The study revealed that microfinance has a positive influence on the income and education of clients. In addition, clients from health related service microfinance banks experienced more influence in education and income than those from no health related microfinance banks. The qualitative session of the study revealed that microfinance had influenced many women in expanding their businesses and helped a few to start new businesses or opened new branches. Also, some interviewed women stated that they had been able to build their own houses and acquire landed properties as a result of the funds they received from microfinance banks.

Socio-economic Characteristics of Respondents

The socio-economic characteristics of a population is useful in research as such provides information that can be used in determining the living standards of individuals and in turn their level of poverty, which also has implication for their health conditions. Such can also be essential in determining people's level of development and placement within the social strata. Results from the study showed that over half of the clients (51.7 percent) have secondary education, with a slightly higher proportion (52.1 percent) from HRS microfinance banks as against 50.6 percent of clients who are from NHRS microfinance banks. Also, a few of the respondents (5.9 percent) had no education while just a handful had learnt vocational skills (6.9 percent) ranging from hair dressing, to tailoring, to bead-making. However more clients from NHRS microfinance banks are represented within these descriptions than those from HRS microfinance banks. The result confirms the views of Ehighiamusoe (2009) on the fact that most of the women in microfinance in Nigeria, particularly in Edo state, are not well educated, as majority are just secondary school certificate holders and may have some form of vocational skills

Socio-economic characteristics of Microfinance Clients

Characteristics	Total N=750	Health-service MCBN=400	Non-health service MCB N=350
Educational Qualification (%)			
No education	5.9	2.8	9.4
Non-formal education (vocational)	6.9	5.8	8.3
Primary	26.8	27.1	26.6
Secondary	51.7	52.6	50.6
Tertiary	8.7	11.8	5.1
Occupation (%)			
Farming	2.0	2.0	2.0
Trading	86.8	87.7	85.8
Artisan	9.9	9.0	11.0
Private employee	0.8	0.9	0.9
Government employee	0.4	0.5	0.3
Income (%)			
10000 and below	6.7	4.5	9.1
10001-20000	26.8	16.8	38.3
20001-30000	15.1	18.5	11.1
30001-50000	32.8	37.5	27.4
Above 50000	18.7	22.8	14.0
Spouse Occupation (%)			
Farming	4.4	3.8	4.8
Trading	33.6	33.1	34.3
Artisan	40.7	45.4	34.6
Private employee	8.2	9.7	7.0
Government employee	10.8	10.8	10.8
Spouse Income (%)			
10000 and below	4.6	4.5	4.7
10001-20000	9.1	7.8	11.3
20001-30000	11.9	16.3	5.1
30001-50000	56.6	55.3	58.6
Above 50000	17.8	16.3	20.3

Source: *Field survey, 2011*

Furthermore, majority of the respondents for both categories of microfinance banks, are into trading as an occupation. This represents not less than 86 percent for both groups. This distribution is not unconnected with fact that respondents for the study are supposed to be gainfully engaged in one micro enterprise to have access to microfinance loans so as to be able to pay back the loans they collect. The study also revealed however, that more of the spouse of clients (45.4 percent) in both microfinance banks are artisans as this represents 34.6 percent and 40.7 of the spouse of clients in health-related and non-health related microfinance respectively**.** In addition, over 30 percent of clients' spouses from both microfinance banks are traders. The population of spouse of microfinance clients who are government employee for both categories are 10 percent, while 7 percent of them are private employee consisting of 8.2 percent and 9.7 percent for clients spouses from HRS and NHRS microfinance banks respectively. The chi-square value for the spouse occupation and spouse income, are both significant. Thus, revealing a significance difference between the occupation and income of the spouses from both categories of microfinance.

Findings revealed with reference to the income distribution of respondent that as the monthly earned income increased, more HRS clients are represented than NHRS clients, while as the monthly earned income decreased, more NHRS clients are represented than HRS clients. Over 50 percent of the clients earned between N30, 001-N50, 000 and above per month. Again the proportion of clients who earn as much as an average of N30, 000 to N50, 000 points attention to the possibility that these women are not "very poor" except the microfinance loans had empowered them and improved their income to this level.

For spouses' income distribution, the trend is quite different as more spouse (20.3 percent) of microfinance clients that do not offer health-related services (NHRS) earn above N50,000 than those of clients from

microfinance bank that offer health-related services (16.3 percent). Also, 58.6 percent of clients' spouse from NHRS microfinance as against 55.3 percent of clients' spouse from HRS microfinance banks, earn between N30001-N50000. This probably explains why the residential type and area are not quite different for both clients as the spouse income distribution could have taken care of the residential apartments of the respondents. Aside from respondents' occupation, the chi-square values for the other entire variables are significant thus revealing a significant difference between these variable which determine the socio-economic characteristics of respondents.

Accessibility to Microfinance Fund

Understanding women's accessibility to loan is very important in examining the influence of these loans on the health of the women. This is due to the fact that if loans are not accessible to them, then microfinance is yet to have performed its role and the goal for which it was established. Furthermore, establishing the link between microfinance and the health conditions of women will be incomplete if women are not financially empowered to cope with the cost of health care even after they had been educated. Loans and financial empowerment do not only improve businesses of these clients but also affects their self-image and ability to make decisions regarding their health as earlier established. In discussing respondents accessibility to microfinance fund, respondents years of being clients of microfinance banks, method of receiving loans, no. of time loans was received, Total amount of loans received, Months of repaying first loans, and difficulty of collecting loans were surveyed. Over half of the respondents (58 percent) stated that they had been microfinance clients for over five years.

Respondent's accessibility to microfinance loans

Variables/Categories	Total N=750	With Health-related service N=400	Without health-related services N=350
Years of being a client (%)			
3 to 5 years	42.0	39.3	45.1
Above 5 years	58.0	60.8	54.9
How loan is received (%)			
Through the bank	98.2	97.5	99.1
Through group lending	1.8	2.5	0.9
No. of times received loan (%)			
1-2	10.4	13.8	6.6
3-5	68.7	62.2	76.0
Above 5	20.9	24.0	17.4
Total amount of loan received (%)			
Below N50,000	6.4	9.3	3.1
N50,000-N100,000	6.8	8.8	4.6
N100,001-N200,000	39.2	34.3	44.9
N200,001-N500,000	44.1	43.5	44.9
Above N500,000	3.5	4.3	2.6
Repayment of first loan (%)			
Below 6 months	0.7	1.3	0
6 months	46.7	0	100
Above 6 months (8 months)	52.9	98.8	0
Loan difficult to get (%)			
Yes	24.7	5.5	46.6
No	75.3	94.5	53.4

Source: *Field survey, 2011*

More respondents of clients (42.0 percent) from health service providing microfinance banks have been clients for three to five years compared to those from non-health providing microfinance banks (39.3 percent). However, less respondents from health-service providing microfinance bank (58 percent) have been clients for over five years than respondents from non-health service providing microfinance (60.8 percent). A very large percentage of respondents from both categories of microfinance banks (Above 95% for both) stated that they receive their microfinance loans through the microfinance banks. In an interview conducted with the bank managers however, most stated that the groups are not independent of the bank as accessibility to the bank is

dependent on how well members of the banks service or pay back their previous loans and save with the microfinance banks.

Accessibility to loan is also dependent on the groups trust and confidence in the clients as some members are not even allowed to become union members if they are not trusted and cannot be vouched for in terms of their ability to repay back loans, due mainly to their socio-economic status. Also members within the group who are not consistent with payment of loan or usual weekly contributions are reported to the client officers who in-turn passes the information to the bank managers so as to reduce the risk of given loans to such persons. Thus, the client-officers usually serve as the link between the clients and the banks when payment of loans and accessibility to loans are to be determined. With reference to how loans are accessed, there is a great dependence on the group by the bank. There is also a great link between the group income and the microfinance banks, if loans are to be accessed. A bank manager from the health-providing microfinance stated supported this by saying:

> *Well the clients are given loans by the microfinance banks; however, this depends on the income from the group in terms of paying back previous loans and savings. We use the group influence and pressure to determine whether members will have access to loans and how much they can access. Hence, the client officers go to the unions on a weekly basis to collect the money. A group that is found wanting may debar its members from receiving loans for that month. But we notice that the group leaders and representatives are very efficient and avoid this for their members. So the bank gives the loans but the group influence is paramount.*
>
> (Manager/41/KII/Benin/Urban)

The reason why the groups are usually efficient in repaying their loans and having access to other loans is not farfetched. This according to the opinion of some women representatives is due to the fact they ensure that very poor women who cannot meet the conditions of the group in terms of their contribution and repayment of loans, are not allowed to register in the group. This is usually obvious when individuals do not want to stand as guarantors for them except their poor family members like them who will not be able to produce the money when the loanees default in repayment. The group leader tactically avoids such risk by either saying that the membership is full or they are not registering new members at such moments. A woman was observed to have been rejected by a union leader (with side-talks that she will spoil the group strength and image). The woman was interviewed while she was still waiting outside hoping to be admitted on the possible reason while she is rejected. She replies by saying:

> *This na the number five union wey I dey beg make dem helep fit collect the money take start small market helep my family. My husband no dey to helep me and my five pikin dem. I want dis money pass any body for here but dem just they use style tell me say no space, no better guarantor. But I know say na becos I no get money and person to helep me naim make they suffer me.*

Translation:

> This is the fifth union I have approached to admit me and help me get a loan to start a small scale business and take care of my family. My husband is not available to take care of me and my five kids. I need this loan more than anyone here but they keep making excuses such as they can't admit an extra person, and I do not have a good guarantor. However, I know it's because am very poor and have no one to stand in for me hence I am being rejected this way.
>
> (S*ingle parent/33/IDI/Ugbowo (semi-urban)*

From the foregoing therefore, the very poor still face a huge challenge of accessing microfinance loans. This is due primarily to their very poor state which may restrict them from paying back loans without defaulting. More importantly is the marital status of the woman who seeming has no head (husband) to cater for her and her five children. Such may also account for her inability to gain acceptance from the group as no one was ready to stand as guarantor. The woman is faced with some level of rejection because of her status as a single parent of five children who lacks economic empowerment.

The response from one of the union leader where the woman was rejected confirms the same response from the manager.

> *We receive loans from the bank, but we may not have access to the loans if our union does not complete their contribution for each member. Hence, sometimes when we see that a member or two members are going to bring us down and make us loose our loan for that month, we even*

task ourselves and pay up the money which we can collect back later. And make sure that such kinds of people do not join our group again.

(Union leader/31/IDI/Benin urban)

This response goes further to reveal that the very poor who require microfinance loans are most times exempted from having access to microfinance services as stated by Watson 2005. Whereas, microfinance was said to be established to reach out to the very poor according to Dunford, 2002; Daley-Harris, 2002; the very poor are still yet to experience poverty alleviation.

The response still reveals that group/union influence which may be described in other settings as group lending or "esusu" is still very much in practice and probably still the most practiced method through which loans are paid back by clients in the selected banks of study. The money collected by the client officers from the group/unions are paid into the banks that are operated by the microfinance organizations. These banks are usually commercial banks. The tellers after payment are returned every day to the microfinance banks for record keeping. However, the payments of the loans to clients are done by microfinance banks themselves.

A key-informant in the health providing microfinance bank stated:

Giving of loans could either be an asset or a liability depending on how its returns are managed. That is why we do not play with the group. Our interest rate can be considered as one of the lowest but we have a very wide. We ask each member for a token deposit and weekly savings to allow him/her access loans. The token deposits and savings we get from them covers for at least one-third of the loans we give out and we leave the stress of pursuing clients for payment on the shoulders of the group members and their excos or representatives. Although this is not to say that we don't face challenges of losing some loans to clients, sometimes in death or irresponsible withdrawal, but this is minimal with the role of the groups/ unions.

(Manager/37/KII/Benin town/urban)

It could also be observed from the table that more of the clients from HRS microfinance banks (68.7 percent) as against 62.2 percent of clients from NHRS had received loans between 3-5 times. While those who have received loans for over 5 times are more from the NHRS microfinance banks (24.0 percent) compared to 20.9 percent of clients from HRS microfinance banks. The reason for the difference as indicated by the chi-square value which is significant is probably due to the fact that clients from NHRS pay back their loans on or before 6 months thus given them a chance of having access to loans at least two times in a year if they so desire after payment. However, the interest rate for these NHRS (35- 40% per annum) are higher and the amount to be paid back per week or month as the case may be is usually higher compared to those of the HRS microfinance banks whose interest rates are lesser (30 percent) and give a longer space of time for loans to be paid back (usually 8 months). Also, depending on the kind of business and amount invested, it is may be easier for those who pay less amount of money with less interest to save more money than those who pay back more money with more interest in shorter periods even those they can collect more. Since the access to loan also depends on the savings, those who have lesser savings are less likely to have access to other loans, even after they had paid the previous.

With reference to the amount of loans received altogether, the study revealed that a significant proportion of the clients from both microfinance banks (44.9 percent for both categories) had access to amount above N100, 000 to N200, 000, and amount above N200, 000 to N500, 000. However, more from HRS microfinance banks had access to the amounts. More clients from these microfinance banks though less than 5 percent, had access to above N500, 000. These categories of clients are either very old members who had accessed loans several times or members in large businesses that are able to pay back loans quickly, save enough, and collect more loans.

In terms of repayment schedule as earlier discussed, clients from health-related service providing microfinance banks pay back collected loans within a space of 8 months except in cases where asset loans which are usually bigger are collected. However, clients from microfinance banks who do not provide health-related services are expected to pay back the loans they collect within a space of 6 months except in cases where larger or special loans are collected. The responses of clients in this regards confirms these, as all the clients of NHRS microfinance bank (100 percent) stated that they pay back their loans within 6 months while, 98.8 percent of clients from HRS microfinance stated that they pay back loans within a space of 8 months, which also reveal that they collect simple micro enterprise loans to expand their businesses.

Women's accessibility to loan is also influenced a great deal by the difficulty or ease experienced in accessing the previous loans. Thus, when respondents were asked whether they experienced difficulty in accessing the loans, majority of the respondents (75.3 percent) reported that the loans were not difficult to get. However, there was a great disparity in the responses given by the clients in this regards as clients from NHRS microfinance banks

(46.6) experienced more difficulty in accessing loans, than those from HRS microfinance banks (5.5 percent). From the table above, 94.5 percent of clients from HRS microfinance banks as against, 53.4 clients from NHRS microfinance banks reported that they did not experience difficulty in accessing loans. The chi-square value is significant with reference to the number of times clients received loan, the amount of loans they received and the difficulty they experience in accessing the loans. These suggest a significant relationship in women's accessibility to loans and the type of microfinance bank they patronize (either health-related service or non-health related service microfinance bank). Respondents who experience difficulty in accessing the loans reported that they were either not aware of the criteria before applying for the loans, or had tough time meeting the criteria for accessing the loans.

A representative of the women from a non-health related microfinance states:

> *the loans are usually not difficult to access if clients meet the conditions. If they make their deposits/savings consistently and have quality guarantor that will sign surety for them. Most clients who cannot have access to loans do not meet the conditions. Despite being informed at the point of meeting and introducing potentials clients, some may still say that they did not know that they were supposed to meet these conditions before getting loans can you imagine? Although, one who are yet to complete payment for previous loan will not have access except she has cleared it and saved too.*
>
> (Union leader/36/IDI/Ekpoma/semi-urban)

A client officer from a health-service related microfinance bank reported in line with the above by stating:

> *women are very good at owing and not paying back and we do not take such fact for granted and that is why we have to ensure that they make their weekly contributions correctly and get a reasonable savings compared to the loans they are going to get say one-third savings. A potential loan applicant is also expected to have a guarantor that can pay back in case she defaults and her group or union must trust and testify that she will not disappoint them. Otherwise it will affect their access to loans the next time.*
>
> (Client officer/34/KII/Benin town/urban)

Responses of the bank managers who were interviewed were also very similar. The opinions of discussants from the non-health providing microfinance in the Focus Group discussions were quite interesting as five discussants were of the opinion that loans were not easily accessible while the other five stated that they are easily accessible provided the conditions are met. A striking view from a discussant that supports the former opinion states thus:

> *How can I say the loans are not difficult to access when I cannot get loan for some business idea at any time I desire simply because I have not cleared the first loan, I missed some cheap goods which would have helped my business a great deal three months ago because I could not have access to common N80,000. Why? They said I must clear the one I owe. How is that possible? Besides, am not running away now. If the microfinance is truly out to alleviate poverty and empower us, I should not have been deprived of that opportunity that is why I say the loans are not easily accessible.*
>
> (Married /38/FGD/Auchi/urban)

Another discussant with a contrary opinion from the FGD however states:

> *If everybody is given loans anyhow without conditions to meet, the microfinance banks would have packed up*[30] *and we will not even be here to get anything. I strongly believe that the conditions are o.k. and are there to curtail our shortcomings. If you meet the conditions, you will surely get the loan hence they are accessible after all we do not have any collateral to collect money from commercial banks that is why we don't go there.*
>
> (married/36/FGD/Auchi/urban)

The general consensus is that clients of microfinance banks are expected to meet conditions with regards to clearing outstanding loans, having saved specific amount with bank, having a credible guarantor and group/union supports before they can have access to loans. Loans those who meet these conditions do easily access to

[30] Packed up in the context of the response means gone bankrupt

subsequent loans which falls within the limit of their savings, while those who do not, will not be granted subsequent loans. Clients are therefore expected to have adequate knowledge of these conditions and ensure that they are met before applying for loans.

Influence of Microfinance on the Socio-economic status of women

Responses from the survey, a significant relation between microfinance and the socio-economic status with reference to clients income and education of the clients especially among clients from the health-related service (HRS) microfinance banks as the chi-square values are significant for respondents' income (X^2=58.47,df=4,p<0.05) and education (X^2=25.46,df=4 p<0.005). Thus, revealing a significant relationship between microfinance and women's socio-economic status in this regards. However, the occupation and residential type were not significantly influenced by microfinance according to the survey as the chi-square values for both variables were insignificant. Socio-economic status of women such as income, education and occupation were correlated afford to pay for health care services, afford to buy drugs, empowered to make independent decisions regarding health care. Education (C=.-144, p<0.05) and Income (C=0.748, P<0.05) significantly influenced respondents' knowledge to take personal health care seriously. Also, payment for health care services was significantly influenced by income of respondents (C=0.438, P<0.05). This significance is observed among clients from health related service microfinance institutions (Appendix I). Also among clients from NHRS microfinance, income significantly influenced respondents' affordability of drugs. (C=0.188, P<0.05), and empowered them to decide independently to pay for health care (C=0.121, P<0.05).

During the interview however, only a handful of respondents from NHRS revealed that microfinance had an influence on their occupation and accommodation/residential type? A striking response from an interviewed union representative stated in a NHRS revealed a positive influence of microfinance on the occupation and residential project. The widow says:

> *well the loan I have received has helped me in my business in the sense that it has expanded the business. But I had also taking some money from the business to start developing my land which I inherited from my late husband and building my own house. Although I am practically struggling but the truth is, it was after four years that I joined microfinance that I was able to take money confidently from the business to be building my house gradually otherwise my business would have collapsed.*
>
> (Union leader/36/IDI/Benin town/urban)

Another response form an interviewed union representative from a non-health providing microfinance bank also reveals an influence on the occupation she says:

> *I am not planning to go back to school. So, I don't know the connection between microfinance and my education except you are talking about my children and relatives whom I am training in school because it is from the same business I take money for their schooling. But if you are talking about my business, then we can say that the loan I have received has helped to expand it a little. Although I am still seriously managing and need more money and bigger loans but I cannot get it now because I have not finished paying the last one I collected.*
>
> (Union leader/34/IDI/Jattu/semi-urban)

The above response reveals that although microfinance expands the existing business of clients and empowers, them financially, it has not adequately reduced or alleviated them from poverty partly due to the fact that the finances are not enough as they also spend from it to cater for their poor dependants. Quite related to the above response is that from another respondent from a non-health providing microfinance bank who also related the influence of microfinance on her income, occupation and family in general. She says:

> *Before I joined a microfinance bank, I was borrowing money when am desperate to pay my children's school fees or buy food stuff at home and usually end up getting embarrassed for not paying back the money on time because of other needs that arise. However, when I receive loans from microfinance, the modalities for paying back does not give room for me to be embarrassed, hence my business gradually expands and I can save some money for my family's need. Although I get very broke at time when I do not make enough sales especially because I must remove the money for paying back my microfinance loans.*
>
> (Union leader/37/IDI/Auchi/Urban)

Clients from microfinance banks that offer health-related services were however emphatic about the influence of microfinance on their businesses, occupation and education. Majority of the discussants in the FGD stated that the microfinance had expanded their businesses. Some added that they were able to acquire properties and assets with the loans which had aided their business. Those in provision and mineral businesses for instance said they had acquired fridges and generators which cools their drinks and retains their customers so that they can boast of increased turn-over. Also, most interviewees and discussants when discussing the issues of microfinance influence in education added that they had been able through microfinance to train their children and siblings in schools. Thus, the influence might not be directly on their personal educational attainment for clients, but on contributing to the education of their children and other dependants. Some stated that they trained as many as three to four of their relatives in schools through microfinance funds which expanded their business enough to retrieve reasonable cash that will not crumble the business for relatives education. A client who was interviewed boasted about how her involvement in microfinance had not only expanded her business, but has also encouraged her to go back to school (Adult Education). She says:

> *My business has expanded because of the several loans I have received from microfinance; I have been able to train my children in school without borrowing. When our client officer who comes to collect money kept emphasizing the essence of education and good health, I decided to go for adult education. Now I am proud to tell everybody that I can read and write. You can even hear my English (she laughs). So if I had not joined this microfinance, tell me would I have been able to achieve all these.*
>
> (Union leader/43/IDI/Benin)

A discussant in the FGDs with the health-related service providing microfinance bank in her response supported the views of (Saha, 2011) on how microfinance influences the social networking of women thus improving their relationship, self-confidence and self-image. The woman says;

> *One major way I will say that microfinance has improved my social and economic status is in the fact that my access to microfinance loans has improved my business and finances and this has helped me to be very useful and influential in my meetings and associations. People now regard me as somebody and respect me. Apart from that, I have made good friends in my microfinance union whom I can regard as family and call on any time for assistance hence I am now very confident about myself and more social in relating with people.*
>
> (Union leader/31/FGD/Benin town/urban)

From the above responses, it could be deduced, that microfinance does not only empower women financially, but it influence extends beyond financial/economic empowerment to empowering them socially and psychologically. Microfinance influence several facets of their clients lives and these include their occupation, education and other aspects of their lives and those of their family members. This is so as responses confirm that clients from microfinance have contributed most especially in training their children, siblings and some of the relatives in schools or other vocational skills. Thus, the manifest function of microfinance as explained by the theory of functionalism, is reflected in the empowerment if women and alleviating them from poverty, while the latent function extends to the family members of microfinance clients.

CONCLUSION

In line with other studies abroad, microfinance has been revealed to have a positive influence on the socio-economic status of women. This is obvious in the fact that through microfinance, women have been able to access loans that have been helpful in the expansion of their business and empowered them financially to cater for themselves and their family members. The influence of microfinance on the health of clients is more observed among clients from microfinance that integrate health related services. However it is expedient to note the very poor in the society are yet to be reached and alleviated from poverty, since union leaders who are expected to admit them avoid and refuse to do so for fear of being disqualified from accessing loans if such very poor who may be faced with several poverty challenges and default in paying back the loans they collects. As such, the primarily aim of establishing microfinance institutions to reach out to the "very poor" still remains unfulfilled.

RECOMMENDATIONS

In line with the findings, the study therefore recommends that Increased support for both locally and internationally recognized microfinance banks by the government and other international organization is should be provided for microfinance institutions in Nigeria.

This will influence a reduction in the interest rates and repayment time of clients. This will enable microfinance make opportunity available for the very poor to access microfinance loans. It will also help existing clients to plan better with their income and experience alleviation and reduction in their state of poverty.
Consideration should be given to the very poor who are unable to provide guarantor so stand in for them to have access to loan with maximum support on how to make their business productive through adequate trainings and follow-up so as to make them alleviated from poverty and repay loans collected.

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ORGANISATION, WORK VALUES AND SECURITY, EVALUATION OF PARADIGM SHITF FOR THE NIGERIAN YOUTH IN THE 21ST CENTURY

NNABUENYI Uju Maureen

INTRODUCTION

The world of work has changed drastically since the 1970s. Over the past three decades, sociologists and members of the United States workforce have come to recognize job stability as a phenomenon of the past, as time-limited contracts and workers' mobility across companies become the norm (Bluestone & Rose, 1997; Farber, 2006). In light of these economic changes, how have the meanings adolescents place on their future work life changed over historical time? Drawing from a social constructivist approach, we contend that individuals assign importance to various aspects of work based on their developmental and economic contexts as well as their own social locations. To better understand how work values have (or, have not) changed, we examine trends in high school seniors' work values from the annual national Monitoring the Future survey (MTF) from 1976 to 2005. Specifically, we investigate trends in the importance of work, jobs that allow time for leisure, and values of job stability, as well as the extrinsic, materialistic, and intrinsic rewards of work. There are many definitions of the term organization. In an early definition Bernard (1938) labeled it "a system of consciously coordinated activities of two or more persons."

Following this point of view, we can add that organizations have stated purposes of goals, communication networks and other coordinating systems and people who are willing to cooperate with one another on the job necessary to meet the organizational goals. Etzioni (1964) describe organization as "planned units, deliberately structured for the purpose of attaining specific goals."

An Organisation - the persons (or committees or departments etc.) who make up a body for the purpose of administering something; An organization is defined by the elements that are part of it (who belongs to the organization and who does not?), its communication (which elements communicate and how do they communicate?), its autonomy (which changes are executed autonomously by the organization or its elements?), and its rules of action compared to outside events (what causes an organization to act as a collective actor?). By coordinated and planned cooperation of the elements, the organization is able to solve tasks that lie beyond the abilities of the single elements. The price paid by the elements is the limitation of the degrees of freedom of the elements. Advantages of organizations are enhancement (more of the same), addition (combination of different features) and extension. Disadvantages can be inertness (through co-ordination) and loss of interaction.

An organization therefore is a social group which distributes tasks for a collective goal. It is the collection of organs of scientific methods and artifacts of the al-mamater (Free Encyclopedia). There are a variety of legal types of organizations, including corporations, governments, non-governmental organizations, international organizations, armed forces, charities, not-for-profit corporations, partnerships, cooperatives, and universities. A hybrid organization is a body that operates in both the public sector and the private sector simultaneously, fulfilling public duties and developing commercial market activities. In analyzing effective organizations, Hendy (1999) argues that "an organization can be separated into two parts or structures, one a definite structure present in every company, the other caused by human intervention. Essentially the effectiveness of an organization depends on how accurately human design matches the structure or organized behavior."

Organizational effectiveness is the ultimate criteria against which management is judged. Without such effectiveness, the welfare of both the organization and its employees can be severely threatened. Understanding organizational effectiveness is crucial. Organizational effectiveness is the extent to which operative goals have been achieved. Efficiency represents the cost/benefits ratio incurred in pursuing these goals, Barnard (1938). In other words, efficiency is a measure of how many inputs – raw material, money and people are necessary to attain a specific output or a particular goal, such as achieving a certain level of production of graduate for a particular level of education. Numerous factors go into determine the efficiency of an organization. These factors according to Barnard (1939) can include relative labour cost, productivity per man hour, cost of raw materials, and technological advances.

Organisations are run by a leader who is appointed by a board of directors or government to manage the affairs of the parastatal or entity. A leader in a formal, hierarchical organization, who is appointed to a managerial position, has the right to command and enforce obedience by virtue of the authority of his position. However, he must possess adequate personal attributes to match his authority, because authority is only potentially available to him. In the absence of sufficient personal competence, a manager may be confronted by an emergent leader who can challenge his role in the organization and reduce it to that of a figurehead. However, only authority of position

has the backing of formal sanctions. It follows that whoever wields personal influence and power can legitimize this only by gaining a formal position in the hierarchy, with commensurate authority Henry and Borje (1971).

Leadership in formal organizations

An organization that is established as a means for achieving defined objectives has been referred to as a formal organization. Its design specifies how goals are subdivided and reflected in subdivisions of the organization. Divisions, departments, sections, positions, jobs, and tasks make up this work structure. Thus, the formal organization is expected to behave impersonally in regard to relationships with clients or with its members. According to Weber's definition, entry and subsequent advancement is by merit or seniority. Each employee receives a salary and enjoys a degree of tenure that safeguards him from the arbitrary influence of superiors or of powerful clients. The higher his position in the hierarchy, the greater his presumed expertise in adjudicating problems that may arise in the course of the work carried out at lower levels of the organization. It is this bureaucratic structure that forms the basis for the appointment of heads or chiefs of administrative subdivisions in the organization and endows them with the authority attached to their position (Gibb, 1970).

Leadership in informal organizations

In contrast to the appointed head or chief of an administrative unit, a leader emerges within the context of the informal organization that underlies the formal structure. The informal organization expresses the personal objectives and goals of the individual membership. Their objectives and goals may or may not coincide with those of the formal organization. The informal organization represents an extension of the social structures that generally characterize human life, the spontaneous emergence of groups and organizations as ends in themselves.

In prehistoric times, man was preoccupied with his personal security, maintenance, protection, and survival. Now man spends a major portion of his waking hours working for organizations. His need to identify with a community that provides security, protection, maintenance, and a feeling of belonging continues unchanged from prehistoric times. This need is met by the informal organization and its emergent, or unofficial, leaders.

Leaders emerge from within the structure of the informal organization. Their personal qualities, the demands of the situation, or a combination of these and other factors attract followers who accept their leadership within one or several overlay structures. Instead of the authority of position held by an appointed head or chief, the emergent leader wields influence or power. Influence is the ability of a person to gain cooperation from others by means of persuasion or control over rewards. Power is a stronger form of influence because it reflects a person's ability to enforce action through the control of a means of punishment depending on the values of the organisation Henry and Borje (1971).

What Are Values?

Values are those things in our life that we consider to be important. In relation to work, values are what give purpose to a job in the eyes of the individual who does it. The effort, commitment and motivation that a person brings to a job are usually in direct proportion to the values that they perceive in it. Another name used for values is motivators (Faber, 2005).

They are traits or qualities that are considered worthwhile; they represent your highest priorities and deeply held driving forces. When you are part of any organization, you bring your deeply held values and beliefs to the organization. There they co-mingle with those of the other members to create an organization or family culture.

Value statements are grounded in values and define how people want to behave with each other in an organization, an institution, a company, or a family. They are statements about how the organization will value customers, suppliers, and the internal community. Value statements describe actions which are the living enactment of the fundamental values held by most individuals within the organization Johnson (2002)**.**

Examples of Values

The following are examples of values. You might use these as the starting point for thinking about and articulating them as a human being; Ambition, competency, individuality, equality, integrity, service, responsibility, accuracy, respect, dedication, diversity, improvement, enjoyment/fun, loyalty, credibility, honesty, innovativeness, teamwork, excellence, accountability, empowerment, quality, efficiency, dignity, collaboration, stewardship, empathy, accomplishment, courage, wisdom, independence, security, challenge, influence, learning, compassion, friendliness, discipline/order, generosity, persistency, optimism, dependability, flexibility.

Value Development

Value development takes place primarily during adolescence (Flanagan, 2003a; Kelloway & Harvey, 1999), when youth also begin to think more deeply about work. Values are integral to identities and help adolescents define the self, make sense of experiences, and develop expectations for interactions with other people and institutions (Flanagan, 2003b). Values guide present and future behaviors (Rokeach, 1973), and are resources that underlie adolescents' choices as they transition into adulthood (Eccles, Templeton, Barber, & Stone, 2003). Active exploration of potential careers, work values, and work competencies figures importantly into adolescents' identity development (Erikson, 1968; Mortimer, Zimmer-Gembeck, Holmes & Shanahan, 2002; Vondracek & Porfeli, 2003). The domain of work is not only central to adolescents' identity exploration, but is also on the forefront of their minds in late adolescence when they start planning for the future (Eccles et al., 2003; Vondracek & Porfeli). Adolescents' work values are in part derived from the perceived rewards of work and are associated with later work satisfaction (Johnson, 2001a, 2001b, 2002). Of special relevance to the present paper, the values of young people are a barometer of social change.

The 'impressionable years' model 'argues that adolescents' and young adults' values and attitudes are malleable and not yet crystallized. According to this perspective, young people are influenced by historical events, and these effects tend to be sustained over time as cohort effects (Alwin & McCammon, 2003; Mannheim, 1952; Ryder, 1965). In sum, young people construct their subjective meanings of work as they explore values and identities, and the development of work values has significance when viewed over historical time as work values portend social change for the future workforce.

Work Values in Developmental and Economic Context

Following Johnson and Elder (2002), we define work values as the importance one places on various characteristics and rewards of employment. Using a social constructivist perspective, our examination of work values is rooted in the idea that work is both an objective reality as well as a subjective social representation (e.g., collection of ideologies, values, opinions) for individuals and social or cultural groups (Gergen & Gergen, 2004; Liebel, 2004). The Nigerian high school seniors are on the cusp of adulthood and represent the nation's future workforce; yet, because they have historically been left out of theory and research on work, we know very little about the meanings and values they assign to work (Liebel). Youth likely construct their own meanings of work that are unique in comparison to the conceptions of work espoused by adults. Furthermore, the social meanings of work collectively represent the interests of social groups, including both the dominant social classes and marginalized groups (Bourdieu, 1984; Evans, 2002; Lehmann, 2004; Liebel, 2004). High school seniors' subjective views of work are important for gaining an understanding of how individuals at or near the beginning or their careers approach work and view it in the context of their personal lives.

Work Values of the 21st Century Youth

Achievement: Occupations that satisfy this work value are results oriented and allow employees to use their strongest abilities, giving them a feeling of accomplishment. Corresponding needs are Ability Utilization and Achievement.

Independence: Occupations that satisfy this work value allow employees to work on their own and make decisions. Corresponding needs are Creativity, Responsibility and Autonomy.

Recognition: Occupations that satisfy this work value offer advancement, potential for leadership, and are often considered prestigious. Corresponding needs are Advancement, Authority, Recognition and Social Status.

Relationships: Occupations that satisfy this work value allow employees to provide service to others and work with co-workers in a friendly non-competitive environment. Corresponding needs are Co-workers, Moral Values and Social Service.

Support: Occupations that satisfy this work value offer supportive management that stands behind employees. Corresponding needs are Company Policies, Supervision: Human Relations and Supervision: Technical.

Working Conditions: Occupations that satisfy this work value offer job security and good working conditions. Corresponding needs are Activity, Compensation, Independence, Security, Variety and Working Conditions.

Independence: Freedom to work alone, make your own decisions, plan your own work.

Helping: Helping, advising or caring for others in face to face work situations.

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How these values relate to careers

Your values are likely to be the main factor in deciding on a career, or a career path within a particular field of employment.

Some careers instantly call to mind a particular set of values:
An **Army officer**, for example, is likely to cite **leadership**, **variety** and **risk-taking** as the main attractions of his career, but **team membership, security, advancement** and **prestige** may also be significant factors. An **aid worker in a developing country** will probably give **helping others** as their chief priority, perhaps along with **independence, team membership**, and **risk-taking** while dismissing values such as **material benefits**, **security** and **advancement** as irrelevant to his or her career choice (Osgood, 2005).

Different value same career
But in many other cases, a single career field can offer scope for satisfying many different values. For example: An **accountant** working in a **large private practice** may value his **prestige, material benefits** and **security**. One who has left the same firm to set up her **own practice** may enjoy the **independence** and **risk-taking**, while a third, who has taken a post as in-house **accountant with a national charity** may gain his main satisfaction from knowing that his work is **contributing to a worthwhile purpose**.

Performance should be related to such factors as increasing profitability, improve service delivery or obtaining the best results in important areas of organizational activities. Organizations must also ensure that they meet satisfactorily or exceed the demands and requirements of customers and are adaptable to specific requirements, changes in the external environment and the demands on the situation.
But all of them may equally value the **variety, responsibility, people contact** and **intellectual challenge** of their day-to-day work Evans (2002).

Values that inspire Organisation, Work and Security
(Woodcock, 2011) listed values that inspire organisation, work and security in the 21st century as follows;
RISK-TAKING: The sense of excitement, adventure and challenge that comes from taking risks, whether personal, physical or to an organisation.
VARIETY: Change and diversity in work content, personal contacts or location.
PRESTIGE: The status, recognition and importance of a job, either within your own organisation or that accorded by the general public.
LEADERSHIP: Work in close co-operation with others to achieve a common goal.
TEAM MEMBERSHIP: Working in close co-operation with others to achieve a common goal.
ADVANCEMENT: Promotion, career progression and upward mobility.
MATERIAL BENEFITS: The financial or other material rewards that ensure a comfortable lifestyle.
SECURITY: Stability of employment and assured salary.
ARTISTIC CREATIVITY: Engage in creative work in any art form.
INDEPENDENCE: Freedom to work alone.

Measurement of the importance of work
Several items measured the priority placed on work. One item measured adolescents' expectations for the centrality of work via agreement to the statement, "I expect work to be a central part of my life." A second item tapped adolescents' willingness to work overtime: "I want Work that allows time for leisure**.** Two items measured the value of work that allows time for leisure: the importance of a job "where you can have more than two weeks vacation" and "which leaves a lot of time for other things in life."
Job stability: A single item gauged the value for job security through adolescents' ratings of the importance of having a job "that offers a reasonably predictable and secure future." A second item asked adolescents whether they would like to keep the same job most of their adult lives. The latter item was coded so that the lower score reflected lower value of stability (i.e., 0 = disagree, mostly disagree, or neither disagree or agree) and the higher score reflected higher value of job stability (i.e., 1 = agree or mostly agree).
Extrinsic rewards: Extrinsic work values, measured by four items, included the importance of having a job "that has high status and prestige," "that most people look up to and respect," "where the chances of advancement and promotion are good," and "which provides you to do my best in my job, even if this sometimes means working overtime." These two items were recorded so that 0 = disagree, mostly disagree, or neither disagree or agree and 1 = agree or mostly agree. A third dichotomous item asked if they would work even if they had enough money to live comfortably; response choices were I would not want to work (0) versus I would want to work (1) with a chance to earn a good deal of money."
Materialism: Three items measuring the value of materialism included: the importance of having lots of money, expecting to own more than one's parents, and only being happy with owning more than one's parents. Responses for the latter two items were recorded so that participants who expected to have much less than my parents,

somewhat less than my parents, or about as much as my parents were coded as 0 and those who expected to have somewhat more than my parents or much more than my parents were coded as 1.

Intrinsic rewards: Trends in intrinsic work values were assessed using five items, including the importance of having a job that "is interesting to do," "uses your skills and abilities – lets you do things you can do best," and a job where "you can see the results of what you do," "you can learn new things, new skills," and "the skills you learn will not go out of date."

Demographic variables: Our analyses take into account four aspects of respondents' social locations: gender (coded 0 = male, 1 = female), race/ethnicity, parents' education, and college aspirations. The publicly available MTF data distinguish only the three race/ethnicity categories of white, black, and all other, which we capture with dummy variables, using white as the reference category. Parents' education provides the sole indicator of respondents' family socioeconomic status, and we capture this with the dichotomy of high school diploma or less versus at least some post-secondary education. The sample was split into three groups based on college aspirations. Two items asked about adolescents' intentions to graduate from 2- and 4-year college, respectively. We created mutually exclusive groups consisting of adolescents who do not expect to graduate from college (either 2-year or 4-year), who stated that they will probably or definitely graduate from 2-year college (but not a 4-year college), and who state that they will probably or definitely graduate from 4-year college. We classified adolescents who reported intent to graduate from both a 2-year and 4-year college according to the higher degree expected for simplicity and ease of interpretability.

Generalized Linear Models

Each item was examined in a separate analysis using the generalized linear model with a logit link function to model a dichotomous distribution. Each regression model included the explanatory variables of year (entered as a series of 29 dummy variables), gender (male vs. female), race (White, Black, and other), parents' education (high school diploma or less vs. post high school education), and college plans (no plans, 2-year plans, and 4-year plans). Statistical significance for the set of years was examined by calculating the likelihood ratio chi square test comparing a full model to a model excluding dummy variables for year.

Findings on the importance of Work

Since the mid-1980s, adolescents have become much less likely to view work as a central part of their lives. Though the majority of high school seniors have considered work central throughout this period, endorsement of work centrality steadily declined from its peak in 1978 (76%) to its lowest point in 2001 (57%), before upturning slightly from 2002 to 2005. This result extends previous findings of a declining trend in work centrality documented up to 1992 (Crimmins et al., 1991; Schulenberg et al., 1994), and shows that the decline continued throughout the 1990s before rebounding somewhat in the early 2000s. We also found steadily declining trends in high school seniors' willingness to work regardless of their need for money and to put in overtime in order to do their best. Specifically, 78% of high school seniors in 1976 said that they would work even if they had enough money to live comfortably without working compared to 70% in 2005. Put another way, adolescents have increasingly reported that if they already had enough money, they would not work. The decline in high school seniors' willingness to work overtime was particularly sharp over the period between 1993 and 2005. Overall, high school seniors on average reported high values for work as central to their lives, yet all three trends declined over time.

Gender differences varied across items; males reported slightly higher values of work centrality, whereas females reported considerably greater willingness to work overtime and to work even if unnecessary for money. Black adolescents and adolescents with 2-year or 4-year college aspirations reported greater importance of work across the three items than did white adolescents and adolescents who did not expect to earn any college degree. Differences between other race/ethnicity groups and whites and by parents' education were smaller and not consistent across the importance of work items.

To hold the same job for most of their adult lives, which was relatively stable from 1976 to 1988, gradually increased from 1989 to 1992, remained higher across the mid-1990s, and then declined and leveled off in the first part of 2000s. Across the 30-year period, 57% to 65% of adolescents endorsed wanting to keep the same job for most of their lives. Adolescent males, Whites, those with lower parent education, and those with 4-year college plans had higher endorsements of keeping the same job for most of their lives.

Extrinsic Work Values and Materialism

The value high school seniors placed on status and prestige, respect, advancement, and earnings increased from the late 1970s until the late 1980s, when they reached their highest levels (84-85%). After a moderate decline from 1990 to 1992, these values have remained high and stable at around 80% through the 1990s and early 2000.

Here is a List of the Top 5 Values Employers Look for in Employees in the 21st century

1. Strong Work Ethic

Employers value employees who understand and possess a willingness to work hard. In addition to working hard it is also important to work smart. This means learning the most efficient way to complete tasks and finding ways to save time while completing daily assignments. It's also important to care about your job and complete all projects while maintaining a positive attitude. Doing more than is expected on the job is a good way to show management that you utilize good time management skills and don't waste valuable company time attending to personal issues not related to the job. Downsizing in today's job market is quite common so it's important to recognize the personal values and attributes employers want to improve your chances of job security should a layoff occur.

2. Dependability and Responsibility

Employers value employees' who come to work on time, are there when they are supposed to be, and are responsible for their actions and behavior. It's important to keep supervisors abreast of changes in your schedule or if you are going to be late for any reason. This also means keeping your supervisor informed on where you are on all projects you have been assigned. Being dependable and responsible as an employee shows your employer that you value your job and that you are responsible in keeping up with projects and keeping them informed of the things that they should know about.

3. Possessing a Positive Attitude

Employers seek employees who take the initiative and have the motivation to get the job done in a reasonable period of time. A positive attitude gets the work done and motivates others to do the same without dwelling on the challenges that inevitably come up in any job. It is the enthusiastic employee who creates an environment of good will and who provides a positive role model for others. A positive attitude is something that is most valued by supervisors and co-workers and that also makes the job more pleasant and fun to go to each day.

4. Adaptability

Employers seek employees who are adaptable and maintain flexibility in completing tasks in an ever changing workplace. Being open to change and improvements provides an opportunity to complete work assignments in a more efficient manner while offering additional benefits to the corporation, the customer, and even the employee. While oftentimes employees complain that changes in the workplace don't make sense or makes their work harder, oftentimes these complaints are due to a lack of flexibility.

Adaptability also means adapting to the personality and work habits of co-workers and supervisors. Each person possesses their own set or strengths and adapting personal behaviors to accommodate others is part of what it takes to work effectively as a team. By viewing change as an opportunity to complete work assignments in a more efficient manner, adapting to change can be a positive experience. New strategies, ideas, priorities, and work habits can foster a belief among workers that management and staff are both committed to making the workplace a better place to work.

5. Honesty and Integrity

Employers value employees who maintain a sense of honesty and integrity above all else. Good relationships are built on trust. When working for an employer they want to know that they can trust what you say and what you do. Successful businesses work to gain the trust of customers and maintain the attitude that "the customer is always right". It is the responsibility of each person to use their own individual sense of moral and ethical behavior when working with and serving others within the scope of their job. http//humanresources.about.com

Why Identify and Establish Your Values

Your values are made up of everything that has happened to you in your life and include influences from: your parents and family, your religious affiliation, your friends and peers, your education, your reading, and more. Effective people recognize these environmental influences and identify and develop a clear, concise, and meaningful set of values/beliefs, and priorities. Once defined, values impact every aspect of your life. You demonstrate and model your values in action in your personal and work behaviors, decision making, contribution, and interpersonal interaction. You use your values to make decisions about priorities in your daily work and home life. Your goals and life purpose are grounded in your values. Choose the values that are most important to you, the values you believe in and that define your character. Then live them visibly every day at work and at home. Living your values is one of the most powerful tools available to you to help you be the person you want to be, to

help you accomplish your goals and dreams, and to help you lead and influence others. Don't waste your best opportunity.

Job Stability: Security and Keeping the Same Job

In recent years adolescents have come to hold somewhat less value for a predictable and secure job. Extending Schulenberg et al.'s (1994) earlier report, we found that job security has become slightly less important for adolescents through the 1990s and early 2000s than it was for adolescents in the 1980s and late 1970s. The recent relative decline is noteworthy given the high desirability of this job characteristic, which was endorsed by an average of 92% of high school seniors across all 30 years. Females, Blacks, those with lower parent education, and those with 2-year or 4-year college aspirations reported greater values for job security. The trend is more complex for high school seniors' desire to hold the same job for most of their adult lives, which was relatively stable from 1976 to 1988, gradually increased from 1989 to 1992, remained higher across the mid-1990s, and then declined and leveled off in the first part of 2000s. Across the 30-year period, 57% to 65% of adolescents endorsed wanting to keep the same job for most of their lives. Adolescent males, Whites, those with lower parent education, and those with 4-year college plans had higher endorsements of keeping the same job for most of their lives.

CONCLUSION

Our findings concerning the relationship between work values and adolescents' college aspirations are a novel contribution to the literature, as they usefully combine information about these values with adolescents' plans for next steps toward job or career preparation. Compared to peers with no college plans, high school seniors with 2-year and 4-year college aspirations more highly valued work centrality, job security, extrinsic work characteristics (except for earning money), materialism, and the intrinsic rewards of work that is interesting, uses one's skills and abilities, and produces visible results. These adolescents were optimistic about the possibilities of their future careers and expectations for intrinsic rewards of work. More youth each year are attending college, and the protracted transition to adulthood may mean that these adolescents, particularly those who transition to a 4-year institution, can take longer to solidify their career goals and aspirations depending on their work value. Adolescents with 2-year college plans stood out in valuing work that allows time for leisure more so than youth with no college plans, and, in their unique pattern of change for values of learning new and adaptable work skills. Adolescents planning to graduate from 2-year colleges are an important population in need of further study, particularly as this path of higher education is growing, affordable, and offers practical training as well as opportunities to transfer to 4-year institutions.

Adolescents' values serve as a barometer for social change, and our findings overall suggest that work has declined in intrinsic significance for recent cohorts of youth. The decreasing meaning adolescents place on work suggests the potential need for institutionalized alternatives to help youth redefine their possible selves. Furthermore, as a social constructivist approach suggests our findings documented that adolescents' meanings of work vary by social location. During the transition to adulthood youth are increasingly vulnerable to economic risks with minority and socioeconomically disadvantaged youth even more vulnerable. Future work should consider the extent to which differences in constructed meanings of work formed both during and prior to adolescence, play a role in occupational differences or earning disparities later in life.

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RATIONAL CHOICES: DOMESTIC DEBRIS MANAGEMENT AND COMMUNITY HEALTH SECURITY IN IBADAN CITY

ONYIMA Blessing Nonye

INTRODUCTION

Unequal management of domestic debris in cities based on the socio-economic characteristics of residential areas has implication on community health security. This is linked to rational choices made by government wastes management officers, private wastes evacuators and individuals in managing domestic debris/wastes. Although, Ritzer, (2012: 445 citing Coleman, 1990b: 13) posit that in making rational choices "persons act purposively toward a goal, but that goal and actions are shaped by values and preferences." This paper associates the intractable protracted dirty nature and poor management of wastes in cities to the preference to differentially manage domestic debris across residential areas. Thus, Alaszewski and Coxon, (2008: 414) asserts that "contemporary society is a 'risk society' in which individuals have become responsible for managing an increasing range of risks, many of which can be identified by specialist expertise, and are often generated by global processes which have the capacity to destroy both individuals and communities." Contrarily, stakeholders who design policy to manage wastes differentially/unequally across residential areas, fail to take cognizance of the fact that when community health security is threatened by potential health risks and disasters like flood, disease outbreak and epidemics; the impact is not restricted to particular residential areas. Ibadan typically exemplifies a city where rational choices play out in differential domestic debris management even to the extent of tinting its identity. Thus, this dirty identity has often attracted the attention of scholars, government, journalists and poets (Onyima, 2010: 3-11). Hence, in 1975, John Pepper Clark in his poetic imagination of Ibadan city touched on a sensitive aspect of Ibadan identity in his poem titled "Ibadan."

Ibadan
running splash of rust
and gold –flung and scattered
among seven hills like broken
China in the sun". (Clark, in Soyinka, 1975: 142)

Ibadan- rusty, flung and scattered… since 1975 seems unchanged positively except that the "rusty, dusty and filthy nature of Ibadan (Soyinka, 1994: 75) continues to persist in such a way that makes Ibadan to be synonymous to a filthy space. Even in the 2000s a number of references are still made to the polluted space due to improper management of domestic wastes in Ibadan city (Asakitipi, 2004; Ajala, 2005). While the question of identity is difficult to ignore in the above references, equally, the health imperatives of this Ibadan filthy identity, and why Ibadan fails to change can be best contextualized in the nature and prevalence of the production of domestic debris and its management in Ibadan city. Historically, Ibadan was said to be initially slow to embrace western education (Ajala, 2008), this partly seems to be a factor for poor sanitation, and for the dirty and unplanned nature of Ibadan space. Over the years, the monster- 'domestic debris' continues to attract derogatory statements attached to Ibadan space and the people, from different quarters (poets, government officials, scholars etc.). Hence, Lawuyi (2004: 40) presents a graphic picture, which typically captures the characteristic feature of the sanitation situation in Nigerian cities like Ibadan. In his narration of power, identity and waste control on public space, Lawuyi maintains that 'there is no public refuse depot and definitely no refuse bins in many houses (Lawuyi, 2004: 40-41). In this context, domestic debris are deposited on undeveloped properties, others at the edges of streams or thrown into the streams. For instance, through casual observation as preliminary survey for this study it is noted that, in Ajibode community of Ibadan, most waste materials are left on or around road embankments, a dug up pit or at edges of streams. This compounds the chaos in community health insecurity, as filth gathers around buildings (both public and private) and increases human exposure to risk.

From J.P. Clark to Lawuyi, within the face of everyday experience in Ibadan city, it seems that over the years, Ibadan city among other cities in Africa assumes the identity of filthy and rusty city in sub-Saharan Africa. In terms of waste management, the environmental condition in Ibadan is so worrisome that Tejuosho, (2004: 5), observes that the careless disposal of domestic debris constitutes environmental, social, psychological and emotional disturbances to its residents, which in turn translates to series of risks in the city. This places Ibadan on a status of disease vulnerability which according to Alwang *et al.* (2001), Asakitikpi (2004), and Ajala (2005) prone the population to a number of health risks.

The risk continues as a big catastrophe as Ibadan population continues to increase 'abnormally', within the interface of the choice in keeping a peculiar identity and attachment to tradition and insensitivity to health

education. While the discourse of waste management and health risks thrives on the above synergies in Ibadan, it also explains why parts of Ibadan metropolis, continue to exist on scattered and clustered residential patterns with endemic rust caused by domestic debris. This has defiled several efforts to sanitize the city and has given rise to public concern, as well as generating both academic and media discourses. This concern also spurred the Oyo state commissioner for environment who chose to visit Calabar (one of the clean states in Nigeria) in December 2009 in a bid to adopting a better waste management policy for Ibadan city (Radio Nigeria Premier FM, 2009). Yet the problem of waste or debris management in Ibadan seems intractable. The protracted problem has therefore instigated the need to probe: 'why is the monster? In what ways do Ibadan people perceive domestic debris? What roles do social structures play in the relationship between space and domestic debris in Ibadan? In what ways does domestic debris constitute health risk? And what are the possible ways of controlling the menace?

Domestic debris: A resilient culture in Ibadan

The problem of domestic debris has a long history in Ibadan. Omoleke (2004: 265) asserts that "the issue of solid wastes dumping in Ibadan dated back to early 60s when Ibadan city council was responsible for the maintenance of Ibadan city. Omoleke (2004: 267) further describes Ibadan residents as having "uncivil culture of indiscriminate waste littering (i.e. throwing of wastes on bare ground), people's inability to maintain a sanitarily clean environment, reluctance of people to cooperate with the authority by disposing solid waste in illegal dumps, rather than using the means provided by the government. This goes a long way in creating "a negative Ibadan identity" as rusty, dusty and filthy. This was also observed by Clark in his famous poem titled "Ibadan" in 1975: 142, "Ibadan, running splash of rust and gold – flung and scattered…"

The protracted dirty culture adopted by residents of Ibadan city has become a collective public concern, it appears that there is seemingly no solution to the quest to curb and arrest the monster (domestic debris), certain scholars has given up on Ibadan and even made categorical statements, Omoleke (2004: 267), "this ugly situation persisted for the past decades, since independence and will continues to be so in Ibadan". Thus, improper management of domestic debris has become a resilient culture in Ibadan which may have its roots in rationalization (rational choices made) by wastes managers, residents' attitudes and thought process and might require a reorientation of the people.

Can Ibadan be sanitized?

From a pure optimist stand point, there is nothing impossible, if only the source of the problem could be identified (and this is what this paper has done by identifying the rational choice to differentially manage domestic wastes across residential areas as the source of the problem) and resources, policies and strategies made available, are judiciously and religiously implemented. But from a more critical point of view as some scholars have done, sanitizing Ibadan city to become an ideal clean city might be day dream and an effort in futility. Omoleke 2004, after a detailed and critical study of the problem of waste in Ibadan concluded that "this ugly situation persisted for the past decades (since independence) and will continue to be so in Ibadan". Although, this is a controversial and debatable stance, the position seems tenable with the current precarious situation of living with the risks from domestic debris by Ibadan city residents. The above opinion is supported by studies carried out by Sridhar et al (2008), on sustainable waste management in Nigeria, since Ibadan is not the only city in Nigeria faced with the monster of mountainous wastes. To them, "solid waste management is a serious problem in Nigerian cities. The communities with poor knowledge and attitude resort to dumping the wastes into any available space such as drains, streams or on the road side. Many solutions tried in the past such as private sector collection, sending to land fill sites, incineration and waste to energy conversion by successive state and federal governments have failed due to lack of sustainability". This stance seems to be more optimistic and has suggested a solution which is "sustainability" of waste management programs even when governments are changed.

Oyo State however, seem to be currently on the right track to sanitize Ibadan city, as there are observable efforts to clean the major central areas, with the exception of the suburbs and core indigenous areas. Street sweeping is performed by public works staff, sweeping is commonly performed manually. The debris is deposited into public waste receptacles along the major streets. The waste is then removed later for disposal. Waste collection in Ibadan municipality generally occurs at dawn. Residents are often seen placing their debris on major streets. Municipal streets sweepers, then clean this debris to be picked up by the collection vehicles. The above reflects a rational choice/policy by government to concentrate on removal of public wastes while domestic debris/wastes are left to the whims and caprices of profit motivated private refuse contractors.

The then governor of Oyo State Alao Akala was one of those with an optimistic stance that Ibadan can be sanitized. The sun newspaper of February 8, 2009, reports that the governor says "it is possible to turn Ibadan to a

modern city, unlike what it has been over the years. He further said, we have started making new Ibadan. Ibadan is still a decent city ……."

We therefore are optimistic that, sanitizing Ibadan city is to a large extent possible, if the right rational choice or wastes management policy is adapted and concerted efforts made by stakeholders, residents themselves and government. Dirt does no good, sanitation and cleanliness is the key to an amiable public health security and a viable economy, as health people say is wealth.

Disparity in domestic debris collection and management in residential areas of cities

The issue of social inequality has always being with man, hence the concept of social stratification in Anthropological studies. According to Taylor and Allen (2006), "in many low to medium income part of the world, where uncontrolled open dumps are common, and all wastes tends to be dumped together, regardless of its origins or its hazardous nature". Taylor and Allen citing OECD (1997) also observes that "the rate at which waste is generated corresponds roughly with levels of income. In high income counties of Europe and North America, 500 and 750kg of solid wastes are produced per person per year. In contrast, urban populations in most low income countries, for example in Nigeria and Cote d'Ivoire, generate between 100 and 200kg of solid waste per person per year" (Onibokun and Kumuyi, 1999).

Despite this lower rate, rapid urbanization, particularly in low income developing countries has left little space for disposal of the increasing wastes material being generated in urban settings, Sangodoyin (1993). This disparity in domestic debris generated in developed and developing worlds may have turned the other way round, whereby waste generated in the developing world has geometrically exceeded that of the developed world due to rational choices, poor management policy and implementation. Thus, Allen and Taylor (2006: 345), writes that "the composition and volume of disposed wastes vary nationally and regionally in relation to the local human activities, and the quantity and type of products that communities consume.

Rational Choice in Ibadan Waste Identity

The construction of Ibadan as filthy, rusty and the disparity in waste management of cities as well as the people's perception of health risks can be explained through the rational choice model. Rational choice model (RCM), also known as 'cognitive rational actor' model, was propounded by Becker Gerry an Economic scholar grouped among the 18th century rationalists. The main thrust of the model is that "the mind was thought to have inherent organizing powers" within which a particular position is constructed in the context of a perceived world. This position is related to choices of ideas through cognition and values, such choices are often made in lucid (clear) term based on the notion of 'structures of thought' (McGuire, 2000). This suggests that the structure of the human mind works to influence human behaviour.

Evolving from the above background in Becker Garry's rational choice basic idea that, patterns of behaviour in societies reflect the choices made by individuals as they try to maximize their benefits and minimize their costs. This suggests that most city residents /individuals and government waste management agencies tend to make presumed rational choices and sometimes do certain things that are anti-norm and then rationalize to authenticate their actions as good. Thus, in the opinion of Henwood et al., (2008: 423) rational actors' perspectives tend to view individuals as making (objectively) rational choices to minimize risks. This is observed as a common case influencing decisions and choices of strategy to manage risks as such depend on contextual and cultural realities facing individuals (Zinn, 2008: 440 citing Pidgeon et al., 1992). To Henwood et al. (2008: 423), perceptions of the "riskiness" of a situation depend on the interactions among context and culture, individual biography, people's everyday lives, and a variety of available frames (risk perception), several of which may be competing at any time. Underlying the above is a subjective interpretation of actions as risks. While in many occasions risks bearers engage in rational choice to ignore their risky action, while those with expert knowledge of controlling risks impose their acclaimed superior knowledge to locate risky actions. Within this context, Henwood et al., (2008) is correct in their observation that most people do not interpret risk as an objective category, but live with risk using their culture, available symbols, and their sense of aesthetics to make judgments and to rationalize risky action as un-risky. Thus making the reality of Lisa (2009) assertion that cognitive rational choice theory assumes that humans are logical beings that make the choices which make the most sense to them.

Within the frame of this present study, in what ways does individual cognition perceive risks in Ibadan? How do the people rationalize filthy and dirty image of the city? And what can be the distinction between the risk bearers and those with expert knowledge of risk in relation to domestic debris in Ibadan city? All these are parts of the theoretical puzzles, which rational choice model can explain on the discourse of domestic debris and health security in Ibadan city.

Ethnography of Ibadan Waste Generation and Management

This study drew on a qualitative ethnography sourced from a multi-sited field study. Considering the level of stratification in Ibadan, which has a greater influence on Ibadan residential patterns, for the purpose of this study, Ibadan was stratified into three residential patterns. They are Low Income Residential Areas (LIRA) mostly the traditional settlements in Ibadan, which include Bere, Oje, Inalende, Itamerin, Opoyiosa, Agbeni, Ogunpa, Ayeye, Agbowo, Labo, gege-olorun, and Odo-ona among others. The Medium Income Residential Areas (MIRA) includes Ajibode, Orogun, Samonda, Eleyele and Sango among others, while High Income Residential Areas (HIRA) include New Bodija estate, Oluyole – Extension, Alalubosa , Akobo, and University of Ibadan staff quarters among others. Ibadan is so divided, as it provides a more holistic view of the data generated, since all classes of residents in the city were represented in the study and it provides an opportunity to understand the general perception of Ibadan city. Each site was investigated to ascertain different types of risk situation common in their areas as a result of domestic debris. Mostly, the study engaged in unsystematic sampling of the respondents. Primary sources of data collection were through participant observation, key informant and in-depth interview.

Through lucky-dip raffle draws, the following sites were selected for the study: New Bodija (HIRA); Ajibode (MIRA) and Inalende (LIRA), while Oyo state ministry of environment and water resources and Oyo state solid waste management authority and some patent medicine stores were interviewed. These three sites belong to different LGAs, and thus provided opportunity to compare the strategies employed in waste management by their different local authorities. From each of the sites an equal proportion (30 respondents and households each making a total of 90) of samples were selected based on educational, religious, gender structures and income levels. The study generated purely qualitative data, content analysis were involved as data analysis technique.

RESEARCH FINDINGS

The study found that there is marked disparity in the management of domestic wastes/debris in the three selected strata of residential areas in Ibadan city based on the economic characteristics and social status symbol of residents in these areas.

At Inalende a low income residential area: this is one of the core indigenous areas in Ibadan city situated at Ibadan North-West Local Government Area. Domestic debris was seen littered all around the environment, with no proper channel for sewage. Black dirty water flowed on bare ground without proper channel. In some of the compounds without toilets, basins and nylons are lined up beside the houses for storage of human feaces. Respondents gave several rational reasons for this problem like, government did not provide dumping grounds, no space to construct new toilets once the old is filled, the people are poor and as such cannot afford to pay private wastes evacuators, gender-based division of labour as a culture (it is the duty of women/children to clean and dispose wastes, thus leaving able-bodied men off the challenging task of waste management) etc. Although a respondent (Mr. Lekan Kazeem, pers. Com. 19/6/2010) interviewed at new Bodija estate rationalized on the reasons why LIRA looks the way it is "it is only the local areas that are dirty because private collectors cannot go there as there are no planned streets to enable the free passage of vehicles to evacuate their wastes and drain their sewages, and that is why those LIRAs are prone to more health risks like dysentery, cholera, malaria and they stand the risks of an outbreak of epidemics in the nearest future if a drastic resolution is not taken for the core areas of Ibadan city". The study discovered a private refuse evacuator known as Agala in this area who collects just 20 naira from residents to dispose their domestic wastes no matter the volume. But most say they cannot afford 20naira; rather they prefer to dump wastes at night (in order not to be caught by the police) at the Ogunpa water channel constructed by government after the famous flood (omiyale) which occurred in the 1980s.

At Ajibode a middle income residential area: ethnographic study revealed that the Ajibode community situated at Akinyele LGA of Oyo state is structurally divided into two parts. That is Aho estate resided by middle class civil servants, lecturers and mostly educated elites, which is conspicuously in contrast to the main Ajibode area resided by indigenes mostly farmers, unschooled traders, artisans etc. Mere observation reveal that, the Aho area of Ajibode is well planned, new buildings although mostly uncompleted, being a new estate. Buildings are fenced with gates, well planned streets, and the environment very clean without dirt littered all around. While the main indigenous area of Ajibode is the direct opposite as there are no demarcation in between houses, no numbering, dilapidated buildings mostly without toilets and bathroom. This part of Ajibode could be classified with the low income residential areas of Ibadan. Refuse evacuators do not come to the area because the major entrance/road to the community is always flooded, so they burn or dispose wastes into the stream that divides the community into two parts.

While at ***New Bodija*** estate located in Ibadan North, a serene, cool, neat, environment with class conscious residents; the estate is divided into zones and residents are also conscious of health security and environmental sanitation. Thus, a respondent Mr. Omotayo (Pers. Com. 26/6/2010) revealed "In this estate, there are Landlords

and tenants associations in each zone, every last Saturday of each month, we hold meetings on the welfare and security of the residents and cleanliness of the environment, it often starts at 7am and ends at 9am, all gates are shut and no one moves out, any defaulter or stubborn individual is arrested by the Police. The agreement in this estate is that if one cannot clean up; or cut grasses within and around his/her compound, then one must hire and pay labourers to do that, as dirtiness in the estate is not encouraged in any form". Each house is expected to negotiate the services of a private refuse contractor of their choices and they pay between N800 and N1500 per month for disposal. The domestic debris is disposed 2 or 3 times in a month, especially at the end of the month or on sanitation days which is the last Saturday of every month. There is strict adherence and enforcement to ensure that the aesthetic(s) features of the estate environment is not defaced, degraded or destroyed. Every house in the estate has a modern toilet and bathroom, so there are no cases of defecating in nylons or in the surroundings; hence, their exposure to any health risk as a result of improperly disposed human excreta is to an extent nil.

DISCUSSION

The above differences in the management of domestic wastes reflect disparity in the degrees of rational choices made by government and residents in the three residential areas of Ibadan city studied. Some choose to maximize the short-run benefits at the expense of a long-run advantage. This implies that residents at LIRA choose to live with health risks, spend money on drugs at hospitals and patent medicine stores instead of choosing to properly dispose domestic wastes. While the government through the wastes management authority rationalize in employing temporary none professional environmental staff as direct evacuators (this entrenches lack of commitment to duty), 49 enforcement agents for the whole of Ibadan is inadequate, involving profit motivated private refuse evacuators/contractors who only choose to dispose domestic wastes from HIRA leaving the LIRA to live with health risks emanating from improperly disposed wastes, etc. The above rational choices by government, paint a picture of a disproportionate wastes management policy, which has in the long-run resulted to health insecurity in Ibadan city. Thus, Onyima (2010: 105) attributes this to 'pressure of competing needs, the mind of residents/governments becomes the seat of rationalization, the table of decision and platform for choice making. It tries to maximize its profit and minimize cost/loss and then swifts into action. Residents in their actions therefore, do things that are anti-norm and then rationalize to authenticate their actions as good'. The resultant effects of these actions are intractable manifest and latent health risks/insecurity.

Health risks are potential impact of a chemical, biological, physical or social agent on a specified human population under a specific set of conditions and for a certain time frame, (en Health 2002: xviii). Epidemiological studies in medical anthropology focus on diseases patterns in population and the factors that influence these diseases. Risk is a measure of potential harmful effects (hazards) to health from exposure to a substance, process or product and the probability of harm occurring as a result of exposure, (Stephen et al.2000: G12).

The poorly managed domestic debris in Ibadan pose great health risks to residents and this study reveals that these potential health risks are in three forms: **Biological Risks:** such as diseases mostly carried/transferred by vectors like flies, fleas, rats, lice, bedbug and air-borne micro-organisms that are easily breed in decaying domestic debris. Eva et al., (1995: 53-59), has identified that handling household waste causes more gastro-intestinal symptoms that contains large numbers of micro-organisms, irritation of skin, eyes, and throat, respiratory disorders, and /or symptoms of organic dust toxic syndromes, toxic pnuemonitics, increased risk of chronic bronchitis while biodegradable fraction of household wastes results in high rates of gastro intestinal problems and other products of microbial origins such as gases." These potential biological health risks vary across the different residential areas in Ibadan city. The low income areas are exposed to more of these diseases as their domestic debris is not collected at all. Daily they live with lethal decomposing and stinking human excreta, decomposing bodies of dead animals, dark smelling stagnant mosquito infested sewage/water meandering in shallow gutters and narrow pathways within the neighbourhoods. The common ailments are dysentery, cholera (igbe-gburu), malaria, tuberculosis, measles, chicken pox, hook worm infestation, typhoid, fever, catarrh and cough, etc. due to improper dumping; they also featured at the indigenous area of Ajibode community directly opposite the Aho estate in Ajibode community occupied by middle income earners (MIRAs), while none of these chronic diseases were found in the high income residential areas (HIRAs) like New Bodija. The estate residents only complained of malaria but its frequency is rare, residents in high income residential areas only suffer from ailments as a result of consumption of synthetic foods, fatty canned foods with preservatives and high cholesterol which often make them suffer from obesity.

Socioeconomic risks: wastes dumped into Ajibode stream blocks the drains, roads and as such the roads are often flooded. Those who own(s) vehicles in Ajibode cannot bring it into the community, resident resorted to using university of Ibadan main gate and then pass through a wooden bridge constructed along the boundary between Ajibode and the school. These vehicles stand the risk of being stolen when parked at the boundary beside the

Botanical garden University of Ibadan and Ajibode community. A respondent Miss Seun disclosed that they stole a car at the botanical garden the week ago. (Miss Seun pers. Com. 4/06/2010). The above implies that the menace of domestic debris is not just on health risks alone but also environmental degradation (erosion, flooding of roads) and loss of properties because the flooding does not allow for proper security of properties.

Natural Health Hazards: is another potential health risk, Ibadan stands the risk of experiencing a future inundation of most of its core residential areas with flood. This prediction fulfilled on 26 August 2011 when flood ravaged Ibadan, it attracted federal government intervention that created temporary refugee camps to alleviate the people's sufferings and was widely reported by the media. Some residents have apprehensively suggested that government should demolish most dilapidated, old, and weak buildings while their owners must be adequately compensated. But how feasible is this suggestion? Occasionally flood cause havoc in pockets of areas in Ibadan leading to loss of properties and lives due to blockage of drainages with domestic debris but flood intensity is still at a controllable stage with the recent construction of the Ogunpa River channel. The radio stations often report such flood incidences with victims calling for government intervention, while the commissioner for environment and water resources is often heard warning residents to desist from indiscriminate dumping of debris in water channels and gutters especially during the onset of the raining seasons. Ethnographic data from Ajibode shows that one main problem of residents is the inundation of their major road with flood almost all year round and it is more horrible during rains. The location of the community in a sloppy terrain makes it pliable to flood from Orogun and other neighbouring communities, all heading into the Ajibode River. Flooding and certain disease form factors that pose seasonal health risks in Ibadan, they are not always there but surface at peak of rainy seasons or dry seasons depending on the nature/type of diseases (chicken pox and measles during dry seasons while catarrh and cough are common during raining seasons). Decomposing domestic debris often emit bad gas into the air thereby causing social and psychological discomfort to residents in the city. Thus, Mohit, (2000), observed that indiscriminate littering on roads, lanes, and by-lanes leads to emission of bad smells from drains clogged with wastes. As a result the living environment is deteriorated while Ogbonna et al., (2002), observed that the presence of wastes and unsanitary wastes dumps degenerates and destroys the aesthetic value/appeal of the environment. This is a graphic description of the sanitation situation in most LIRAs and parts of MIRAs in Ibadan city.

Unavailability, Inaccessibility and Unavailability of Health Facilities

In spite of the above potential health risks which residents are exposed to daily, they have little or no health management facilities to serve as a corresponding antidote especially in most low income residential areas in Ibadan city. We must take into cognizance, the fact that the ancient city of Ibadan is privileged and blessed with the location of the university college hospital in the city, Oluyole hospital, and pockets of private hospitals, pharmacy shops and health centers (which are not well distributed across communities). Residents only have access to chemist shops where medicines, injections, and treatments are administered by mostly retired nurses, who are assisted by apprentices trained by them. These chemist attendants are mostly armatures in health management who operate as patent medicine store owners. There are also pockets of maternity homes headed by traditional birth attendants or an experienced woman in child birth. Resident in LIRAs do not frequently patronize hospitals whether government or privately owned due to so many reasons. They only use UCH and private hospitals as last resort especially when a disease/sickness has gotten out of hands/critical or when it has become a matter of life and death. Their reason is always lack of money to pay for hospital bills and also the bureaucratic set up of the university college hospital (UCH) which encourages delay and bottlenecks before one can be attended to by nurses and doctors no matter how critical the health condition may be, those laid down due process must be completed; most respondents called on the government and management of (UCH) to reconsider this issue. There also is no presence of primary health care (PHC) facilities in most communities in Ibadan where they are found they are no longer functioning, cockroaches, cobwebs, and dust has taken over such structures. Those functioning are clad with insufficient staff, drugs, and other necessary technology and facilities needed to perform to optimum.

The 1978 Alma-ata declaration on primary health care of the World Health Organization (WHO) emphasized the need for accessibility, affordability, and availability of primary health care service to the grassroots. The unavailability of affordable and adequate health care through proper health management makes most residents to resort to taking "agbo"-a traditionally concocted medicine for treating malaria, typhoid, and dysentery. "Agbo" is a mixture of herbs which is acclaimed to cure virtually all diseases even HIV. People's belief in the effectiveness of 'agbo' is so tenacious such that it is difficult to discourage them from taken it because the producers take cognizance of the context, culture and belief of its users and its adaptability to their everyday life activities and situation. Thus, medical anthropology as a growing field considers the socio-cultural context and implication of diseases and illnesses for proper exploration and understanding of the people, (Helman 2001, Strathern and Stewart 1999 cited by Kottak 2004:43). Hence, one can take agbo while working, or doing anything anywhere

anytime without problem. This is because the kind and incidence of diseases vary among societies, and cultures interpret and treat illness differently. "All societies have health-care systems which consist of beliefs, customs, specialists and techniques aimed at ensuring health and preventing, diagnosing and curing illness", (Kottak 2004:44). In Ibadan, "agbo"- herbal concoction is often used by residents as preventive, therapeutic and also curative purposes. This implies that alternative medicine plays a complementary role to other health-care systems available to Ibadan residents and also doubles as a medium of health management in the city. MacLauchlan (1997:229), assert that the central concept of any culturally sensitive health service should be "tolerance of pluralism. Only through such tolerance can a health service perform its many social and therapeutic functions". The use of "agbo" and other traditional herbal medicines in preventing and treatment/curing of some the above itemized diseases posed by improper management of domestic/household wastes is propagated and perpetuated by the folk and popular sectors of the health care/management system. The popular sector is where everyday ideas about health and illness are discussed by 'lay' non-professional people. Healing knowledge and advice is passed on through informal discussions.

Un-strictly Monitored Sanitation Exercises: The monthly last Saturday sanitation exercise which is not strictly monitored due to insignificant number of sanitation officers. A respondent put it this way "we have meager number of officers who have already reached the peak of their careers because they are about to retire and are expected not to go out for enforcement again but give advice to younger staff, (pers.com.23/06/2010)." This implies that there is need to employ able-bodied and younger men as the present crop of waste management staff are aged. Finally, monitoring and evaluation of the wastes management activities in the city is also central to proper implementation. There is also need to emphasize community participation by upholding the alma-ata declaration of 1978 and the incorporation of teachings on personal hygiene and sanitation into our educational curriculum to ensure a holistic solution to the problem of wastes in Ibadan city.

Concentration on Collecting Public Wastes Rather Than Domestic Wastes: The authority concentrates on collecting and disposing public wastes, while commercial, industrial, and domestic wastes are contracted to private refuse contractors. Public wastes are wastes dumped in public places like roads sides, streets, believed to come from residential areas. By this arrangement, the irony is that PRCs focus on collecting domestic debris in GRAs and estates as they are profit driven thereby placing the LIRAs at gross disadvantage as they cannot afford the amount paid for refuse disposal. They are left with no other option than to live with health risks as the frequency of collection is nil. The Oyo state waste management authority (OYSSWMA) needs to review this problem and then make it the duty of the authority/government to collect debris only in LIRAs while the GRAs and estates are contracted to private enterprises.

Gender-based waste management culture: this ethnographic study also revealed that the division of labour based on gender consciousness often specified by culture makes able bodied men who are supposed to help out in sanitizing the environment to leave this herculean task to women and children alone. This should not be allowed to continue as sanitizing the environment should be everybody's duty since; any outbreak of epidemic would not be restricted to particular gender. People at LIRA who hold tenaciously to the cultural specifications that domestic debris disposal and management is the responsibility of women must soft pedal as this is not the case in the HIRAs, men often use their cars to dispose domestic debris thereby relieving their wives and children of stress and burdens.

Observance of Religious Injunctions: thought by the holy books (Bible and Quran) that cleanliness is next to Godliness and the need to clean one's body and environment are hardly practiced by the adherents of these religions as they choose to adhere or not in their daily living. The study therefore calls for the religious institutions to be more proactive in their teaching of cleanliness and ensure strict adherence by its members. They are also called to help government is sanitizing the city of Ibadan as government cannot do it alone.

Cost Consideration and Poor Funding of Wastes Managements: Monetary considerations make certain residential areas in Ibadan City vulnerable to potential health risks from infectious domestic debris. This ethnographic study discovered that most LIRAs are not willing to pay for wastes disposal as they see wastes collection as the responsibility of the government. This contradicts the study by Onibokun and Kumuyi (1999), which asserts that "surveys reveal that people in Ibadan are willing to pay if the services are improved" this can only be true in the high income residential areas (HIRAs), this assertion brings to bare the importance of a comparative (qualitative) study relative to a general (quantitative) study which might blanket areas with assertions not applicable to them. Even the willingness to pay for wastes disposal by the HIRAs is still contestable. The planning, research and statistic officer (PRS) at OYSSWMA frankly revealed this in her speech "you would not be surprised that the estates and GRAs still request for bins and other wastes receptacles from the authority" she further stressed that the available receptacles cannot go round, the GRAs should therefore help the government to provide such; so that the available ones could be used for the low income/core areas of the city. Onibokun and

kumuyi 1999, confirms that "most segments of the population believe that they should not bear the responsibility whatsoever for wastes collect and disposal."

Poor funding available to solid wastes management authority and (PRC) private refuse contractors who are profit-making enterprises makes them abscond from servicing low income residential areas who cannot afford between 20naira and 1,500naira. These areas are abandoned due to high operational cost of disposal and management of wastes disposal instruments. It is even said that the whole of Oyo State government budget can go into waste management alone for just Ibadan City and it would not be enough, so they rationalize and make use of the meager funds and resources available which is insufficient as the city generates about 5,000 tons of domestic debris daily.

Compromise by Health/Environmental Officers: Collection of bribes on the part of the *wole-wole* (health officers) from defaulting residents; caught disposing wastes indiscriminately, or from houses without toilets and bathrooms and those living in a dirty surrounding, is also a rational choice issue. Bribery stalls the efforts and campaign against dirtiness and potential health risks. Thus, men and women of great integrity are needed as health officers. Onibokun and Kamuyi (1990), stated that the public health act of 1909 which laid the foundation for improved health management; led to the introduction of sanitary inspectors who went house to house to ensure that the houses and their surroundings were clean and applied appropriate sanctions for recalcitrant residents. The fact still remains that sanitary inspectors are none existent and the available few are far from being effective and efficient in their activities in Ibadan City.

Professionalization, insufficient staff- strength and unequal treatment of wastes management staff: Onibukun (1997) cited by Onibokun and Kumuyi, (1990) identified lack of professional staff as a factor making the wastes management authorities seem like purposeless bodies and a drain on the government. Why should a sanitary officer prefer to collect bribe rather than strictly enforcing the law on defaulters? Are these health officers not well remunerated? Although Onibukun and Kumuyi had already observed that poor conditions of service exacerbated the situation, as there is no harmonized remuneration for federal, state and local government staff, the waste management section attracts the least pay, this make them feel inferior and the situation considerably lowers morale and promotes slothfulness. The study revealed disparity in remunerations of wastes management staff as those that do direct disposal and are continuously exposed to inhale bad odor from these wastes receives the lowest pay/salary. That rational choice by government to pay administrative staff higher than direct evacuators is not acceptable. On the other hand, a key informant at Oyo State solid waste management authority emphasized on the numerical strength of direct environmental personnel in Ibadan, " the total environmental officers are a little above 20, whereas WHO (World Health Organization) standards stipulates that there should be one (1) environmental officer to every 1,000 people. Although, the officer at planning, research and statistics department gave a verified data as follows:

Environmental Health Officers	23
WAIC	21
Man 'O' War	5
Total	49

Thus, we have a total of 49 enforcement officers to cover the whole of Ibadan city. This implies that with the NPC 2006 (National Population Commission) census figure which placed Ibadan population at about 2,550,593, then if 1 officer =1,000 persons.

If 1,000 persons = 1 officers

2,550,593 = x officers

Find x

Cross multiply

$x = \frac{2,550,593}{1000}$

$x = 2550.593$

x = 2551 approximately this is the number of environmental officers needed for Ibadan city alone as against the existing few officers facing the Herculean task of monitoring the generation and management of wastes in the city. While the entire staff strength (both administrative and none-administrative staff) is as follows:

(a)	Pensionable	84
(b)	Non-pensionable	122
	Total man power	206

(Source: Planning, Research and Statistic Department-Oyo State Solid Wastes Management Authority June, 2010)

Priority on security rather than sanitation: The study also reveals that priority is given to security than sanitation in Ibadan City. This implies that Oyo state rationally chooses to expend its funds/resources on security issues rather than sanitation and health security. It is pertinent to therefore rationalize and question, if good health could be sacrificed for security and other matters.

CONCLUSION

In sum, we have been able to show that there is a point at which rational choices become irrational choices and that there is a link between rational choices, domestic debris management and health security. Put differently, choices, decisions and policies are often rational in the short-run but sometimes irrational in the long run. Hence, Embers, (1973:518) stressed that " planned change, decisions and policies has beneficial consequences in the short-run, but a great deal of thought and investigation has to be given to its effects in the long run". Thus when stakeholders: governments and individuals make logical policies/decisions, they must take into cognizance the short-run and long-run rationality of their rational choices and decisions.

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REDRESSING SECURITY AND CRIME IN NIGERIA THROUGH TRADITIONAL YORUBA SOCIAL VALUES AND CULTURAL PRACTICES

OLUFAYO Olu-Olu Olufayo and JEGEDE Lucy Iyabo

INTRODUCTION

Nigerian society is characterized by all forms of insecurity issues which have placed her citizens in fear and disorder. Human lives and properties are treated with less or no regard at all. The insurgence of boko haram terrorism has aggravated the situation for the Nation. Nigerian logo now seems to be pictured as a territory of horror and terrorism where citizens lose their lives and properties at will. Would one then attribute criminality and insecurity to changes and development? Having looked at the historical past of the Nation where traditional social control mechanisms were put in place, criminal activities were properly managed and citizens properties were protected even by none owners. In recent time, things have changed. Communal ways of life have been replaced by extreme individualism.

The importance of security over life and properties in every human society cannot be over emphasized, be it traditional or contemporary society. In response to this disturbing issue of insecurity and criminality in contemporary Nigeria, government and societal members tend to seek for measures which signify the inevitable necessity of social control mechanisms especially for the preservation of order, safety and social relations. In spite of all efforts made towards providing security and controlling crime, our society is still porous with insecurity problems over lives and properties.

The Yorùbá People

The Yorùbá people constitute one of the three major ethnic groups in Nigeria. A large part of them occupy the southwestern part of the country. A greater percentage of the Yoruba are located in Ekiti, Lagos, Ondo, Ogun, Osun, and Oyo States, while some occupy parts of Kogi and Kwara States. Some of them also reside in the Republic of Benin, Cuba and Brazil (Atanda, 1996). There are so many Yorùbá people in Diaspora who are either living outside Nigeria for greener pasture or as a result of the 18th century Trans-Atlantic slave trade that displaced so many Nigerians off their ancestral societies.

The Yorùbá Culture and Social Values

According to the Webster dictionary (2012), culture is defined as the sum total of the attainments of any specific period, race or people including their implement, handicrafts, agriculture, economics, music, arts, religious beliefs, traditions, language and story. This implies that culture encompasses both material and non-material attributes of a given people and society. In a much broader exposition of culture, Udu (2002) explains that: For human beings to build houses, cultivate farms, construct bridges, dams or electricity generating plants, manage successful formal education, manage successful business or organization, control population growth, prevent or cure sicknesses and diseases, ensure social trust, good governance, law and order etc, they need an established albeit critically receptive body of ideas and beliefs, designs, techniques and methodologies, rules and regulations; that is culture. This however explains culture as the totality of man and his activities. The Yorùbá traditional society is culturally endowed in all sphere of the societal structure.

Values are akin to every aspect of human life. All human endeavours in any society are guided by principles known as values. These values cover every aspect of human activities within the society. Social value therefore as defined by Erinosho (2008) is the widely shared principle and standards in a society. The Yorùbá people are guided by social values which seem to be the bedrock of their culture because it covers all range of values such as religion, economics, and politics, moral and so on. The Yoruba social values like all African social values are humanistic, hence makes them remain unshakable irrespective of the invasion of the foreign values. The attributes of the Yorùbá social values include sense of good human relations, sense of community, sense of hospitality, sense of respect for authority and elders, sense of extended family and sense of religiosity which signifies the attributes of African social values as presented by Kanu (2011).

The Yorùbá human relation is guided by the principle “live-and- let-live” which implies that they recognized the worth of every member of their community. Bearing in mind that every member of the society has a role to play within the society no matter how small or irrespective of the social class and status, every member of the society relates together as one thereby describing them as brother’s keeper. A Yoruba person is identified by his or her community. Onwubiko (1991) pointed that the African ideas of security and its value depend on personal identification with and within the community. The community instills in every individual the spirit of oneness and

hard work. Laziness is not encouraged by the Yoruba community such that the community make available to its members adages that nurtures them. Such adage is exemplified below:

Ise ni ogun ise
Mura si ise ore mi
Ise l'fin di eni giga
Bi ako ba reni feyin ti
Bi ole lan ri
Bi ako ba reni gbekele
Atepa mo ise eni
Apa lara, ejika ni iye kan
Bi aiye ba nfe te ni
Aye a ma fe ni lola
Iya re le lowo l'wo
Baba re le reshin lekan
Bi o ba gboju lewon
O te tan ni mo so fun e
Atelowo eni kii tani je.

(It means that work eliminates poverty, be steadfast in your work, it is work that elevates one, there is nothing like one's work, even if your parents are rich, do not depend on them because they will live someday. Your palm will never deceive you). These were made possible in the society because the community made the people responsible by apportioning task to everyone.

The Yorùbá people are hospitable. They welcome visitors amidst them and try to guide the visitors from danger as well as freedom to live as other members of the community. Social relations are strengthened through respect for authorities and the elders. The elders are assumed to have communal wisdom and are saddled with leadership in the affairs of the people. Respect is one of the major principles that guide behaviour of the Yorùbá families and the Africa societies at large. These families are structured in the extended family type, where father, mother, children, grandparents, cousins, uncles, aunts and in-laws were regarded as one family. It makes social security and economic insurance possible for every member of the family. This was typical of the African families. Kanu (2011) pointed out that extended family is a veritable instrument in the family cohesion and community continuity and stability such that the security is not just for the old age, but also for the poor and disadvantaged members of the family, who have been seen to have made efforts but have not been successful. It implies that the extended family provided a comforting atmosphere for its member's survival. No wonder the Yorùbá would say *Olowo kan larin opo otoshi, babanla otoshi ni* (a single rich man amidst the poor, is also a poor man). Religion amidst the Yoruba people was the basis on which moral values rest. Religion according to Kanu (2011) lends meaning and authority to values. It also strengthens the social relations of the people because sense of religion makes man have respect for human life and dignity.

Social Organization and Social Control amidst of the Yorùbá People

The traditional social organization of the Yorùbá people is characterized by kinship relations who comprises of a number of kindred nuclear families. They lived a communal way of life such that they attached value to extended families. (Atanda, 1996). The social structure of the Yoruba people was stratified into into hierarchical units, each under the jurisdiction of an appropriate chief. The *Oba* and his *Igbimo* (oba in council) were the overarching rulers because the influence the decisions within the society. Directly under them was the *Adugbo* (quarter), headed by an *Olori Adugbo* or *Olori Itun*, whose appointment was ratified and approved by the *Oba*. Below this stratum was the *Agbo-Ile* (extended family compound), headed by an *Olori Ebi* (head of the extended family). The lowest unit was the individual nuclear home, headed by *Baba* (father). The extended family members appoint the *Olori Ebi*, because the oldest member of the extended family usually assumed this position. Every married man assumed the position of his own home. Since the family was the basic unit of society, it is expedient to recognize it as the fundamental unit of the society's administration as well as a judicial unit. In other words, legal and political control was exercised mainly via the family and extended kin groups. A Yorùbá family was comprised of father, mother, and children. Each position had very carefully defined household duties, and each household member played a significant part in social control by socializing children and motivating them to conform to social order and norms (Onadeko, 2008).

The kinship affinity of the Yorùbá family was quite strong such that it regulated behaviour of its members and made members aware of the rule of conduct. Kinship solidarity accounted for institutional emphasis on the need

for provision of social security and justice of large family members hence involved the acceptance of responsibility and obligations to the group to the extent that individuals were seen, primarily, as members of their particular families before they were understood as members of society at large.

The people were able to effectively control social menace in the traditional institutions with the presence of norms and values that were characterized by their cultural heritage, for instance the 'shame culture' among the Yorùbá which was rooted in the fact that Yorùbá society condemns shameful behavior and, therefore, people are expected to avoid things which might put them and the members of their lineage into shame (Adejumo, 2010). As opined by Fadipe (1970):

"the Yorùbá cannot afford to pretend to be indifferent to the public…and its opinion." (cited in Adejumo, 2010).

This implies that if a member of a family or lineage errs with respect to the accepted norm, he and the members of his family will be publicly ridiculed; public ridicule is thus an important character-molding device. Adejumo (2010) further buttressed that satire was another form of weapon for public ridicule used among the Yorùbá to checkmate erring members of the society. It is even used as a form of traditional judicial system. Satirists are like traditional policemen, who bring deviants to book. Categorically he said:

> "*In fact they have the license to do so without being sued. In other words, the Yorùbá principle of reconciliation, conflict resolution and societal harmony could be found in the use of satire."(Adejumo, 2007 and 2008)*

There were other forms of social control mechanisms that were inhibited in songs, storytelling, folklores, festivals, proverbs and so on. These values were passed on from the old to the young members of the community, because the elders were believed to be endowed with prestige and power such that they know the norms and the values of the community. This provided the reason why the older people with experience were the arbiter of the community. The *Yorùbá* proverbs present how the society respects and regard their elders as well. For instance:

> *Agba kii wa loja, ki ori omo tuntun wo (Where there are good elders, there is orderliness).*
> *Inu bibi o da nnkan. Suuru baba iwa; agba t'oni suuru, ohun gbogbo l'oni (Indignation does not result into anything good. Patience is the best of character. A patient elder has everything).*

Theoretical Underpining: Social Control Perspective

This paper adopts Hirschi (1969) social control theory to provide an insight into ways of redressing the security and criminality problems within the Nigerian society. Hirschi posit that rather than looking for the causes of delinquency, it is much more fruitful to look for the causes of conformity. Perhaps delinquency is the absence of the causes of conformity. He buttressed his view that whether individuals are law abiding or deviant depends on the extent of variance from the four factors that are critical in bonding them to the society:

1. Attachment to parents, school and peers,
2. Commitment to conventional lines of action
3. Involvement in conventional activities and
4. Belief in conventional values.

First Hirschi theorized that juveniles will be law abiding if they have strong attachments to positive role models or significant others – their parents, schoolteachers, and law abiding friends. Weak attachments to expectations and opinions of significant others can derive from a lack of discipline by parents and teachers, poor intellectual and social skills exhibited by juvenile, disrespect for or indifference to expectations and opinions of significant others, and differential association with juvenile delinquents.

Second, he maintained that for a system of social control to be effective, juvenile must fear punishment. He argued that delinquents are likely to be juveniles who during their difficult passage to adulthood, are less committed to completing their education or achieving a high status career.

Third juvenile attachments and attitudinal commitment to positive role models and conventional goals are likely to be reflected in the juvenile's daily involvement in conventional activities. The more juvenile are involved in such conventional activities, the more they are discouraged from engaging in delinquency and vice-versa.

Fourth, Hirschi argued that the belief in the goodness of certain values such as respect for the law and for the police and belief in wrongness of such actions as juvenile delinquency – operates as a brake on delinquency. Lastly, he maintained that the four factors (attachment, commitment involvement and belief) are interrelated.

This theory explains that for social control mechanisms to be effective, parents and teachers who are role models have to effective in inculcating values into individuals during the socialization process. This in a way explains the traditional Yoruba society where there is strong attachment to one's family such that individuals

conform to norms and values because of their commitment to these cultural values as well as their family roles. The social structure of the Yoruba people also gets members involved in activities that will keep them busy and distract them from deviating from the norms of the society. For instance the songs that tells about the occupation of the people and failure to get involve is tantamount to stealing. It goes thus:

> *ise agbe ni ise ile wa, eni ko sise ama jale. Iwe kiko laisi oko ati ada ko ipe o ko ipe o! (farming is the occupation of our society, anyone who does not work will steal. Formal education without hoe and cutlass is incomplete).*

This song exposes the member of the society to hard work and discourages laziness as a way of life. It also makes the people conform to the norms and values of the land. the elders of the land and parents are models and teachers of the young ones. This enable have belief and respect the culture of the land. The sense of belief among the Yoruba people strengthens social relations and makes people have respect for the people.

Just Hirschi puts it that the four factors are interrelated, so it is among the traditional Yoruba societies were conformity to the norms of the land were strictly adhere to. This is so because an individual is first identify as a member of a family before being identified as a member of the society. The family nurtures the individual and the individual in return recognizes and understands the implication of not conforming to the laws of the society. Hence gets committed and involved in the activities of the society because of the belief that "*omode nbo waa d'agba*" that is "the young shall grow."

Contemporary Nigeria and Its Challenges

Nigeria today is characterized by all sort of social problems which encompass criminality, socio-economic issues and more recently, the security question of the nation. In all of this, it is still referred to as the giant of Africa. Giant of African where there is no respect for human life and dignity. Thousands are wallowing in poverty. Corruption is a national tag of the people both old and young. Bomb blast and killings has become a way of life. The Government has failed in its responsibility to the people and as such the people to their nation. Our media sources are everyday providing us with heart breaking news that leave Nigerians in reflective moods that is if they are ever concern. If it is not bomb blast, it is kidnapping or a father raping a 3year old daughter, if it is not looting of banks; it is unknown gun-men eliminating innocent Nigerians. The question of safety arises hence security. No doubt the government made attempt to put an end to the recent boko-haram insurgence within the society but these measures are not effective probably because it has political undertone. In Nigeria we hear less of the Niger-delta crisis probably because it is their son that is steering the leadership of the nation, and probably because of the amnesty policy.

The widespread and systematic murder and persecution by Boko Haram, a militant Islamist group in northern Nigeria has become totally unbearable for the citizens, and according to Human Rights Watch (2012) amounted to crimes against humanity. Government security forces have also engaged in numerous abuses, including extra - judicial killings, further pointed out by Human Rights Watch, so even those who are supposed to bring order into the society are causing harm. The 98-page report, "Spiraling Violence: Boko Haram Attacks and Security Force Abuses in Nigeria," catalogues atrocities for which Boko Haram has claimed responsibility. It also explores the role of Nigeria's security forces, whose own alleged abuses contravene international human rights law and might also constitute crimes against humanity. Ekhomu (2012) called on the Federal Government to formally declare war on Boko Haram and its foreign affiliates to stop further loss of lives. He further said the law enforcement and criminal justice models for controlling the Boko Haram insurgency has failed due to poor problem analysis (http://www.punchng.com/news/expert-urges-fg-to-declare-war-on-boko-haram). The measures are not enough to end terrorism and criminal behaviours within our society. It is the responsibility of all because the hazard which modernization caused the society needs to be revisited.

Families today are no longer good instrument of socialization; individualism has taken over the communal way of life where every member of the society is a watch-dog of one another. Wage labour has made so many parents spent limited time with their children while housemaids who are supposed to be undergoing various socialization processes assume the motherly role for the children under their custody. The elders who are supposed to pass norms and values across to the younger generations are themselves violators of the norms. The adage that bestows on the elder as the forebearers of peace is no longer imbibed by the people. Such include: *Agba kii wa loja, ki ori omo tuntun wo (Where there are good elders, there is orderliness).* Now what we have is bad leaders who will rather cause chaos within the society than promote orderliness. Corruption is another cankerworm that has eaten deep into the fabrics of the society. Starting from the family level, parents encourage laziness amidst their children rather than make them embrace hard work. A child who is not socialized into the values of hard

work should not be expected to grow and become a person who will achieve a goal through the societal approved means of goal getting.

Modernization has affected all the norms and values embedded in our culture. The western world which is always a point of reference for us in measuring development and underdevelopment did not abandon their cultural heritage totally but rather dance to the rhythm of change by modernizing their old traditions to stand the test of time. In Nigeria it is rather different. The traditional African societies used social thought that were embedded in traditional, moral and ethical values directed ultimately at social and universal survival. For instance, Agbaje (2005), Ajayi (2004) and Akinyemi (2003) discuss how the Yoruba oral philosophy is used in the education and socialization of the young to teach and 'build' in them knowledge about the social and physical environments and the qualities of an *Omoluabi* (i.e. a good personality), whose actions will comply with social norms and values (cited in Omobowale, 2008). All of these are faded off if not dead. The electronic media which is a new agent of socialization and best means of socializing the young today does not celebrate our culture as expected. The language usage is another problem in contemporary time; many young ones cannot speak their local dialect except English language which serves as barrier amidst grandparents and their grand-children, such that some of the values that would have been passed across through the dialects are made impossible.

The policing structures today are centralized, though there are private policing organizations that are also used to help put the society in order. The effectiveness of these policing structures is questionable because our society is not in order compared to the traditional societies where every locality had a way of policing its environment which was through norms and values embedded in the culture of the people that were based on truthfulness.

CONCLUSION

In order to redress the appalling security and criminality state of our nation, there is the need to re-embrace our abandoned cultural heritage embedded in norms and values of the society. Within the context of this paper, the Yoruba cultural norms and values are used to discuss the way forward.

What Options Do We Have?

Instinctively, most people understand what security means. It means safety from the constant threats of hunger, disease, crime and repression. It also means protection from sudden and hurtful disruptions in the pattern of our daily lives-whether in our homes, in our jobs, in our communities or in our environment (Human Development Report1994- www.undp.org/hdro/e94over.htm). It can be related to the Yoruba traditions and its value for security within the society. The norms and values enhanced and empower it members and makes the society worth living. Sacredness was attached to human life such that killing and taking of human life were majorly during wars or if the traditions were violated, that attracts execution of the offender. Values and traditions were the determinants of people's behaviour. But the social structure of the Yoruba society witnessed transformation through colonialism and capitalism. With westernization the better part of values that could make the society worthwhile are abandoned. Individuality became the norms of our society. Salvaging the situation becomes the duty of every family within the society. The family should create time for proper socialization process to make the young one grow with good values especially with the Yoruba social thought. If every family is in order within the society, then the society at large will be better.

No doubt change is vital in every society, the tradition norms and values can be modernized to suite the present time. Our media houses and communication networks can be used to propagate cultural values especially because the youths are glued to these mediums. The Yoruba adage says:

A kii f'agada se 'le aye, irukere l'a fin tun lese (The power of sword does not yield social co-existence; it is only through authority that social equilibrium is attainable), the message this proverb convey is that whatever the crisis situation of the Nation, the leaders should not address the book - haram with war because it is possible for the nation to witness another dimension of the crisis.

This paper therefore concludes that the young ones should be taught the values of the society to match up with the development and technology era rather than allow the values of hard-work to die finally.

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RELIGIOUS PLURALISM AND THE UNITY OF THE NIGERIA

OYEWOLE Omoniyi Olusanya

INTRODUCTION

The emerging dynamics of religion as a critical reagent in the social-cultural life of human societies has continued to attract the attention of world leaders and indeed scholars. Most African countries including Nigerian have witnessed religious activities laced with violent tendencies and carnage in recent times. More worrisome is the current trend and sophistication of religious-violent activities as currently been witnessed in Nigeria with particular reference to the resurgence of the activities of the Boko Haram religious sect ravaging the northern part of the country. The disturbing phenomenon has led to several postulations on the emergence of this worrisome trend and what could be done to ensure peaceful co-existence and unity of the nation. The situation becomes apt especially with the unique multi-ethnic and multi-religious nature of the Nigeria state. This paper therefore attempts to review religion as a dynamic instrument of state and a potent factor of social, economic and political reconstruction towards the continuous existence of Nigeria as a single, united, strong and sustainable country.

OPERATIONAL DEFINITION OF TERMS

For the purpose of clarity and a better appreciation of the objectives of this paper, attempt will be made to define the following key terms; religion and pluralism.

Religion

It is often an uphill task giving a definition to religion. This may explain why Egwu (2001) argued that religion is a difficult subject of inquiry including attempts at its definition and conceptualization. However, it is necessary that we attempt a definition here. For the purpose of this paper, we shall adopt Bates's definition of religion, which has sociologically underpinnings. According to Bates religion is "an institution which is based on set of ideas, values, beliefs and behavioural norms with ultimate issues organized around man's relationships with entities or sources of power which are viewed as sacred beyond the natural world, and beyond man's full understanding and control" (Bates, 1975). He further noted that attached to the religious institutions are groups and organizations, which are specific manifestation of it. Bates definition reverberates the classical definition of Durkheim that religion is "a unified system of beliefs and practices which unite into one simple moral community called a church all those who adhere to them (Durkheim, 1986). This definition gives a sociological interpretation to religion and its practice. Moreover, it is a clear reference to organized religion to the exclusion of the primordial religious ideologies. In addition, it implies religious behaviour and religious institution are difficult to distinguish from the totality of the society's culture and behaviour; this is true in both preliterate and contemporary societies.

The word religion is derived from the latin language, signifying "reverence." There are many religions in the world but for this paper we shall restrains ourselves to the two popular ones in Nigeria, Islam and Christianity. This is not to say that African traditional belief is not significant in the Nigerian society. However, with the advent of Christianity and Islam, Nigeria became a state with three rivalling religions. This rivalry has been largely between Islam and Christianity. The traditional religion has been less troublesome probably because it is more localised and less politicized than Islam and Christianity. Aguwa (1993) argued that the traditional religion "by its nature and due to the fact that its organizational structure cannot galvanize a political movement on a significant scale in contemporary times, has left the Nigeria theatre of religious politicization to Christianity and Islam.

Pluralism

Pluralism suggests diversity of views. It stands in opposition to one single approach or method of interpretation:The *Oxford Dictionary* defines it as: the existence in one society of a number of groups that belong to different race or have different political or religious beliefs… the principle that these different groups can live together in peace in one society. Pluralism therefore denotes the existence of divers groups of people, whether tribal, ethnic, political or religious.

Religious Pluralism in Nigeria: An Historical Analysis

Pluralism advocates divergent views. Religious pluralism is thus the theory that states that there are more than one kinds of ultimate reality or truth and that therefore, more than one religion can be said to have the truth (way to God or supernatural being). It is generally an attitude or policy regarding the diversity of religious belief systems co-existing in society. . Therefore, a religious pluralistic society will refer to an environment where there are

several religious beliefs, concepts or ideologies. This perhaps is comparable to a society with multiplicity of religious thoughts and ideologies (Oguntola-Laguda, 2008).

The Federal Republic of Nigeria comprises 36 states with Abuja as its Federal Capital Territory. Nigeria is somewhat roughly split half and half between Muslims in the North and Christians in the South; a very small minority practice traditional religion. Several religions in Nigeria exist, helping to accentuate regional and ethnic distinctions. According to a 2003 report, 50.4% of Nigeria's population is Muslims, 48.2% are Christians and 1.4% adheres to other religions (Pewforum, 2012). Among Christians, 27.8% are Catholic, 31.5% are Protestant and 40.7% belong to other Christian denominations (N D H S, 2003). However, according to a recent Pew study conducted in 2011, 55.2% of the population is Christian (Global Christianity, 2012). In terms of Nigeria's major ethnic groups religious affiliations, the Hausa ethnic group in the North is 95% Muslims and 5% Christians, the West which is the Yoruba tribe is 60% Christians and 30% Muslim with 10% going to adherents of other African religions while the Igbos in the East and the Ijaw in the South are 98% Christians (Catholics) and 2% practice traditional religions (Wiki.answers.com, 2011). The middle belt of Nigeria contains the largest number of minority ethnic groups in Nigeria and they are mostly Christians and members of traditional religions with few Muslim converts (Britannica. 2012; Nasarawastate.org, 2004).

Following from the aforementioned, pluralism in the Nigerian society is necessary in order to denounce injustice, stand up for rights and proclaim the demands for justice apart from religious affiliation of the victims. Religious pluralism in a state does not itself create trouble. Religious intolerance in Nigeria is neither by caused Islam, nor Christianity nor traditional religion. It is the followers of these respective religions that employ them wrongly to score political, economic and social gains. Some adherents of these religions for selfish reasons use religious differences to create division among the people to achieve selfish interests. In every strata of the society individuals and group of individuals have used religious pluralism in Nigeria to pursue their sectional interests. Religion in this way becomes a negative and divisive force; making national unity development very difficult (Godwin, 2001).

The three largest and most influential ethnic groups in Nigeria are the Hausa, Igbo and Yoruba. These three groups had always been culturally different and controlled their own affairs without interference from one another during the pre-colonial era. The same is true for most of the minor ethnic groups within the federal Republic of Nigeria. It was the imperial power of the British government that these hitherto radically different groups in terms of culture, language, belief system, values and socio-political formation together. Little wonder, after fifty-two years of co-existence they are still so culturally different. Since the amalgamation of 1914 by the British colonial administration, troubles started among these ethnic groups. While some of the problems could be attributed to the nature of the British colonial administration, for instance, the integration of the nation's economy into globally capitalist economy and the attendant emergence of mainstream capitalist value, the monetization of the economy and introduction of federal constitution which does not reflect in a true federal system of practice which explain why some sections of the country are canvassing for a sovereign national conference. One major factor that has been dominant till date had been ethnic manipulations by the elite. Numerous researchers and scholars have identified ethnic manipulations by the elite as fuelling the ethno-religious conflict in Nigeria (see for example Godwin, 2001; Oguntola-Laguda, 2008; Aleyomi, 2012).

So overwhelming is ethnic manipulation by the elite and pursuit of sectional ethno-religious interest that the three political parties that emerged prior to the nation independence reflected the three major groups in the country. There was the Northern People's Congress (NPC) for the Hausa/Fulani in the North, the Action Group (AG) for the Yoruba in the South, National Council of Nigeria Citizen (NCNC) for the Igbo in the East. The immediate post-independence era was not any different; it was sectional and ethno-religious interest and elite manipulations that led to the various post-independence crises like the census, the General election and western region crises. Moreover, the counter coup of July 1965, the civil war that engulf the nation between 1967 and 1970 all have sectional and ethno-religious undertone. In addition to all of this, it is noteworthy to remark that fear of ethnic domination, whether real or perceived, is an issue that fuels most, if not all of the pursuits of sectional interest and ethno-religious crises in the nation. Horowitz, succinctly put it when He observed that "Northern Nigerians suspected that in self-governing Nigeria, the north would in effect be a backward protectorate governed by southerners ..... The threat of southern domination fancied or real, was the major stimulant in the northern – wakening." Consequently, it becomes apparently glaring that fear real or perceived is one of the major ingredients of agitation in a plural state like Nigeria (Raji et al.). This dishearten story has not changed till date. The conflict perpetrated by the politicization of religions in Nigeria has become a serious urgent and global concern, particularly because of the recent activities of the boko haram Islamic fundamentalist sect. This paper therefore took an overview of ethno-religious crises in our nation.

An Overview of Ethno-Religions Conflicts in Nigeria

S/N	Religious crisis	Group Involved	Date	Consequence
1	1. Kano religious riots; led by one.	Maitatsine.	18-22 December, 1980	4,177 persons, both Muslims and Christians, killed, and wanton destruction of private and public properties.
2	Maiduguri religious riots	Maitatsine.	1 October, 1982	450 causality, involving Christians, non-indigenes and law enforcement agents. Places of worship were destroyed.
3	Kaduna religious riots	Muslim fundamentalists	29-31 October. 1982	40-50 causality, involving Christians, non-indigenes and law enforcement agents. Places of worship were destroyed.
4	violent demonstration in Sabon-Gari	Muslim Students Society	30 October, 1982	Calculated destruction of Churches, leaving many dead
5	Disruption of Christians procession in Ilorin	Clash between Christians and Muslims	1985	Some Church buildings were damaged.
6	Kafanchan religious confrontation	Clash between Christians and Muslims	6 March 1987	25 students both Christians and Muslims killed
7	Kaduna religious riots sequel to Kafanchan riots	Muslims group	8-11 March 1987	200 causalities, both Christians and law enforcement agents. Churches and building burnt
8	Bauchi religious riots	Muslim youths	20th of April 1991	50-100 causalities. Christians, non-indigenes and police were victims. Places of worship and properties, destroyed.
9	Kano religious riots	Muslim youths fundamentalit	14th October 1991	About 500 persons were killed; churches, mosques and public places were destroyed.
10	Ethno-religious conflict of Zango-Kataf	Community clashes	6th February and 15th -17th May 1992	Christians, Muslims, six policemen and two inspectors of police were victims; casualties were put at300 persons by government sources while independent sources recorded more than 1000 persons.
11	Kaduna (Sharia) riots		February and May, 2000	Thousands of lives were lost and property worth hundreds of millions of naira were lost generally.
12	Jos ethno-religious riot		8th-9th September 2001	Many lives were lost and properties worth millions of naira were lost and the Plateau Government imposed a dawn to dusk curfew.
13	Jos ethno-religious riots		28th -29th November 2008	Thousands of lives and property worth millions of Naira were lost and the government once again had to impose a dusk to dawn curfew in
14	Yola prison break	Boko Haram	22nd April 2011	Frees 14 prisoners
15	Northern Nigeria bombings	Boko Haram	16th June 2011	Diverse Causalities
16	Bombing attack on a beer garden in Maiduguri	Boko Haram	26th June 2011	25 dead and12 injured
17	Northern Nigeria bombings	Boko Haram	December 2011	Incalculable loss of lives and properties
18	Central Nigeria prison break	Boko Haram	16th February 2012	119 prisoners are released, one warden killed
19	Hostagse killed	Boko Haram	8th March 2012	During a British hostage rescue attempt to free Italian engineer Franco Lamolinara and Briton Christopher McManus, abducted in 2011 by a splinter group Boko Haram, both hostages were killed.
20	Suicidal bomber attack church	Boko Haram	3rd June 2012	15 church-goers were killed and several injured in Bauchi state.
21	Suicide bombers strike three churches in Kaduna State	Boko Haram	17th June 2012	At least 50 people were killed

Sources: [1] Dopamu A.T, Religious Pluralism in Nigeria: The Example of the Yoruba", in Ade P Dopamu et al (eds) *Dialogue:* Lagos, Big Small Books, pp.313-315.

[2] Wikipedia, the free encyclopedia, 2012

CONCLUSION

It has always been said that religion is a double-edge sword, which can integrate people or divide them. In every society, religion could serve a positive or a negative force, depending on the level of development of the people, as well as the degree of the peoples' understanding of what religion is all about. The nature and character of the Nigerian state including its construction, composition, its power structure as well as the manipulations by ruling class and the emergence of the politics of exclusion along ethnic lines is largely responsible for the instability and virtually failed state witnessed in the nation. There is no gainsaying, what is today Nigeria is a forced medley of fundamentally different groups in terms of culture, language, belief system, values and socio-political formation. Having a power structure that makes the centre so overwhelmingly powerful is a cog in the wheel of progress and sustainable development for a country whose founding fathers was scared of a unitary system but opted for a federation as the ultimate way of holding our ethnically plural country together. There is always the concern in the country that unless one's ethnic group wields power at the centre, such ethnic group has lost everything. Boko haram for instance, may be a religious manifestation, it is however, cloaked in political mystery. Instead of a compelled homogeneity, perhaps the path to sustainable national development is a reconstruction and restructuring of the country by all stakeholders in such a way that each segment of the country develops at its own pace and in line with own culture.

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SECURITY CHALLENGES IN NIGERIA: THE KIDNAP ASSAULT IN THE SOUTH- EAST ZONE

UGWULEBO Emma Osonna

INTRODUCTION

The spate of insecurity in Nigeria has reached a very suffusing pedestal. The citizens neither sleep with two eyes closed nor travel without clutching their hearts in their hands. Armed robbers terrorize the people day and night and almost everywhere with fanfare; ritual killings have reached the high heavens; Boko Haram terrorist group murders their fellow citizens with impunity; etc. For instance, *Daily Independent* of 26 January, 2012 p.2 notes that the Boko Haram sect in 2009 launched an uprising in Borno State in which more than 800 people were killed in five days of fighting with security forces; bomb attacks and gun battles in Kano killed 180 people in mid-January, 2012, in Boko Haram's most deadly attack till date; the group killed more than 250 people in January, 2012. According to Aidoghie (2012, February 2) the worst atrocity of the group is the Christmas day (December 25) suicide bomb blast at St. Theresa's Catholic Church, Madalla, Niger State, in which more than 43 worshippers perished. The victims included babies. *The Leader* of 7th October, 2012 p.8 in a report titled "How Boko Haram Bombed St. John's Catholic Church, Bauchi" reports that suicide bombers made a shocking and bloody return after a long lull, hitting a Catholic Church in Bauchi State last Sunday, killing three worshippers and wounding 46 others including two policemen.

To allow kidnapping, which is the highest stage of armed robbery, to subsist in the face of all these security challenges in the present Nigerian social formation is akin to draining blood from an anemic patient. But kidnapping appears to have found enabling environment in the south-east, hence it is trying to squat there with arrogance. As Ugwulebo (2012: 1) has argued, the south east area of the country is increasingly becoming the hotbed of kidnapping activities. Nobody, whether old or young, appears to be safe anymore. Everybody now has a 'kidnap value' (K.V), and therefore liable to being kidnapped anytime. The density of one's pocket plays a vital role in determining the ransom usually demanded and accepted.

The kidnapping imbroglio plaguing the south east did not originate from the area. It is not an autochthonous criminality but rather a diffused and borrowed one. Its descent in modern Nigeria is traceable to the activities of militants in the Niger Delta region who were protesting against the neglect of their region by successive governments in the country and the oil prospecting companies.

To show their resentment to the activities of the oil companies whom they claim had visited them with environmental degradation, poverty and hardship, they resorted to kidnapping expatriate staff of the oil companies. Out of frustration and insecurity, most of these expatriate staff left the region. These militants changed gear and started kidnapping their fellow countrymen in the employ of these oil companies. From there they turned again and started kidnapping people they felt were wealthy. From the kidnapping activities in this region, criminal elements in the south east geo-political zone of the country copied and started implementing this inglorious agenda with bestiality in their zone. According to Anyaduba cited in Ugwulebo (2011: 33),

> *Abduction and demand for ransom, as ubiquitous as it may be in the zone today, sauntered down the south-east from the fractious militancy in the Niger Delta. Unfortunately, youths of the area brazenly latched into it with Lemming-like readiness, forcing their kith and kin to live precarious existence*.

The south east geo-political zone is one of the most neglected zones in the country. It is greatly impoverished and treated as if it is not part of the contraption called Nigeria. There are no federal presence in the region except, perhaps, federal prisons end few institutions of higher learning. The region lacks industries, federal presence, good roads, etc. Poverty runs riot in the place. Their cities have become parasitic cities conspicuously standing as centres of consumption rather than centres of production as is the case with other zones. Graduates from the area churned out from the institutions of higher learning do not have jobs and cannot be easily employed or absorbed anywhere except in civil service and, perhaps, filling stations and eateries. These graduates are intellectually agile but economically fragile and depressed. It is this economic fragility that easily makes them very vulnerable and willing tools in the hands of dubious individuals in the society. Truly, they have been manipulated and are still being manipulated, most times because of their economic hopelessness. This is likely to continue unless something is done to better their lives and, most probably, get them employed.

Whatever a person sows is what he reaps. You cannot sow confusion and expect to harvest harmony. If you sow tremor, you should be prepared to harvest earthquake. It is time both the federal and state governments did something to alter the socio-economic character of the zone. A stitch in time can help in safeguarding the lives and

property of the people of the zone. Sooner or later, other zones will start experiencing the spill-over effect of this bourgeois dereliction and indecision.

Clarification of Concepts

Kidnapping:

This is the illegal abduction and detention of a person for the purpose of using his captivity to demand for ransoms or make other demands (Ugwulebo, 2011: 18).

Ransom:

Our definition of ransom is taken from the BBC English Dictionary. It sees ransom as the amount of money that is demanded for the release of a person who has been kidnapped.

OBJECTIVES OF THE STUDY:

The main objective of this study is to bring to the fore the reality of the existence of kidnapping in Nigeria with particular reference to the south east geo-political zone. This is more so because the issue is grossly under reported at both the local, national and international levels.

Other objectives are:

(a) To look at the actions taken by both the federal and state governments to curb the menace of kidnapping in the south east geo-political zone.

(b) To make recommendations which, if strictly and dynamically applied, can help in reducing the incidence of kidnapping in Nigeria.

METHODOLOGY

The data for this work were collected through both primary and secondary sources. The interview technique and observational method were our sources of primary data while library research constituted our source of secondary data. We interviewed some of the people who had been kidnapped at one point of the other, in order to share their experiences. We also interacted with some government officials especially those saddled with security responsibility to know what state is doing to arrest this problem. The observational method was employed because, as indigenes of the zone, we have been observing this unfolding drama in the area. Library research helped us in unearthing what is available in the literature and equally kept us abreast of information especially current news on kidnapping on regular basis.

Evidence of Kidnapping in the South-East Geo-Political Zone of Nigeria

As said elsewhere, several people from the south east geo-political zone of the country have been kidnapped at one time of the other. Before their release, mouth-watering ransoms were paid. Not all of them lived to tell the story of their life. Many of them lost their lives to the kidnappers while some were maimed in the bid to extract more money from their relations.

It may be necessary to have a look at some of the kidnap cases. The list is just a mere tip of the ice-berg and is just used to buttress the issue at stake.

TABLE 1: LIST OF SOME KIDNAP VICTIMS

Name	Status	Date
Dr.Ego Cordelia Uzoezie	Then Anambra State Commissioner of Women Affairs, and her son, kenechukwu	January 27, 2007
John Iruke	Chairman, Abia State Universal Basin Education Board (ASUBEB)	April, 2008 .
Mrs Sarah Nwakaudu	75 year old woman in Umuahia. Abia State	April 2008
Mrs Ngozi Nneji	Wife of ABC Transport Boss, Frank Nneji, in Owerri, Imo State	April 20, 2008
Igwe Patrick Mbamalu Okeke	73-year old Traditional Ruler of Abagana in Anambra State	April 26, 2008
Hon. Celestine Ngobiwu	Member Representing Obowo Constituency in the Imo State House of Assembly	May 2008 Kidnapped twice
Simeon Iwunze	Member Representing Isiala Mbano	May 2008

	Constituency in the Imo State house of assembly	
Ginikachi Udeagu	Daughter of Former Deputy Governor of Imo State,Ebere Udeagu	June 19,2008
	Two-year-old son of the Bursar, Anambra State University of Science and Technology,Uli	August 2,2008
Mr. kelechi Nwankpa	Chairman,Obingwa Council in Abia State	August 25,2008
Joseph Dimobi	Member Representing Aniocha 1 Constituency in Anambra State House of Assembly	November 15,2008
HRH Eze Eberechi Dick	Traditional Ruler of Mgboko Ngwa Amaise autonomous Community in Abia State	November 21, 2008
HRH Eze C.J. Okwara	Traditional Ruler and the Eshi of Nkwerre,Imo State	January 2009
Felix Anyansi Agwu	Chairman, Enyimba International Football Club of Nigeria, Aba, Abia State	February 2009
Igwe Uche Nwachime	A Traditional Ruler in Nkanu Local Government area of Enugu state who was also murdered	February 2009 Also murdered
Mrs. Ngene	Wife of Sam Ngene, Chairman of Enugu South Local Government Area of Enugu State	March 2009
Dr Francis Edemobi	Younger Brother to the Minister of Information and Communication, Professor Dora Akunyili (Anambra State)	March 2009
Mrs Ifeyinwa Obi	Kidnapped with her three year old daughter, Somtochukwu,at Nawfia, Njikoka ,Anambra state	April 2009
Basil Enwerem	An Accountant with Government House ,Owerri, during burial of his mother	May 2009
Rev. Fr. Mathew Cherian	An Indian born Catholic Priest, in Owerri, Imo State	June 2009
Chief Pete Edochie	Movie star, in Onitsha Anambra State	August 16, 2009
Grace Mamah	Wife of multi millionaire Transport mogul Igwe James Mamah of Ifesinachi Transport	August 20, 2009
Nkem Owoh	Popular actor and comedian, along Enugu-PortHarcourt Express way	August 2009
Chief Sir Godwin Okeke	Chairman GUO Motors, at All Saints Anglican Church, Onitsha, Anambra state	August 23, 2009
Pa Simeon Soludo	78 year old father of former Central Bank of Nigeria (CBN) Governor, Professor Chukwuma Soludo	October 28, 2009
Chijoke Nnaemeka Iheaku	40 year old lawyer who was also murdered	December 28, 2009 Murdered later
HRH Eze Samuel Agunwa Ohiri	Traditional Ruler of Obi-Orodo in Mbaitoli LGA, Imo state.	January 2010 His father and cousin were murdered by the kidnappers
Justice ABC Egu	President of Customary Court of Appeal, Imo state	March 2 ,2010

Ugoeze Pauline Njemanze	Wife of HRH Eze Emmanuel Njemanze, the Ozuruigbo of Owerri	March 2, 2010
Prof Sam Omenyi	Deputy Vice- Chancellor (Academics), Nnamdi Azikiwe University, Awka	March 2, 2010
Prof Egwuatu	Dean Student Affairs, Nnamdi Azikiwe University, Awka	March 2, 2010
Mrs Stella Chinwe Odimegwu	Wife of former Chief Executive of Nigeria Breweries Plc, Chief Festus Odimegwu, in Orsu LGA, Imo State	March 15, 2010
Dr Polycarp Ndubueze	Medical Director, Chika Medical Centre, Osina, Ideato South LGA, Imo State	May 21, 2010
Mr Cherechi Nwogu	Commissioner with the Abia State Local Government Service Commission	May 24, 2010
	Three Chinese working with Nifex Steel Rolling mill in Aba, Abia State	May 30,2010
Princewill Ilo	Younger brother to the Secretary to the Enugu State Government, Martin Ilo, and one mr Emejuru	June 24 ,2010
Dr. Vin Udokwu	Former Commissioner of Health Imo State	2010
Mr Iyk Amafili	Permanent Secretary ,Imo State Civil Service	2010
Barr. Richard Nwulu	Director of Accounts, Ministry of Justice, Imo State	2010
	Two unidentified men travelling from Owerri to Umuahia.	January 2011
Pauline Onyeka	Staff of INEC, Owerri, Imo State	February 15,2011
Chief O.N.E. nwaozuzu	Eze-elect of Awo- Mbieri autonomous community, Mbaitoli LGA., Imo State	May 6, 2012
	A popular Pharmacist and Proprietor of Milan Pharmacy,Owerri	May 2012
HRH Eze Stanley Akuneto	Traditional Ruler of Abazu Ogwa, Mbaitoli LGA, Imo State. Later murdered	May 7, 2012 Later murdered
Mrs Amarachi Echoh	Wife of Dr. Emma Echor, Lecturer, Imo State University, Owerri.	2012
Comrade Steve Ibe	Former NLC Chairman, Imo State	May 2012
Dr.Ernest Nwaigbo	Medical Practitioner	Kidnapped two times, 2012
Dr. Moses Amakor	Chief Medical Director, Imo State General Hospital, Umuguma	Died on release, 2012
HRH. Eze M.A.E. Ekeruo	Eze of Ifakala autonomous community, Mbaitoli LGA, Imo State	June 10,2012
Mrs Ikwasonye	Principal, Imo State School System	July 2012
Professor Sunny Odoemene	Lecturer, University of Uyo. Kidnapped while driving to Owerri	August 11,2012
Professor Cyprian Onyeji	Vice-Chancellor, Enugu State University of Technology, Agbani, Enugu State.	August 15,2012
Mrs Nwachukwu Agbada	Non-Academic Staff, Federal University Technology, Owerri	August 2012

Mr.Emenike Ihekwaba	Permanent Secretary, Imo State Ministry of Works	August 2012

Sources: *The Source*, July26, 2010 pp.24-6; Ugwulebo, 2011:140-6; updated.

What is even very worrisome about these kidnap cases is that some of the victims were kidnapped as they were leaving their church premises after Sunday worship. Good examples are the cases of His Royal Highness, Eze M.A.E .Ekeruo, the Ezeriohanma 11 of Ifakala autonomous community and that of Chief O.N.E. Nwaozuzu, the Eze-elect of Awo autonomous community; all in Mbaitoli Local Government Area of Imo State, among others. These acts translate into desecration of holy, revered and sacrosanct areas. In other words, this has implication for our religious and social life and as such should not be treated as mere phenomena or a matter of serendipity. Invariably, no public arena is immune from invasion of kidnappers and other miscreants.

Reaction of the State

The federal and state governments in the country appear not to be ready to confront or repel this monumental challenge. According to Salaudeen (2010:66) this is a country where human life is cheaper than the price of peanuts. Our fundamental freedoms are now casinos where crooked politicians, bandits and privileged debauchery play for high stakes. The Nigerian state no longer provides security for the Nigerian people. Anything can happen to anyone and no one cares.

In fact, the Nigerian state only acts when the kidnapped case is the one that would bring shame and equally stain the credibility of the state. This is the only time the state realizes it owes her citizens some responsibility. Such was the case when the four journalists were abducted in Aba with a whopping sum of two hundred and fifty million naira (N250m) placed on their head as ransom. This attracted international uproar and condemnation thereby compelling the state to do something to safeguard and protect its image. It was only then that they realized there were phrases like "state might" and "national pride" in the lexicon of governance.

This paper does not however deny that some pockets of action have been taken by some state governments in the south-east. Some of them have tried one way or the other to curtail the menace of kidnapping and some other social vices in their domain. For instance, the Imo State Government has bought several vehicles for fighting crime in the state and equally made some financial commitments. It has also trained some people on security as part of her *rescue mission*. But these actions appear not to be enough or yielding the much needed dividend as people are yet to feel their impact.

The matter is worsened by the fact the security operatives (police) engaged for security purposes just go and cluster in particular areas at a particular times. These areas and times are known to the kidnappers. All that these kidnappers do is to monitor such areas and try to avoid them during their operations. The kidnappers normally send members of their gang to monitor such areas and give them the required feedback.

What is equally agonizing is the fact that some of these police men who are sent on this sensitive assignment usually forget why they are there. They, at times, abandon this enormous task and start extorting money from motorists and other road users. Men of questionable character are known to have passed through their security check points after gratifying or 'tipping' them.

It should equally be noted that some of the State Houses of Assembly have passed laws prohibiting kidnapping and hostage-taking in their various states. The Imo State legislature, for instance, in 2009 passed a law prohibiting kidnapping in the state. The law otherwise referred to as Imo State law number 4 of 2009 prohibits acts of hostage-taking in Imo State and other matters incidental thereto. Section 2 (3) of the law states:

> *As from the commencement of this law, any person who abducts another person or takes or keeps another person hostage with the Intent to demand ransom is guilty of an offence and is liable to Sentence of death.*

Section 2 (4) States;

> *Any person who takes another hostage and threatens to kill, maim, Injure or cause panic in order to compel another person or a government organization or a corporate body to do or refrain from doing any act as a condition for the release of a person taken hostage is guilty of an offence and is liable on conviction to sentence of death.*

There are surfeits of other legislations prohibiting kidnapping and hostage-taking. These laws appear to be observed more in breach than in observance.

What is even more, the agency of the state saddled with the responsibility of protecting and safeguarding lives and property (police) usually reacts nimbly to the issue of kidnapping. Most times, they exhibit unprofessional attitude to the issue depicting their ill-preparedness to confront this monster. They appear neither ready nor willing to tackle problem.

In many instances, when kidnap cases are reported to the police, they start asking irrelevant and diversionary questions instead of swinging into action. They will be posing questions such as:

------ When did it happen?
------ Where did it happen?
------ Which road did they take?
------ Which type of car did they use?
------ Which type of gun were they carrying?
------ Where did they put him?
------ Did they beat him?
------ Have you heard from them?
------ Are they making any demands?, etc.

You would be expecting them to go after the kidnappers or tell you that they will track them. But to your consternation, that will be the last thing you will hear. At best, they will tell you- let's see what we can do. Truly, not much will be done except an avalanche of excuses for inaction.

This partly explains why people are increasingly losing confidence in the state especially in its ability to perform the functions of the 'state'. The agencies responsible for security functions should be panel-beaten so as to align with the contemporary realities of the time.

SUMMARY AND CONCLUSION

This work has tried to show the existence of several security challenges threatening the Nigerian social formation. The challenges include the Boko Haram Terrorist onslaught, armed robbery, obtaining by trick (code named 419), ritual killings, etc. Kidnapping has been added to this gamut of problems.

The paper has also established with concrete facts, the reality of kidnapping in the south-east geo-political zone of the country. Several prominent sons and daughters of the zone have been kidnapped at one time or the other. This has been grossly under reported by the various media houses at the local, national and international levels. Most worrisome is the impunity with which hallowed places are invaded. Available data shows that some of these abducted people were kidnapped as they were about leaving their church premises after the usual Sunday worship.

The state appears not to be doing much to contain the rampaging menace of kidnapping all over the country including the south-east. The state only remembers it owes its citizens something in this regard when her image is battered or her existence put to question as could be seen in the case of the abduction of the four journalists in Aba, Abia state. Though some state governments have taken some steps to tackle the problem, such have not been enough as people are yet to feel the impact. The Police Force as the agency of the state through which some of the policies are executed has not helped matters. They usually abandon their assignment and start chasing shadow. Kidnapping continues to triumph in the nation with impunity.

RECOMMENDATIONS

Having established the existence of security challenges in the country of which south-east is an integral part, and equally the threat posed by kidnapping in the zone, this paper makes the following recommendations:

1) There should be a synergy between the federal and state governments on the best way to tackle the issue of kidnapping and other security challenges in the country. As they sit and decide on how to share the monthly Federation Allocation, they should also sit and take far-reaching decisions on how to tackle the spate of insecurity in the country. They can replicate the Abia episode in the whole of the south east geo-political zone. The Abia episode is the use of joint military and para-military outfits to combat crime holistically in an area.
2) The issue of community policing should be further explored and given the enabling environment to operate. In the same vein, people who volunteer information to the security agencies should not be betrayed, they should be granted the required anonymous status so as to encourage others to follow suit.

3) Security operatives, especially those involved in kidnapping operations should devise better means of fighting this problem and should, as a matter of fact, stop stationing themselves at particular spots and times. They should also be investigative in their operations.
4) The governments should tackle the issue of unemployment and marginalization in the south east zone of the country. Job opportunities should be created in the region through the establishment of industries and other facilities. What is good for other regions should be allowed to be good for the south-east geo-political zone. More importantly, the youths should be gainfully employed so as to keep them engaged and remove their minds from being available for use as the devil's workshop.
5) Governments should check the proliferations of arms and ammunitions in the country. The sources of these weapons should be investigated and necessary action taken to deal with them. Our borders should be better policed to forestall the infiltrations of arms as well as dangerous aliens.
6) Most fundamentally, the federal government should consider the option of legalizing the use of arms. If every person from the age of eighteen years and above owns guns, kidnappers will be more careful with how they harass and toy with the lives of other citizens with guns. The principle of mutual antagonism will naturally take the centre stage and people will be more mindful of how they abide by the principle of normative relations. A hydra-headed problem needs an octopus-legged confrontation.

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SECURITY, INSECURITY AND GENDER IN NIGERIA

OLAOGUN J. A. and GBADAMOSI S.O.

INTRODUCTION

Security is defined as a medium that ensures peaceful co-existence, safety of life and properties and bring people together in harmonious relationship. Security guarantees absence of fear, threats anxieties tensions and the apprehensions of losing life, liberty, property, goals, values etc. Adedeye (2011). Security is a catalyst for every sustainable development. It is a pre-condition for people's improvement, particularly in the poor and developing countries. The concept of security has gone beyond mere activities of military, police and other paramilitary services that aims at protecting a geographical location and to defend the sovereignty status, protect the life and properties of citizens. In the recent time, the activities of vigilante group have crept into the fold of security in Nigeria and being formalized into security sector. Human security concept encompasses protection of lives and properties, pre-condition for people's improvement, protection of human rights and provision of basic human needs, which is the mechanism for social development. The needs for peace cannot be under-rated and overrated, in the cause of this, peace can be defined as freedom from war or a time when war or conflicts ends and there exists a calm or quiet state free from disturbance, Jemilohun (2007). From time immemorial, every time there is a conflict between individual, communities, or states, the non-warring parties have the responsibility of bringing an end to the conflict and fostering peace-building. The need to bring peace to the troubled zoned is not just based on the interest and welfare of the conflicting parties, but the realization of the fact that passive looking on may allow the conflict to escalate and engulf other regions hitherto unaffected. The needs for conflict resolution by the government, through the service of military, police and paramilitary became more necessary to fore-stall security and to overcome security challenges in the country.

Security and Peace building

Security has being agreed to be a state of calmness, co-existence, harmony between or among the individuals and groups in a community or state. Security is paramount to social development, where life and properties are safeguarded, also there is no society or nation that can exist without security, therefore security is inevitable and functional for the survival of a nation. To rebuild insecured society is not a simple project. Rebuild suggests that something destroyed can be re-shaped. This may be apply to material cultures, but not so easily to social, psychological and mental structures. Memories of what insecurity brought cannot be totally eradicated and the pre-insecurity social situation cannot be re-established when people have died, populations moved and families split.

Reconstructing in secured environment means peace building in human beings, social structures, environment, and a peace culture of reconciliation, repentance, forgiveness, respect, healing of collectively and individual acting out the sorrow.

Peace building in any community takes two form, (Negotiations and coercion). Peace building through negotiation, in order to build secured environment from in secured environment, government or community may entered into round table discussion (popularly known as gentle man approach) in order to restore secured environment. Negotiation can be inform of amnesty, reshurflement of government cabinet or redistribution of political posts, employment etc. in Nigeria for example, federal government embarked on negotiation with formerly war zone Nigeria-Delta in order to restore secured environment.

Also peace building through coercion can be done or achieved with the uses of force to restore habitable environment. More often than not, when negotiation failed to restore peace, government have the mechanism of using force either through military, police or paramilitary to restore secured environment. Peace building through coercion can be in form of state of emergency, deployment of military personals. e.t.c. A case study of peace building through coercion was achieved in a communal rivalry between Ife and Modakeke, in Osun State, South West, where thousands of lives and properties were lost, and to restore peace, federal government deployed military men into the areas and it was achieved.

Insecurity

There is no nation in the world that has security per-excellence. At one time or the other, nation experienced some form of insecurity. Insecurity is state of hopelessness, anxiety and fear. Nigeria is faced with a lot of development problems, which include insecurity of life and property, unemployment, poverty, illiteracy; urbanization etc. situation in Nigeria could be better described as precarious, and terrible. Every day in Nigeria, series of insecurity comes up that are most often beyond the control of individuals and government, especially as they relate to unemployment, poverty, illiteracy, urbanization. Descriptive examination of the situation in Nigeria, security

would involve time, space and quantum dimension, with particular emphasis on poverty, corruption, social amenities etc.

The effects of insecurity question in Nigeria

Social dislocation and population displacement,
Social tensions and new pattern of settlements,
Dislocation and disruption of family and communal life General atmosphere of mistrust, fear, anxiety and frenzy
Dehumanization of women and children, rape, child abuse and neglect are used as instrument of insecurity,
Deepening of hunger and poverty,
Atmosphere of political instability,
Youth unemployment and gender discrimination, etc.

Gender

'Gender' is envisioned as socially constructed, and 'sex' as biologically and naturally given. Gender is culturally and socially patterned to distinguish between femininity and masculinity. Sex attributes are universal and are often not adaptable to change, where as gender attributes are culturally specific, and are subjected to change across cultures and historical epochs Aina (2012). Every culture developed different systematic approaches for men and for women that define the relationship between them. Also gender is reference to the socially and culturally constructed roles of and relation between men and women. This unfortunately has led to patriarchy, a system where every social reality and the imagined are viewed and assessed in masculinity Olayinka (2011).

People learn gender roles through socialization processes, while sex is not and it is naturally forced on human being to accept. Right from the child birth, people are socialized into gender roles from the day they begin to learn society ethos. Adaptation to societal ethos reinforced security in our environment, while deviation results to moral decadent and insecurity. Once socialization is successful, and societal ethoses became internalized, then society is secured and habitable, but if the reverse is the case, security of that society is challenged.

Gender and Insecurity

Gender is socially constructed roles of male and female, within its cultural context. The socially constructed roles are not universal, it varies across the culture and it changes from time to time. Those roles are learn in our environment through socialization process, from family, Age-group, books, school etc. within the content of role distributions, it is agreed that women are the instrument of home builder, taking good care of children, cooking, washing, take care of the husband and married to one husband at a time. Women are subjected to the authority of their male counterpart. Men on the other hand are not restraining by the authority of women, they are the breadwinner of the family they worked outside the family circle (formal or informal organizations) to provide for the welfare of the family.

Some scholars believes that women are weaker vessels and are very fragile in nature and also needs to be care of when compare with their male counterpart. While the feminist scholars argued, that women are uniquely created and are not to be subordinated by any authority, and more so are created to complement each other, the contemporary feminists argued that, what a man can do, a woman can do better. Men and women are inseparable beings, two halves make a whole Aina (2012).

Security is defined as a measure that ensures peaceful co-existence that guarantees absence of fears, threats, anxieties and the apprehensions of losing life, liberty, property, goals, values etc. Security is essential ingredient for social development. Agents of security in Nigeria set up are military (Army, Air force, Navy), police, paramilitary (civil defense, Road safety, Custom, immigration) and also Voluntary Security Group (VSG) popularly known as vigilante group. All contributes their function to the security emancipation in Nigeria.

Looking at the contents of the security agents, women are marginalized and under-represented, for instance, section 46 of the Nigeria police Act 1967, contains some provision which certainly discriminate against women, as police officers. Just as it is present in the 1999 Nigerian constitution, the Nigerian constitutions obviously displays discrimination against women in employment into the Nigeria military, Nigeria police and all other Para-military and those that are employed their duties and career are streamlined and with other conditions of service. Also, the Nigeria police force, section 127 of the 1967 police Act mandates women who are desirous of getting married to apply for permission to do so; deviation from the Act may lead to disengagement from the police force, more so before the permission could be considered, she must have worked for a minimum of five years in force. It is amazing that only female police officers are compelled to seek for permission before go into marriage, while their male counterparts have freedom over when to get married. The provision of this section is not only discriminatory against women, but also weakened and threaten the contributions of women to the security development.

Security Situation in Nigerian Democratic system

In Nigeria democratic system, the issue of security and insecurity has been a serious concern to the masses and Nigerian government. The insecurity in Nigeria political system have been attached to lack of good government that can entrenches high standard of security sector and respects for proper constitutional process that stands out lawlessness. Meanwhile, security constitutes a fundamental aspect of every democratic process that has been increasingly assumed the key hallmarks of modern democracy. Nigeria political stakeholders have failed to embrace transparency tolerance, rule of law, open competitiveness and free and fair election, and instead encouraged thuggery, humiliation, assassination, assault etc. in their electoral processes for instance, the Nigerian styled patron-client relationship nearly truncated Nigeria puerile democracy in June 10th, 2003.

When a self-Confessed godfather, Uba employed thugs and surprisingly, the Nigerian police to abduct Christ Ngige from office as governor of Anambra State (Onwumere, 2007). Their loyalists embarked on a battle of 'iron' and 'steel'. The state then became war zone, and insecurity pervaded the state, innocent lives were lost, properties were set ablaze and turned the city to a state of anomie. The same story emanated in 2007 between Late Adedibu (Strongman of Ibadan Polities), and Governor Ladoja, of Oyo State. Ibadan, the state capital was almost torn into pieces, when, Adedibu declared an unconventional war against Ladoja, and the security lost its values to the National Union of Road Transport Workers (NURTW), Ibadan branch, women in the market lost properties and some lost their lives, socio-economic life was destroyed (The Punch, 5th 2007). Another pathetic revelation was between Olusola Saraki and Lawal Mohammed, the Governor of Kwara State (1999) Many lives was claimed and properties lost in Ilorin the state Capital.

From the above analysis, it shown that, political situation is unrest in the face of insecurity from political stakeholders, in order to satisfy their ordeal interests. However, a good socio-political and economic policy that eliminates poverty and insecurity are the key objectives to good governance, which Nigerian government is yet to achieve. In other hand, government contributes to insecurity in Nigeria, in the areas of unemployment, inequitable empowerment programmes and policies, lack of social amenities, lack of credible policy that guarantee rule of law, etc.

In Nigerian democratic scene, Nigeria democracy has witness series of insecurity from ethnic crises, since 1999 to date. Nigeria have experienced a substantial number of ethnic rivalries, between Ijoh and Isekiri, Yoruba and Hausa in Lagos, Ife and Modakeke e.t.c. Nigeria is undergoing a terrible insecurity episode from bokoharam, especially from the northern parts of the country, in which Nigerian government, non-governmental organizations, groups and individuals needs to wake-up from their slumber and tighten rope of the security, in order to make our society more habitable and co-existence.

More often than not, the masses however contributes to the security threats of a nation by deviating from the norms and values that held societies together for example, "one man, one vote" is no longer popular, where one man thumb print more than once in the lections of political office holder, at times snatches of electoral ballot boxes and papers, which will automatically disenfranchised voters (qualify male and female) from exercise their voting rights, which may truncate electoral process.

House-hold security challenges in Nigeria

The security challenges are multifaceted ranging from environmental degradation through molestation and abuse of wives, mass poverty, unemployment, under-development, national instability, ethnicity and bokohanism Ogunleye, 2007. A nation plagued with insecurity will be infiltrated with high crime waves, illiteracy, poor academic achievement, among others. For example, a conflictual situation creates a sense of hopelessness, distress and it's a stress on our co-existence value. Conflicts within families for example, affects both the conflicting parties and even significant others around them, such as their children and wards. Such conflicts may result in drug dealing, broken home, prostitution, for the females, and other illegal activities to reduce stress and earn a living, where two elephants fight, the young once bears the end result, in this case, the children and the wards of the family bears the great consequences of mal-socialization from the parent. 'Charity begins at home,' security of society, nation begins from the family, through socialization. Socialization is the process by which human behaviour is influenced or shaped through experience in social situations or society. Socialization takes place through social institutions like family, where values, norms, morals etc. are transmitted and internalized, Olaogun, (2006). If a family failed in its duty to transmit and internalized their off-spring in the generally acceptable norms and valves, the future security of Nigeria is blinking on 'RED LIGHT'. The dealings, in the long run, tend to lessen support services within the social structure and thus result in the decline of the security making a nation prone to foreign invasion and dictatorship from so called developed nations.

A house divided against itself shall not stand (Mat. 12: 25). The words of wisdom attest to the fact that insecurity begets instability of government. When two people or groups within a territory conflict with one another, it affords a third party an opportunity for exploitation, taking advantage of the conflictual situation and in effect may call for situational change that favours selfish interest. Such instability, affects the economy and general social-psychological well-being of inhabitants.

Theoretical Explanation of Gender, Security and Insecurity

There are many theoretical explanations for gender, security and insecurity, such as; Structural-functionalism, Development theory, Modernization theory, Conflict theory etc. For this paper, Structural-functionalism will be used.

Structural functionalism is a consensus theory that sees shared norms and values as fundamental to the survival of society, focuses on social order based on tacit agreements. The analogy between society and an organism focuses attention on the homeostatic nature of social system. Social system work to maintain equilibrium and return to it after external shocks. Such social equilibrium is achieved, most importantly, through the socialization of members of the society into the basic value and norms of the society, so that consensus is reached. Where socialization is insufficient for some reason, to create conformity and socially supported norms, various social control mechanisms exist to restore conformity such as punishment and compensation. Structural functionalism often paraphrased society as an organism, a system of parts, all of which serve a function together for the overall effectiveness and efficiency of society. In other word, every individual have functions to play irrespective of gender roles for the survival of our nation.

CONCLUSION

Gender, security and insecurity, from the above analysis, as society demarcated the roles of male from female, government embraced the demarcation and create gender inequality in terms of employment. Women are less employed them their men counterparts. More so, society placed women on the subordination to the authority of men, more so some region in Nigeria, especially in the northern part, girls are not encouraged to acquired formal education. Women are more affected with poverty syndrome. Government, groups, and individuals are the stakeholder of security. Good government is the machinery of security of a state by providing employment, empowerment policies and programmes, poverty eradication e.t.c security can also be entrenched, if individuals acquire moral values from the family through socialization process. Insecurity from the study is the product of gender inequality unemployment, poverty, urbanization.

RECOMMENDATION

The cost of insecurity is quite high both for individual Nigeria and as well as nation. Nigerians need a polity that is stable, peaceful, and safe enough from criminal assaults, murder, chaos, tyranny so that the populace can face issues of development with vigor and courage. To attain such a polity, the under listed recommendations are suggested:

Government at all levels should ensure that rising poverty indices are reversed and a realistic social security programme be pursued and systematically implemented to ensure that the populace meet their basic needs.

As a complement to the service of the conventional security agencies, state should also sponsor community-based Vigilantes.

More so, economic empowerment of the citizenship such as; employment, welfarerism, social amenities, etc is another way to address the security question.

Also the policy of gender equality must be in place.

The above message should be clear to our government and individuals to answer the security challenges in our nation, Nigeria.

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THE DYNAMICS AND DILEMMAS OF THE NIGER DELTA: A HISTORICAL DISCOURSE ON INSECURITY AND DEMOGRAPHIC TRANSITION

EZEBUNWA E. Nwokocha

BACKGROUND AND PROBLEM STATEMENT

The Niger Delta region of Nigeria is an epitome of contradictions. Although the area is characterized by oil deposits that have made the country one of the leading oil producing nations, it is among the poorest areas not only in Nigeria but also the world (Ikporukpo, 2002). Studies on the Niger Delta have identified some interlinking factors such as political marginalization, economic strangulation and environmental degradation with conflicts and recurring restiveness (Dan-jumbo, 2006; Banigo, 2005; Ikporukpo, 2002; Gbadegesin, 2001; Durotoye, 2000; Osuntokun, 2000; Petters, 2000; Ibeanu, 1999; Onosode, 2000; Onishi, 1999; CLO, 1996; Okoosi, 1995).

For the most part, a large majority of the people did not perceive the magnitude of their exploitation mainly due to lack of exposure to the information necessary for an objective assessment of the social, economic and environmental reality (Nwokocha, 2006). Consequently, only a few elite activists, with knowledge of events in the area, challenged the people's subjugation achieving little or no success. Events indicate that the situation in the Niger Delta is such that the people's condition continues to deteriorate, leaving violence almost as the only viable option for overcoming perceived society-inflicted inadequacies (Banigo 2005). The people's agony is exacerbated by continued government neglect which has accounted for the amplification of frustration and aggression among a large majority of the poor who incidentally constitute more than three-quarters of the entire population of the area (Dan-jumbo, 2006). With the realization of the delusiveness inherent in projects such as the Oil and Mineral Producing and Development Commission (OMPADEC), and the Niger Delta Development Commission (NDDC) among others, Niger Delta cities have become theatres of restiveness and insecurity that manifest in different ways with kidnapping as the most recent in literature.

This study argues that justifiable as the course of challenging injustice may be, innovations embedded in militancy, political *thuggery* and kidnapping are in themselves illegitimate and can hardly contribute to meaningful development. These would rather, in the long run, deplete the human capital of relevant communities whose members would as a result be reoriented to thrive in violence rather than intellectual progression that may draw its peoples out of poverty and powerlessness. In what follows, we examine the phases of these protests by emphasizing how the contradictions of each stage gave impetus to the evolution of another.

From Environmental activism to human kidnapping: the processes

> *…ever since shell struck oil and drilled its first well in Ogoniland in the 60s Ogoni lands, forests, rivers, creeks and lakes have continued to be degraded and polluted from massive spills and leaks. Gas flaring has totally banished the night and acid rains have corroded buildings and metals. In many instances in Ogoniland, and other areas, Shell flares gas horizontally, directly on to the shoulders of the community, causing a rise in temperature, discomfort, dehydration and posing serious health hazards… the people now live in disease and squalor, in huts and dilapidated buildings. Many suffer from malnutrition and disease of the lungs, heart attacks, skin disease, dysentery, typhoid fever, asthma, etc. the roads are bad, and scarcely motorable… the Ogoni people have virtually nothing to show for the vast revenue Nigeria gets from the oil on their land. They lack basic amenities such as electricity, pipe-borne water, equipped schools, and hospitals etc. With so much wealth raked in by shell and government from Ogoniland and with increasing sufferings of the people, survival instincts and threats of annihilation evolved a vision to struggle for survival (Civil Liberties Organization 1996: xiii).*

The above situation is common among communities in the Niger Delta. This catalogue of inadequacies resulted in organized critical protests initially championed by Environmental Activists that adopted non-violent means such as rallies and petitions to seek justice. This stage of the protest was characterized by the activities of a few individuals in a region with high level of illiteracy. With time the legitimate mechanisms for seeking redress caved-in; starting from the early 1990s manifest calculated insensitivity of the government and sustained underdevelopment of the region were widespread (Banigo, 2005). For instance, experience shows that the allocation of resources among component units in Nigeria runs against the principle of equity and fair play even though the authorities strive to hoodwink individuals and groups through justifications that find expression in propaganda (Dan-Jumbo, 2006). As Akinyemi (2001: 9) observed:

> *It is an act of self-deception for anyone to argue that there is nothing wrong with the revenue allocation formula. We have had basically two systems of revenue allocation in Nigeria. The*

> *first system, which we practised during the First Republic, allowed the North to keep the proceeds from its groundnut and cotton, the West to keep the proceeds from its cocoa and East to keep the proceeds from its coal and oil palm produce. Then we changed the system so that the Federal Government got its hands on the proceeds from on-shore and off-shore crude petroleum, and yet we don't expect the minorities in the oil producing areas to perceive that this is an injustice done to them.*

Indeed, people in the thematic area perceived the situation as a kind of internal colonisation leading to the formation of various groups and organizations whose immediate preoccupation was to enthrone justice and equity (Ikporukpo, 2000). Unfortunately in some instances, the leaders of these groups were murdered extra-judicially; the case of Ken Saro-Wiwa, an environmentalist and human rights activist, is a classic example (Civil Liberties Organization, 1996). Saro-Wiwa (1995: 43) during his trial stated among others that:

> *Shell has waged an ecological war in Ogoni since 1958 ... an ecological war is highy lethal, the more so as it is unconventional. It is omnicidal in its effect. Human life, flora, fauna, the air, fall at its feet, and finally, the land itself dies ...generally, it is supported by all the traditional instruments ancillary to warfare – propaganda, money and deceit. Victory is assessed by profits, and in this sense, Shell's victory in Ogoni has been total.*

Perhaps, infuriated by the audacity of his statements and to deter subsequent attempts, by other aggrieved persons of groups, at voicing their marginalisation, Saro-Wiwa and his colleagues were treated like notorious outcasts even in death. The implications of such barbaric acts included loss of faith in seeking redress through legitimate means and in the extreme, the reorientation of the people to design their own pathways to freedom without necessarily appraising inherent micro and macro consequences.

Militancy was adopted in the face of the obvious failure of legitimate activism as a strategy to challenge injustice. The latter mechanism combined elements of persuasive appeal with restiveness and raw force. As such, it not only differed in approach from the former but also in the composition of actors. For instance, a large majority of Niger Delta militants were young, illiterate and unemployed whose frustration became unbearable after an excursion to Nigeria's Federal Capital Territory (FCT), Abuja in the wake of organized rallies to support the transformation of General Abacha (a maximum military dictator) from military head of state to civilian president (Tamunonengi, 2008). Inevitably, these youths were confronted with the reality of Nigeria's wealth which flows from the impoverished Niger Delta communities, and the contrasting affluence of the FCT and its environs which scarcely contributed to the economy of the country (Akinola, 2008). Amaechi (2009: 37) aptly captured the situation when he stated:

> *When Sanni Abacha wanted to perpetuate himself in office, he hired people all over the country to sing praise songs for him in Abuja including the people of Niger Delta and when they got to Abuja they saw some things that looked like Washington DC and these people have never travelled outside this country before so they felt they were in a different world, they wanted to make sure that this was the capital of Nigeria so they asked is this Nigeria? And got confirmation that it was Nigeria… so they said if they could build this kind of beautiful place why can't they do it in the Niger Delta; they were told that arrangements were "in the pipeline". So, the people felt that the money was in the pipeline and they began breaking oil pipelines. Up till today they've been looking for those plans that the federal government has for them in the pipeline.*

They immediately perceived their backwardness and strangulation. Karl Marx had argued that unless and until a class transforms from a 'class in itself' to a 'class for itself' exhibiting revolutionary tendencies is difficult to achieve (Ritzer, 2008; Haralambos and Holborn, 2004). Indeed, a large majority of peoples of the Niger Delta were embedded in false consciousness and hardly perceived the enormity of the underdevelopment of the area. That journey to the capital city and the consequent reorientation of a host of youth in the area not only altered their hitherto docile approach to seeking redress but also gave impetus to the institutionalization of violence which the Nigerian state has not been able to fully grapple with. Ikporukpo (2002: 30) chronologically highlighted some activities of militants in the Niger Delta as follows:

> *Blockades of oil production activities, some of which are violent, became particularly prominent in the 1990s…in 1994 and 1995, the occurrence was less than 100 annually. This increased to 150 in 1997 and as many as 325 in 1998; although there was a decline thereafter. Some of these were peaceful invasions while others involved the use of firearms. For instance, of the 176*

> *incidents in 2000, 18 percent involved the use of firearms. Youths from virtually all parts of the oil-producing areas, have been involved in such incidents which affect not only SPDC, which is the largest company, but also all others.*

This paper posits that militancy in the region was (and still is) characterized by the desire to sabotage Nigeria's economy and, by extension, its development. The actions of militants led to multifaceted effects that impacted negatively on the operations of oil companies (including Shell, Chevron, Mobil etc), the host communities and other groups in the area. What is remarkable about this stage is the selflessness exhibited by these militants in the course of their actions, to the extent that accepting pecuniary gratification was perceived not only as a distortion of the goal of sabotaging the system but also an anathema that must be resisted (Peterside, 2009). In the long run though, these militants got closer to extreme poverty and were eventually engaged in other ignoble activities such as political *thuggery*. It has been noted that part of the reason why militancy waned, in the wake of the 2007 general elections was the engagement of these militants as political thugs (Tamunonengi, 2008).

Unlike activists and militants, political thugs did not have a well organized structure whereby some form of hierarchy and leadership existed. It was a loose activity that emphasized individualism and secrecy. For the most part, the activities of these thugs ran contrary to the collective goal of the region and in fact amounted to a dislocation of the essence of the movement. The contradiction of this stage of the transition is mainly in its characteristic internal disaffection wherein thugs from the Niger Delta were hired to act against individuals and groups from the same region (Tamunonengi, 2008). It became the case of enemies from within. Eventually, the motivation for the struggle against injustice was almost completely extinguished as a result of the competing goals of selflessness and greed. It needs to be pointed out that the activities of these thugs were largely periodic with the perpetrators receiving compelling rewards from their sponsors.

Having been exposed to mega-money in earlier periods, these thugs became unstoppable even after elections. So disoriented, the quest for money became a constant concern which led to change in tactic among hitherto political thugs who could no longer wait for another four years until the next elections to perpetrate their heinous activities (Peterside 2009). Consequently, the metamorphosis of these individuals and groups into kidnappers was swift. Initially perceived as a re-emergence of militancy, given that those kidnapped were mainly expatriate oil workers, it later became evident that their client-base (scope of victimization) was limitless. As such, anybody irrespective of age, sex, religion or ethnicity could be abducted insofar as the kidnappers were convinced that a "reasonable ransom" could be paid by the families and/or friends of their victim (Tamunonengi, 2008; Peterside, 2009). Thus, Niger Delta cities became enclaves of insecurity characterized by anomie and normlessness.

Events during the period showed that both government and religion lost their power of control. For instance, Port Harcourt was under siege for more than five months, between June and October 2007, as a result of the activities of militants and kidnappers. Initially, it was difficult to ascertain whether the seemingly re-emergent militant groups were genuinely committed to the cause of the Niger Delta. However, it became clear with time that the change in status from militancy to kidnapping was purely egoistic against the hitherto altruistic motive that guided their engagements. The antithesis of the events of that period was exposure of all and sundry to the risk of death as the *anything goes* approach was employed in attaining the goal of kidnapping. Disappointingly, the Rivers State government exhibited incontrovertible incapacity at quelling the insurgence. Although the city of Port Harcourt, which is a microcosm of Niger Delta cities, was brought under control by the Joint Task Force (JTF) constituted by the Federal government, these locations remained cities of insecurity for individuals and groups.

Interestingly, kidnapping has become almost a national issue with its occurrence reported in virtually all states in the southern part of the country. It has been argued that even when such an act takes place outside the thematic region, the perpetrators have links with the Niger Delta area (Tamunonengi, 2008). Needless to say, such activity is unconnected with protesting the, now generally acknowledged, injustice on the people of the Niger Delta but purely on individualistic grounds. As such, the spectre of neglect haunting the region rages on.

Demographic implications of insecurity and transition in the Niger Delta

The Demographic Transition Theory (DTT) has been modified and adapted in examining the Niger Delta situation. Conventional transition theory focuses on the fertility-mortality interaction as it impacts population dynamics of society at different epochs of development (Jhingan, Bhatt & Desai, 2006). The theory in characterising the pre-modern era identified high fertility and mortality as its uniqueness arising mainly due to lack of awareness, rudimentary technology and traditional conservatism. The beginning of modernisation saw developmental improvements in communication, medicine, agriculture and machinery that led to significant reduction in mortality rate while fertility remained high, again due to the people's faithfulness to pronatalism. The

third among the trinity of these evolutionary stages, the modern era, characterised by low fertility and mortality resulted from awareness, adoption of family planning methods, high technology particularly in medicine, and massive involvement in paid jobs in the formal sector among others accounted for decrease in population.

Although severely criticised for de-emphasising migration and for being less relevant in explaining population change in the 21st century Africa, DTT serves as the threshold upon which some other perspectives thrived (Newman & Matzke, 1984; Kammeyer & Ginn, 1986). For instance, assuming that the theory places Nigeria at the second stage of the transition, it could generate the impetus for a deeper inquiry that may eventually throw-up other perspectives in understanding of the basis for such placement. To be sure, Caldwell's theory of Intergenerational Wealth Flows which, in this case, explains African high fertility on the basis of parents' calculated benefits from a large family size and the corresponding upward wealth flows (Caldwell, 2005) finds expression when juxtaposed against DTT's first and second stages in particular as they relate to high fertility.

The theory of Wealth Flows is particularly relevant to the second stage of the transition which also talks about mortality. Studies have consistently shown that maternal mortality is high in Nigeria and sub-Saharan Africa (Nwokocha, 2007; Isiugo-Abanihe & Nwokocha, 2008). Some of these deaths relate to short interval birth spacing, poverty and lack of access to maternal health facilities among others (Nwokocha, 2006). Table 1 shows stages of demographic transition in the Niger Delta following innovation and rebellion against perceived marginalisation. We note that Table 1 from which we also derived our Figure 1 is largely hypothetical, the outcome of insights from secondary data and what we consider the likely natural response to environmental, physical and mental insecurity in the thematic area. As such, it may not be a perfect view of reality as primary data on population dynamics were not collected.

TABLE 1: SHOWING DEMOGRAPHIC TRANSITION IN THE NIGER DELTA

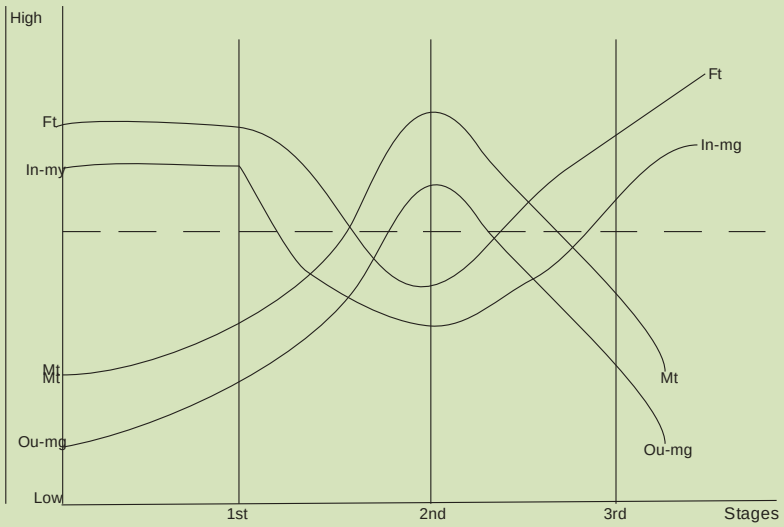
Stage	Description	Fertility	Mortality	In-migration	out-migration
1st	Prior to innovation/rebellion	high	low	high	Low
2nd	Class consciousness/beginning of innovation/rebellion	low	high	low	High
3rd	Post-restive Niger Delta	high	low	high	Low

Source: Nwokocha, 2010

Table 1 shows stages of Demographic transition in the Niger Delta, Nigeria. It is an improvement on the conventional DTT which ignored the migration aspect of population dynamics in explaining change in society. The Table enables us examine the population implications of the Niger Delta situation from issues related to three broad variables: fertility, mortality and migration. Prior to innovation and rebellion, fertility and in-migration to the region were high, while mortality and out-migration remained relatively low; residents of the communities were less interested in relocating to other areas. Otite (2009: 1) captures the situation of the region pre-restiveness:

> *The Niger Delta reputed to be the third largest wetland in the world, which sustains a complex biodiversity, otherwise attractive to tourists, explorers-adventurers, traders, businessmen/women, academicians and a variety of researchers.*

However, as the Niger Delta transited to uncertainty, rebellious insecurity and ungovernable state there was a corresponding reverse in the people's demography. For instance, Nwagbo (2009) had observed that the effects of the Niger Delta crises included loss of lives, communities, revenues and facilities especially pipelines, which have also amplified environmental hazards and deterioration of public health (Long, 2007). Figure 1, is a diagrammatic representation of the demographic transition in the Niger Delta including migration.



Key: (a**)** ft = fertility; (b) mt = mortality; (c) in-mg = in-migration; (d) ou-mg = out-migration
Figure 1: Graph showing Demographic Transition in the Niger Delta
Source: Nwokocha 2012.

At the macro-variable level, insecurity has implications for fertility, mortality and migration. In the Niger Delta for instance, the high incidence of militancy, thuggery and kidnapping and the attendant insecurity could have discouraged both endogamous and exogamous marriages. In the latter sense, people from other cultures and locations would likely perceive the norms and values of the Niger Delta as those that thrive in restiveness, anxiety and insecurity which individuals from the area are likely to exhibit within marriage. Although such a perception may be erroneous and misleading, it may however impinge on marital status among the peoples and prolonged age at marriage in relevant communities. Delay in reproductive behaviour is usually associated with late marriage which in turn affects the occurrence of pregnancy.

Research shows that the risk of pregnancy is higher at extreme ages. Arkutu (1995) had specifically noted that adolescents under 17 years and women who are older (aged over 35 and particularly over 40) are more likely to have complications during pregnancy. Beyond the fact that it is biologically challenging for older women to undergo pregnancy, some get involved in repeated child-bearing at very short intervals to make up for perceived lost time. The cumulative effects of the above scenario are a reverse-transition from high to lowering fertility and a high maternal mortality rate. Nwokocha (2006) and Arkutu (1995) have observed that maternal mortality results mainly from attempts to bear children under life-threatening circumstances including those related to short-birth spacing.

Apart from high maternal mortality, the region is experiencing other forms of death resulting from restiveness, frustration and aggression due to the high rate of unemployment, poverty, diseases related to pollution and environmental degradation (CLO, 1996). In terms of migration, recent events in the Niger Delta reveal that insecurity and uncertainty are pushing people of all ages away from the area; its economic capacity represented by oil wealth, which was hitherto a sufficient pull factor, has lost its power of attraction for most individuals and groups. Amaechi (2009:37) described the implications of lawlessness and insecurity thus:

> *If you live in an environment where laws are not implemented, which means that anybody can just wake up and start killing people and nothing will happen. The result will be that most of the people who live in that society will leave that environment. With the security situation at the time, people began to relocate from Rivers State in groups to Lagos and Abuja. And our economy which is the oil economy began to transfer to Lagos.*

This paper argues that the risk of death occasioned by militancy and kidnapping outweighs, by far, the quest for employment among prospective employees. Out-migration is rather more prevalent in these cities that hitherto were in-migrants' choice-destinations. Events indicate that the summary of demographic transition in the Niger Delta is such that the main elements of population change are currently in reverse order compared with their direction before the proliferation of militancy, kidnapping and general insecurity. The region has become a theatre of woes and threnody, making refugees and displaced persons out of some of its former residents in other lands.

The consequences of spontaneous migration in a non-regulatory system such as Nigeria has already been highlighted by Nwokocha (2007), to include dislocating the political economy of receiving communities and families, infrastructural decay, housing challenge, maladjustment and de-population/loss of manpower for the origin location.

We hypothesise that post-restive Niger Delta will see the area reverting to the conditions that prevailed prior to the transition, albeit not to a perfect extent. For instance, although in-migration into the area may become higher than what it was during the rebellious period, it would be difficult to predict whether the volume of migration into Niger Delta communities will be as high or higher than it was before the crises. There are two likely scenarios. First, individuals and groups that out-migrated from the region may find it difficult to move back to their former base either because they may have become well established in other locations or may be sceptical about the extent to which peace may have returned to the region or for both reasons. Second, the government may respond positively to the people's demands by resituating the Niger Delta developmentally. In that case, in-migration into relevant communities may surpass the rate in the first stage of the transition.

Framework for explaining the Niger Delta situation

Three theoretical perspectives are adopted in explaining the restive situation, and its allied effects, in the Niger Delta – Conflict Theory, Ethno-methodology and Demographic Transition Theory (DTT). The conflict theory views activism, militancy, thuggery and kidnapping as products of audacious capitalism and overt selfishness that manifest in subjugation and alienation at both micro-individual and macro-society levels leading to surplus value for governments and agencies, including oil companies such as Shell, Chevron, and Mobil on one hand and poverty and powerlessness among individuals and communities of the Niger Delta on the other. As studies (Ikporukpo, 2002; Gbadegesin, 2001; Durotoye, 2000; Osuntokun, 2000; Petters, 2000) have demonstrated, the economic strangulation of the people of the area occasioned by environmental degradation and depletion explains the rediscovery and renewed consciousness away from being a 'class in-itself' to a 'class for it-self.' Haralambos and Holborn (2004: 948) have noted:

> *…a class only becomes a 'class for itself' when its members are fully conscious of the true nature of their situation; when they are fully aware of their common interests and common enemy; when they realize that only by concerted action can they overthrow their oppressors; and when they unite and take positive, practical steps to do so. When a class becomes a class for itself, the contradiction between the consciousness of its members and the reality of their situation is ended.*

This, often, sudden realization of the true nature of a negative situation, precipitates dialectical relationships which characterize a struggle of opposites, a conflict of contradictions (Ritzer 2008). In Marx's view, conflict, which presupposes tension between incompatible forces, provides the source of change which is realizable through unity of purpose. The intensity of such incompatibility could reach a point where the forces collide as is the case of the Niger Delta. In the preceding context, awareness of seeming exploitation and the formation of class for itself progressed from liberal activism to radical Protestantism. Consequently, as one restive era, beginning with the abandonment of legitimate means of protest, withered away a succeeding restive-regime created a new set of forces quite different from the preceding ones.

This has been demonstrated in the evolution of restiveness in the region progressing from activism, militancy, political thuggery to kidnapping. In the Niger Delta, obscurity rather than the obliteration of the features of preceding regimes was recorded mainly because some characteristics of a waning protest-regime were present in the incoming, and even in some instances intertwine with them. In the latter sense, the dialectics and contradictions are not absolute. Adoption of some of these anti-normative mechanisms of addressing perceived structural and institutional inequity and marginalization is similar to R.K. Merton's Theory of Anomie which locates the ability of individuals to adapt to socially structured strain within five behaviour domains (Opara 1998). Clearly, two of these adaptation approaches, innovation and rebellion, explain attitudes and behaviour of relevant individuals and groups in the region. In this case, both pathways in seeking reformation of the social structure incidentally challenge it and its norms thereby introducing a new kind of social order.

Ethnomethodology was adopted to complement the conflict perspective. It could be argued that restiveness and disorder in the Niger Delta are indeed products of ethnomethodology, equated with common sense strategy, wherein actors perceive their actions as central to overcoming real or imagined threats. Like the conflict approach, the latter perspective deals with the perception of individuals in a given context and their ability to act as agents of change born out of a conviction on the desirability of an action or a catalogue of actions necessary to catalyze change of the status quo.

The perspective in explaining restiveness in the Niger Delta supposes that individual actors and groups are rational in seeking to maximize benefits while, at the same time, minimizing cost; a kind of Change Belief Model (CBM) that weighs the implications of intended actions and the processes of these actions. As such, involvement of people of the area in activism, militancy, thuggery and kidnapping is explained within the context of a common-sense strategy, aimed at overcoming powerlessness, irrespective of whether these perpetrators prioritize the collective aspirations of the people as the last two activities (thuggery and kidnapping) suggest. This study argues quite strongly that although as individuals are free to adapt to or reconstruct a particular negative situation in the quest to improve their lives, such adaptation or reconstruction should emphasize societal norms and values. Our view is that involvement of individuals and groups in political thuggery and kidnapping are rather anti-ethnomethodology and, in turn, undermines the development of the Niger Delta region.

The effects of kidnapping on neighbouring states

The consequences of kidnapping in the Niger Delta on some neighbouring communities of Abia, Anambra, Ebonyi, Enugu and Imo states cannot be overstated. As these events unfolded in the Niger Delta, young people a majority of whom were unemployed in some other locations adopted hostage taking for ransom as a quick strategy towards eking out a leaving. It could also have been that kidnappers that were based in the Niger Delta shifted focus to other locations as a means of escaping the wrath of the Joint Task Force (JTF) set up by the government to demobilize individuals and groups involved in the act. As Robert Merton stated, individuals react to circumstances of their existence in different ways including rejection of legitimate goals and means of attaining them (Ritzer, 2008; Haralambos and Holborn, 2004; Opara, 1998).

Classified as rebellious, these kidnappers besieged most state capitals in South-eastern Nigeria and later filtered into rural communities to kidnap specific rural dwellers particularly those perceived as *ransom-able* by virtue of the economic status of family members. The immediate implications of the above scenario were enormous, ranging from psychological torture among family-members of victims to household economic depletion and in extreme cases the killing of hostages. Indeed, a large number of Igbo people outside their homelands is discouraged from travelling back home for fear of being kidnapped. Nwokocha (2011: 11) in a study among Igbos in Ibadan, South-west found among others that:

> *...factors that motivate Igbos in Diaspora to travel home include festivities such as Christmas, Easter, new yam festivals and other sundry customs among the different sub-groups. Indeed, these ceremonies apart from re-uniting families, relatives and friends are also avenues for initiating new projects and searching for life partners. Igbos outside Nigeria are particularly encouraged to participate in these festivals at home to keep abreast of developments and challenges.*

Thus, only a few Igbos travel home during these festivals that hitherto pulled all categories of people back to local communities. To be sure, socioeconomic activities were adversely affected, during the period, in places where new relationships were characteristically forged and businesses thrived substantially. In addition, Ajaegbu (2011) clearly noted how kidnapping had undermined remittances from Igbos in Diaspora and by extension socioeconomic development:

> *The perception among people in Diaspora is that Nigeria is insecure. Among Igbo communities in particular, kidnapping is a major threat to life and investment especially for people returning home during festive periods. Prior to the escalation of kidnapping, about five years ago, there was hardly any family that did not welcome at least a member for the yuletide. Some of the returnees that came back with some money for projects such as building or renovating a house, setting up businesses for relatives among others were in some cases manhandled and robbed. This happened to several people and I think it was the main reason why many of them did not come back home...*

Clearly, such apprehension, whether real or imagined, could explain dwindling remittance-rate to relevant Igbo communities. Experience shows that the few that brave coming home during any of the festive periods keep *low-profile* away from the usual conspicuous-consumption style of living that most of these returnees were hitherto known for. Generally, while kidnapping in these neighbouring areas has persisted, Niger Delta communities are now witnessing less of this anti-normative behaviour.

Intervention strategies: can the code be broken?

Answering the above question is particularly necessary but peculiarly difficult considering that, to date, all the programmes introduced by the State to address the Niger Delta question have failed to solve the problems; some have even worsened the people's conditions. Part of the reason for such failures is that the interventions were neither people oriented nor context-specific. They were at best embedded in intuition and unguided conjecture primarily situated to favour political loyalists or other individuals and groups (Tamunonengi, 2008). For as we note, the goal of intervention programmes was dislocated from the outset as an adequate and insightful needs assessment of the situation was usually not undertaken prior to project development and implementation.

For the purposes of policy, such assessment should not conceive the Niger Delta as a comity of people whose desires and aspirations could be lumped into an indivisible whole. We note here that in the governance of Nigeria, states in the area were clustered into a unit for administrative convenience. In reality, the region comprises different peoples and cultures with varying beliefs, traditions, aspirations and challenges. As such, effective Needs Assessments (NAs) must constitute in contextualising the specificities of communities and groups in the region.

Consistent failure among different agencies created to address the Niger Delta challenge explains the people's scepticism about the relevance of subsequent programmes even from inception. For instance, the Niger Delta Development Board (NDDB) was set up in the 1960s, while the Oil Mineral Producing Areas Development Committee (OMPADEC) was created in 1989 when it became clear that the characteristic poverty of the area had not been improved by the earlier commissions (Banigo, 2005). This paper argues that the latter agency did not succeed considering that the human, socio-economic and infrastructural underdevelopment of the area continued to deepen. The worsening situation gave impetus to further activism and militancy which played out in protests, rallies, continuous restiveness and community agitations. As with other commissions before it, OMPADEC dwindled into insignificance until its eventual predictable demise.

The creation of the Niger Delta Development Commission (NDDC) in 2000, which followed the same old pattern of haphazardness, has not shown any capacity at breaking the jinx of retrogression in the region. Consequently, scepticism, distrust and restiveness are still part of the Niger Delta dilemma for which the Truth and Reconciliation Commission (TRC) was constituted. It is noted here that the latter commission appears to be a genuine preliminary step at addressing the issues, as aggrieved persons and groups had the opportunity of stating their grievances. The quest to find a lasting solution to the problems of the region led to the creation of the Niger Delta Ministry, by the Federal Government of Nigeria in October 2008. It is pertinent to ask at this point whether that ministry is all that is needed to ensure lasting peace and equity in the region.

While this paper subscribes to the inherent necessity of such a ministry whose functions and responsibilities are meant to be entirely spatially specific to the region, it argues that its success will depend largely on how far it is able to take into account the micro-level idiosyncrasies of ethnic groups and communities in the Niger Delta. The point of incursion and strategy for disentangling the dilemma should be at increasing the confidence levels of the people of the area by adopting the participatory approach wherein they really become part of the entire re-situation process from the very beginning. In this way, the actual needs of the people, at each point in time, can be ascertained and sufficiently addressed.

This paper considers the amnesty extended to militants in the area as one of the necessary steps towards resolving the protracted restiveness in the area. It is important to also state that beyond amnesty, the core issues of underdevelopment, notably mass poverty, illiteracy, unemployment and lack of basic amenities, should be directly addressed to forestall a reoccurrence of militancy and its concomitant variants. With sustained peace in the region occasioned by a positive transformation, the code of restiveness, insecurity and unpredictability would be broken, to the extent that sustainable peace and development could be achieved with minimal efforts since resources are already in abundance.

CONCLUSION

This paper has shown clearly that the Niger Delta region is the epitome of avoidable contradictions and dangerous demographic transition. With its abundant natural resources and particularly its oil deposits, which have made Nigeria the sixth largest producer of oil in the world, the area and its people are still embedded in pervasive and extreme poverty. The people's frustration kept increasing as the dividends of governance continue to elude them even when it is evident that some other communities outside the region are making appreciable developmental strides, arguably from the resources accruing from the Niger Delta. Perceived government insensitivity and neglect gave impetus that culminated in individuals and groups devising illegitimate mechanisms to showcase their grievances. The people's agony was exacerbated by periodic formation of widely perceived deceptive agencies whose modus operandi was, *ab initio*, enmeshed in haphazardness that further amplified inequity among members of these communities.

Initially designed as palliative measures against revolutionary tendencies of the people, the agencies and their inherent delusiveness, instead, triggered-off contradictions that made their failure, soon after they were established, apparent. Consequently, restiveness became a part of the people's existence. Such negative reorientation explains the dilemma and uncertainty witnessed in the region and the evolution of illegitimacies such as militancy, political *thuggery* and kidnapping. However, the contradiction of these nouveau strategies lies in the fact that they constitute in themselves antithesis to the survival of the region at the macro level.

We conclude that the country is, perhaps, on the verge of finding a lasting solution to the Niger Delta problem through the introduction of a ministry whose sole responsibility is to address the concerns of the region. However, it needs to be stated that the benefits of the Niger Delta ministry will only be realizable in an atmosphere of sincerity among stakeholders who must be genuinely committed to bringing about the desired change. The amnesty granted to Niger Delta militants is essential for achieving peace in the region; an atmosphere necessary to guarantee meaningful planning and implementation of development projects. It is hoped that this gesture by the government will ultimately translate into a kind of W.W. Rostow's precondition for takeoff that will ultimately impinge positively on the peoples and communities of the Niger Delta. This would eventually reverse the demographic profile of the area which has for some time been characterized by high rates of morbidity, avoidable mortality and out-migration.

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TRADITIONAL VALUES, BELIEFS AND RELIANCE ON INDEGINIOUS RESOURCES FOR CRIME CONTROL IN MODERN SOUTHWEST NIGERIA

OWUMI, Bernard and AJAYI, Johnson Olusegun

INTRODUCTION

There is no society that is totally free of crime and criminality but the degree of its presence or occurrence varies from one society to the other and this also depends on the mechanisms put in place to checkmate the trend and incidence. Each, race, or identity group in the world had and have, accepted and collective patterns and methods of social control and conflict resolution. Whereas, in the West for example, the police are the official means, of crime detection and control. Africans depend solely on indigenous values and believes in combating crime and criminals. When we talk of values they are conceptions about the desirable ways of life oriented at guiding actions among individuals or within groups through socialization. It is against this backdrop that this paper is interested in looking at those valued traditional and indigenous resources in the south west for crime control.

Much have been said by the general public in books, the media, and by the academia about the ineffectiveness of the police in handling the crime problem of Nigeria which kept on increasing by the day. Suggestions have been offered and different solutions proffered to no avail. Perhaps, those methods are foreign to our culture. In contemporary Nigerian setup, the foreign system is employed to regulate lives patterns that are mainly alien to the system. This corroborates the view put forward by Cunnen [2000] he observed that in various parts of the world, Europeans have used criminal justice systems as a key colonial tool to dismantle and de-legitimize the social institutions and political aspiration of indigenous people. No the abysmal wonder the failure of most policies introduced to curb crime in Nigeria.

What the policy makers still fail to understand is that the English pattern and system of government, the institution of the courts and the workings of an adversarial system of justice inherited and practiced, amount to a large portion of English culture. Thus, in their various attempts to correct what they perceived as a rampant injustice in Nigeria of today has further created a greater injustice by forcing foreign culture upon Nigerian peoples. Although traditional methods still exist in so many communities of the globe, but at very narrow scales alongside the injury inflicting police torture in the name of interrogation and confession extraction.

While Europeans try hard on commissions of inquires, constitution and court system of lawyers and judges, Africa used council of elders, king's court, people's [open] assemblies etc for dispute settlement and justice dispensation [Nwolise, 2004]. Alagoa [2004] examined these mechanisms in the South-south zone and maintained that the traditional institutions for social control included council of elders, general assembly of the people, secret societies [e.g. the Ekpe, Obong Ekine, Sekiapu masquerade society]. Braimah [1998] in his study on the traditional methods of social control in African societies before the advent of colonialism found out that citizen diplomacy, joking, relationship [as found among the Tiv and Fulani in the Northern areas of Nigeria] oaths, symbolic diplomacy [peaceful methods] and blood feuding, raiding and warfare [violent method] were prevalent while Onoge [1993] confirms that before colonialism and eventual amalgamation of 1914, social conflicts were monitored, prevented, managed and resolved through established mechanisms generally accepted by rulers, council of elders, age sets, chiefs, ancestral cults, religious beliefs, local deities and others. Individual and group attitudes and behaviors were also controlled through these mechanisms.

The lifestyle of Nigerians seems fundamentally different from that of the English or other Europeans, for this reason, the English social control system introduced and practiced in Nigeria is in a way not very suitable to effectively regulate and control social relations. The observation that the English-based law enforcement system may not sufficiently guarantee a stable Nigeria after independence appears to challenge the country's "modern" status. The understanding or knowledge of this lifestyle and the history of the Yoruba will be a foundation upon which their indigenous methods of crime control is examined and appreciated.

The problem

The control of crime in Nigerian society has remained elusive as a result of ineffective security apparatus. Up till now, the English-based official system of justice in Nigeria, has been unable to guarantee safety to lives and property of the common people; in addition, it is rather expensive, time wasting, and insensitive to the traditional and indigenous values and beliefs system of the people. The utility of the traditional and indigenous social control mechanisms, on the other hand, has been remarkable and appear to satisfy Nigerians' yens for inexpensive, more rapid and culturally relevant justice and social order [Ajayi et al., 2008]. For decades man has been pre-occupied with the arduous task of finding the most effective means of countering the menace of crime and criminals to no avail, security implies a stable, relatively predictable and peaceful environment in which individuals could pursue

legitimate ends without obstruction or harm and without fear of disturbance or injury. Security problems remain one of the universal phenomena and continue to take a frightening proportion of man peace and orderly society; its weakness alone could indeed be disastrously provocative.

LITERATURE

The Yoruba in Nigeria History

The Yoruba nation forms a part of about 250 ethnic-nationalities inhabiting the Federal Republic of Nigeria. They are indigenous to Ekiti, Lagos, Ondo, Ogun, Osun and Oyo states. They constitute 80% of Kwara State and 30% of Kogi State in the Middle-belt zone of Nigeria. They are also found in Delta and Edo states. Indeed, the Itsekiri of Delta State, though a distinct group, regard themselves as kith and kin of the Yoruba nation. The Yoruba are also found in Benin Republic and Togo [The Yoruba Agenda, 2005].

At independence in 1960, Nigeria was a federation of three regions i.e. the Northern, Western and Eastern Regions. The Yoruba populated the Western portion of Nigeria; despite the infiltration of other religions now practiced by the people the traditional religion still has its solid root in Yoruba land. The Yoruba beliefs in *Olodumare* God and other divinities such as *Sango* god of thunder, *Ogun* god of iron, *Oya* fertility god, *Obatala* god of productivity or agriculture, *Osun* the river goddess and *Orunmila* the god of divination. These smaller gods are held as interlocutors between man and God.

In time of need, when in distress or when there is any mishap in the society these gods are propitiated through magic, divinations and sacrifices in other to avert the evil in their midst and to stop further occurrence in the community. They are equally consulted for powers to deal with enemies and to escape from dangers. Thus these religious values and beliefs are well entrenched in Yoruba culture. It is no wonder then that when there is frustration occasioned by ineffectiveness of the state security, the people fall back on their traditional system as an alternative.

Vigilantism and Crime Control in Southwestern Nigeria

The Yoruba says"*Ore Olopa kii bimo re bi ko bi kumo abi kondo*" meaning "it is patently unwise to be friendly with the police as such will end in club or baton". This is a statement in Yoruba that paints the police in a negative picture and warns people to steer clear of the police or risk being assaulted. The loss of public confidence in the effectiveness of the police has resulted in the reliance on private or self-help security outfits and local vigilante groups such as the Oodua Peoples Congress of the south-west; the Bakassi Boys of the South-East, the Egbesu Boys of the Niger Delta and a host of others.

In a more elaborate sense, the southwest use of tradition and cultural practice for youth mobilization gained wider local acceptance, the youth are pooled to defend their communities and neighborhoods as the police increasingly failed to control local criminal activities in many parts of Nigeria. The Federal police in Nigeria had long been perceived as corrupt and unable to provide security by local residents.

When economic opportunities became increasingly exclusive and crime rates in Nigeria soared, many communities expressed outrage at their victimization. In response to complaints, the federal government encouraged local government byelaws, which legalized vigilante groups under the control of the *Obas*.[31] From 1986 onwards, vigilante groups began to kill those found guilty.[32] The bodies of those executed were usually beheaded and subsequently burnt, and left lying by the roadside to serve as deterrent [Nolte, 2004].

Sequel to the widespread public support, the police were unable to prevent the empowerment of the vigilante groups; even though at first these were only organized locally and limited their activities to certain neighborhoods of each of the towns. A complaint about vigilante activities in 1996 by the local police commissioner in Ogun state was dismissed by the Remo traditional council with the argument that unlike the vigilante, the police routinely accept bribes to let criminals escape [Ikenne cited in Nolte, 2004]. Many of the vigilantes called themselves *Ode*[33], that is hunters, evoking traditional notions of community safety, due to public support and the relatively cheap availability of small arms on the international market [Amusan, 2001] those youths who joined the increasingly well-equipped vigilante groups began to systematically exclude the police from the communities at night. The fear of the vigilantes was based on the belief that they had at their disposal magical forms of detection and protection, which would protect the innocent, a sentiment shared by other Nigerian communities [Harnisehfeger, 2003; Gore and Prattern, 2003; Omololu, 2003].

[31] Daily Times, 12 September. 2006
[32] The Guardian, 17 September. 1996.
[33] The word *ode* is a Yoruba word for hunter

Among the OPC, magical protection was attained through initiation. Members of OPC also consult oracles regularly to divine the immediate future. While traveling or on assignment or on any particular course of action, the organization asks the oracle to check what might happen and then seek protection and take precaution[34] Such protection becomes crucial in case of violence, by OPC or against them [Adebanwi, 2005]. Members of OPC wear special black clothing and spoke in code language which may be unintelligible to those outside the group [Sodeinde, 2002 cited in Nolte, 2004].

OPC has no code of conduct guiding the crime control initiatives of the organization, in spite of this, the OPC has a militant squad called 'e*so'* engaged in carrying out combat-style operation and low-intensity conflicts as well as extra-judicial means and procedures of judging crime suspects in their 'illegal' detention centers [Sesay, *et al*, 2003].

According to Human Rights Watch [HRW, 2003], members of OPC were often kitted with occult 'insurance cover' by incisions, *'gbere',* on their bodies with charms. This emboldened them in the discharge of their vigilante duties. The organization gained enormous popularity in the south-west mostly in places like Lagos, Akure, Ibadan and Ilorin where according to Omololu [2003], outlandish stories abound of their bodies being immune to gunshots, of possessing abilities to appear and disappear at will, and of being able to supernaturally separate the guilty from the innocent. Fasheun [2002] who did not offer any better alternative frowned at Adam's methodology, saying he relished in engaging in 'darkness and spiritism'. He condemned Adam's faction for oath taking fee, superstitious beliefs and practices as well as submission to black magic orgies.

Omololu [2003] avers that community-based crime control outfit like OPC and Bakassi Boys are successful due to some factors including [i] the perception that members of the group possess supernatural abilities, particularly their famed ability to quickly identify the guilty from the innocent. [ii] Their readiness to confront armed robbers headlong at the risks of their own lives jolted the robbers who were used to police reluctance to do the same. [iii] The swiftness of their operation and the promptness with which they inflict instant punishment on identified criminals. [iv] The covert and overt support they receive from the state governments and prominent groups and associations in the area where they serve.

In bringing crime suspects to justice OPC, according to Breaking News, July 23, 2004 has detention and torture camps that looks like Kangaroo police station, courts and prisons where suspects are arbitrarily interrogated, detained, tried, tortured and summarily executed or fined. There is a shrine and native doctor who uses charms and other fetish means to determine suspect's guilt or innocence in the OPC camp sited in Agbado, a suburb of Ogun state on the outskirts of Lagos state.

In spite of the unorthodox methods of handling suspected criminals, the OPC is said to be preferred to Nigeria Police by the general public, particularly in the south-west [Oyeduntan, 2003]. Residents of Okota, Fasehun's areas in Lagos, for instance, engaged OPC for security services to put a stop to the endemic armed robbery and criminal attacks[35] Ogaga [2003] says, one of the leading obstacles against the Nigeria police is the growing hostility by the public in favor of an increased public invitation now being extended to the primordial groups especially the OPC in the south-west Nigeria for security services. OPC provides security during social gatherings to people in the south-west for example in coronation ceremonies, burials, birthdays, naming etc. It has also been involved in the settlement of disputes in various forms like landlord/tenant problems [HRW, 2005].

According to Roberts and Oladeji [2001], the various ethnic militias were relatively effective in stemming the tide of violent crimes in their various communities. They stress that OPC succeeded in endearing itself to the heart of many Lagos residents by forming vigilante group to frontally and physically confront the city's marauders despite their confusing agenda. It was reported in the Punch of Feb.1, 2000:33 that even robbers dread OPC more than the police. The report had it also that certain criminal habitats which the police dared not enter for the past 15 years were courageously entered by OPC members and subsequently dislodged robbers there[36] Roberts and Oladeji [2001] also commend OPC's effectiveness in other parts of the southwest.

According to HRW [2004] a founding member of the OPC said, members of the organization need not carry weapon as the name alone was sufficient threat and deterrent to criminals and even law abiding people in the community. OPC signifies terror, people are sore afraid of them because of their charms, predilection for instant justice and honesty and they do not compromise or take bribe.

Specifically in October 2000, in one of the most serious cases of OPC violent attacks on armed robbers documented by HRW, the OPC apprehended and killed between seven and twelve people suspected to be armed robbers in Ojoo local government area of Lagos. After killing them they set their bodies ablaze opposite the Ojoo

[34] Sunday Tribune 20 Jan, 2002:15.
[35] The Monitor, February 12, 2002
[36] Newswatch, July 31,2005

military cantonment [HRW, 2004]. On August 16, 2001, the OPC reportedly beheaded four suspected robbers and set their bodies on fire. A crime suspect at the Surulere district of Lagos was also crucified; five alleged bank robbers were given the "*necklace treatmen*t"– a tire doused with petrol is put around the neck of the suspects and subsequently ignited.

Akala, a slum in Mushin local government area – known for its criminal notoriety, was flushed out by the men of OPC in 1999. In late December 1999, according to HRW [2003], the Gani Adams faction of the OPC launched an operation also in Akala. It was an attempt to cleanse the area of violent criminals. The OPC burnt down many parts of the area and killed several people. In January 2000, there was further violent attack on robbers in Akala in which the Gani Adams faction of OPC was reported to have killed at least four suspects and injured several others. Police men believed to have colluded with robbers were given the same treatment they gave to the suspected robbers.

A man living in Sagamu, Ogun State also told HRW, that "we see OPC around. They ensure security at parties, functions etc. They wear red cloth on their heads with 'OPC' written on it; they carry rifles, pistols, cutlasses and knives. They carry them openly; they walk around in groups of more than thirty, day and night" [HRW, 2002].

The OPC killed an alleged criminal and two other people at Idimu area of Lagos in December 2000. A resident of Idi-Araba in Mushin area of Lagos said:

> *The OPC had begun operating here in early 2001 they used to go people's houses. They accused a Hausa man of buying stolen property. He was not in when they went there, so they took all his belongings out and burnt them. They went around killing people, cutting their heads and burning people in public. Once I saw a dead body of a human Hausa man at the junction of Idi Araba bus-stop. He was an armed robber who had been burnt alive. I saw him roasted with his sticking out. The body was on the street with the flames still burning. He had been left there [HRW, 2003].*

Akinyele [2002] noted that OPC has confronted armed robbers and other social miscreants in places like Akure, Ibadan and Lagos, while in operation as night guards at the grass root. Governor Ahmed Bola Tinubu of Lagos state, said, the OPC 'esos' had helped punctuate the activities of criminals in Lagos state, while the police increasingly became inefficient and ineffective in their statutory duties[37] Along Ilorin-Jebba highway in Kwara state OPC's intervention helped in no small measure to stop the prevalence of armed robbery on the expressway. Touts and thugs hired by some politicians to disrupt the 2003 general elections were dislodged from their hiding place on the outskirts of Ilorin metropolis [Nigeria Tribune, Feb.5, and 2003: 13]. These were some of the cases of OPC's violent confrontation with criminals and miscreants in the southwest.

To avoid arbitrariness, the OPC made use of traditional means to authenticate their allegation against suspects. The activities of OPC have been strengthened by the inefficiency of the police, who by now have become very weak in maintenance of law and order, thereby engendering lack of public trust in their activities. This general feeling of inefficiency and criminal connivance of the police have aggravated the problem and has given many armed groups freedom to operate according to their own rules with little or no regard for human rights [HRW, 2003].

That militant youths and volunteer groups in the southwest had to take over the job of the police was a clear indication of lack of public confidence in the security organ and the inability of government to guarantee security [Roberts and Oladeji, 2001]. Babawale [2003] observes that the OPC in the southwest literally became a parallel security outfit with its involvement in vigilante services and its running battle with criminal gangs. However in the course of prosecuting this self-help crusade, it severally clashed with the law enforcement agencies as well as factions within OPC and non-Yoruba groups in Lagos and elsewhere [Olukotun, 2003].

Yoruba Indigenous Methods of Crime Control

To many Nigerians an independent modern nation should earnestly pursue social control consistent with the systems and techniques bequeathed to it by its colonialists. In line with this frame of mind, Nigeria's modern social control has to primarily agree with the colonial time British system in Nigeria or its postcolonial adaptation. In any case, this way of thinking argues further, social control in postcolonial Nigeria ought to be mostly, if not entirely, consistent with the imported British type [Okafo, 2007]. He went further to stress that there is nothing universal about a European social control system and that the English system, as an example, developed from the

[37] THISDAY, June 22, 2001.

traditions, customs, and native practices [tribal laws] of England. Thus, the English system is perhaps best suited to regulate relationships among the English, not among Nigerians, all its ethnic nations inclusive, he said.

There had been several indigenous and traditional ways of preventing and controlling the incidence of crime in the south west before the advent of foreign methods from the colonial overlords. The people of the south west Nigeria belief and valued some traditional patterns and methods of crime prevention and control not appreciated by the orthodox method, these start from the age grade system. Among the Yoruba of the southwest Nigeria there is what we call age grade and often there is a particular age grade group that is charged with the responsibility of keeping the society safe and secure for example in Ilogbo-Ekiti this age group are called *Egbe Awere* they are adults of age 20-25years strong and belligerent and are always kitted with supernatural powers to face the most audacious criminal and most dangerous threat to the community. It is generally believed among the people that there is no problem this group cannot tackle no matter the gravity because of the possession of magical power to appear and disappear at will with victory. A shout of the name of this group portends danger and the response is immediate and swift. There is no man that does not pass through this age grade, they are always initiated into the group with colorful celebration accompanied with singing, dancing, winning and merry making with a test of their magical or supernatural powers.

In another way there are people called *olode* who are proficient in the act of guarding the community, sometimes they are hired and paid. Their weapons are mainly magical power, clubs, cutlass, cudgels and local guns. Despite these instruments, the *olodes* are seen as very powerful, effective and efficient means of social control because they are part of the community they guard; they understand the environment, their responses to distress calls are immediate, swift and cheap unlike the alien English method of control introduced to Nigeria by the colonial masters [Ajayi et al, 2012].

THEORETICAL FRAMEWORK

As plausible explanation of crime control in the contemporary society has always emerged from the synthesis of two or more theories, therefore, in this paper two theories are synthesized to capture the substantive issues there in. First is the structural functionalism, it is used for this study, because it is generally believed that for society to be at peace and orderly, all the various organs must work jointly to promote the structural running of the system. The police force is an organ of crime control; also the traditional system is also part of the system of control, if its cooperation is not sort it is likely to lead to the inefficiency if not a total breakdown of the whole system of crime control apparatus. In other words traditional system of crime control is very functional to the overall peace and orderliness of the society. The labeling theory is also applicable as this is mainly based on the societal reaction to crime itself. The police had been labeled as inefficient and hence they have been behaving to type, as they engage in repeated acts of misconduct that always create a gulf between the agency and the general public. Their misconduct and inefficiency has led to the society to come up with an alternative means of controlling crime in to keep lives and property secure.

METHOD

Qualitative methodology was used to draw relevant information from the study population. Focus group discussion and in-depth interview were conducted while participant observation helps to affirm or dispute some of the information obtained from the FGD and IDI conducted. In addition, library books, journals, magazines and newspapers were consulted for additional information while the data obtained were coded and processed using Atlas Ti; a software developed by the centre for Tropical Disease Research (TDR). The choice of this method was in consonance with the functional and control theories on which the study hinged.

FINDINGS AND DISCUSSION

There are evidences from the qualitative data gathered from the field that the official security agencies particularly the police have not done enough in terms of keeping secure the lives and property of the masses. This has resulted into a return to traditional and cultural patterns of crime control which are generally welcomed by the public most especially because it is inexpensive, fast and easily available. In the various interviews and focus group discussions held for this study, respondents have views that supported the use of and the return to traditional values and beliefs and reliance on indigenous resources for crime control in modern southwest Nigeria. One *Olode* at about 10 p.m. along Ilawe road in Ado-Ekiti interviewed said:

> *The police have been unable to help us in this community even though we hear their siren all over here. But since we want peace in our community, some of us who are professional hunters have been engaged by the community for keeping the community safe. We have different methods of apprehending criminals; we know when strangers with bad intentions enter into the*

> *community. Some before their nefarious actions are carried out are apprehended particularly in the broad daylight, some that comes in the night are caught with the aid of charms that help detect offenders. We use egbe or afeeri to disappear and appear anywhere we want and this is why thieves find it difficult to hide away from us.*

Instances of unofficial, indigenous security and law enforcement systems and organizations abound in the southwest Nigeria. In Ilogbo-Ekiti at about July of every year there is a festival called *Ipesi*, youths roll their drums out with singing and dancing in derision and humiliation of those who had misbehaved during the year. Depending on the gravity of the culprit's deviance, woods are fetched from the streets with which the entrance of the residence of the offender is sealed off. Sometimes water is poured in to the house of the offender while their names and what they had stolen or done wrong are mentioned aloud in songs. No matter whom you are in the community the deviants are gravely insulted and made mockery of. As a result of this some commit suicide and some relocate to other far villages. This yearly festival of dancing and singing serves as a means of regulating and controlling human behavior, offenders are punished and this serves as deterrence to others. Hear this from a focus group discussant.

> *An elderly man in Odoode Street, in 1968 was caught in another's farm stealing yams. He immediately fell on his knees saying the person that caught him should cover him up. But because the man has been a perpetual thief in the community, the case was made known to the owner of the farm who eventually took the case to the elders in the community. When the case was settled, the youths pretended as if they were not aware of what happened as they kept mute. At the Ipesi festival, the issue came out as usual, and the man house was besieged by the youths chanting in derision of the man his house was blocked with fire woods and branches of trees. Over the night the man committed suicide because of the unbearable shame.*

Another discussant says:

> *a woman of an average age went to the market to buy some condiments, but in the process she stole tinko that is dried meat and tucked it inside her wrapper, when she was about leaving the market she was asked to undo her wrapper for a search of some lost meat, she reclined at first but when the pressure became too hard on her she has to forcefully undo her wrapper and the meat fell down. Apart from the fact that she was severely beaten at that time she was also humiliated at Ipesi festival. The shame was too much on her that she stole away in the night and left the village for a far place to live till today.*

Most citizens out of their experience and the ineffectiveness of the security agents regard the official organizations as, irrelevant, and different in forms and procedures from the citizens' traditional outlooks, convictions, practices, and beliefs. Among the Yoruba ethnic group of the southwest Nigeria, there is the more prominent Odu'a Peoples Congress [OPC], not religious-based nonetheless, it often uses indigenous African religious beliefs and practices to insure the supernatural powers with which the organizations operate. The organization is widely regarded as an effective public security and law enforcement group. The organization is, over and above the NPF [the official police], the *de facto* guarantor of public security particularly in Yoruba area of the country. The OPC is reputed to be so good that they are capable of identifying a criminal despite attempts to conceal his or her identity. They move from one community to the other, fishing out suspected criminals [mainly perpetual thieves, armed robbers, and murderers], arresting, and quickly judging and punishing the criminals. In an interview conducted with a police officer in Bodija area of Ibadan his idea is put forward thus:

> *This informal policing happens in cities across Nigeria. The police say the presence of vigilante groups is welcome. They pre-date the police, and they complement our efforts. The police can't get into every nook and cranny, says the police man. The police try to send officers out on patrol with as many vigilante groups as possible, but with one policeman for every 400 Nigerians in line with United Nations prescription is difficult particularly in this our Nigeria. Any vigilantes who kill suspects would face the law, he said.*

The punishment is typically death, which is applied swiftly by decapitating and burning the adjudged criminal. In a study conducted by Ajayi et al [2012] people interviewed expressed satisfaction with, and enthusiastically supported, OPCs crime-fighting activities. Their new positions stem from the fact that the various official state governments have, by official laws, at time recognized the organization formally, even though the organization continue to operate based largely on indigenous ideals of social control, justice, and law. However,

president Obasanjo's government strongly opposes the adoption of the OPC and other indigenous law enforcement groups by various state governments in the country. The government has gone so far as to use the official NPF to intimidate, stifle, and break up the OPC groups. Apart from the OPC there are numerous other groups, such as neighborhood watch organizations or vigilante groups in southwest communities. They are still functioning effectively and people consult them on security issues probably because of the ineffectiveness and inefficiency of the official law enforcement organizations. In agreement with this submission, a respondent who happened to be the community leader in a focus group discussion in Isaga Suru Lere Lagos has this to say:

> *Vigilante groups are a well established part of Nigerian society. People trust them more than they trust the police. They are members of the community, and in the past robbers have been released by corrupt police officers and returned to torment the communities who handed them over. Many Nigerians see the rule of law as an alien concept. Some police have been compromised - the robber hands over some money and is released. He will go back and gloat to the people who handed him over." "If they catch someone red-handed, they would much rather exact punishment on them then and there," he says.*

The watch organizations or vigilante groups exist to help guarantee security, law, order, and stability to the citizens of each community. Generally, the groups are more active in the night than in the day. Usually, able bodied young men of each community, supported financially and materially by the other community members, are charged with the task of securing the community and enforcing the law, often with the aids of light and simple weapons, such as machetes, bows and arrows, spears, and some guns. The watchers often seek to limit access to parts of the community by erecting temporary, movable obstacles on the roads that would slow vehicular and human traffic. At Alagbaka Estate in Akure a community leader in a Focus group discussion was of the opinion that:

> *Se a ni Olopa ni Nigeria ni? Meaning do we have police in Nigeria? We protect ourselves, sink boreholes to obtain water on our own, repair our roads by ourselves, and buy generators for the supply of electricity tell me what does the government do for us?*

An interviewee who happens to be the Pastor of a nearby Church in Abusoro Community area of Akure the Ondo State capital stressed the usefulness of the community watch group thus:

> *Now that the pages of the newspapers are daily full of stories by threat and killings of innocent worshippers we have organized the youths of the community to a vigilante group. We have supported them with light weapons to make sure they are not taken advantage of by the robbers at night. In the day we have erected some movable obstacles to slow down traffics. Even our places of worship are not left out we have become so security conscious.*

Whatever their limitations, the neighborhood watch groups [vigilante groups] are deliberate, coordinated efforts at control, justice, and law, even if these groups operate outside the official laws. Moreover, it seems that most citizens are satisfied with the groups' activities [Ajayi et al, 2012].

Other, less organized local attempts at social control, justice, and law enforcement are plainly based on mob action which is typically ad hoc and often thoughtless. The persons who seek to enforce the law by this method may take some rash action before thinking through the issues involved. Example, if a person [innocent or guilty] is alleged at a public place in Nigeria, such as an open street, to have stolen another's property, a mob may immediately take brutal action against the accused person, which may result in death. It may later become apparent that the accused person was, in fact, innocent. By then, it would be too late for the accused. Just like a video watched on the internet on the 7th of October, 2012 four students of University of Port Harcourt went to a friend who owed one of them some amount of money but were violent about it, so since the guy could not pay, they picked his phone and laptop saying when he has the money he should come for his property, as they were about to go out the debtor friend started shouting thieves! thieves!! thieves!!! Before five minutes the community vigilante group gathered without proper investigation clubbed the boys to death and subsequently set them ablaze, it was a gory site. In addition to the obvious undesirability of this result, there are other legitimate concerns regarding indigenous [unofficial] law enforcement. While recognizing that traditional policing, vigilantism, and mob action may be necessary and beneficial responses to official law enforcement failures, the potential for abuses of traditional policing, vigilantism, and mob action must not be covered up.

One of the key features of indigenous law enforcement is its wide acceptance by the citizens. Members of a society where traditional policing exists generally accept and participate in their indigenous system. In short, the community members own the indigenous system. Being part owners of the system, it is very unlikely that any

significant part of the population will be excluded from the system or its mode of operation. For instane Mr Ajaja Onigemo is the chairman of a local neighborhood watch group in Ilesha Osun State - quite normal for a pensioner, one might think. But in Nigeria "neighborhood watch" means taking to the streets with a gun, machete, bows and arrows and possibly lynching armed robbers. At an age where other men are keen to put their feet up and enjoy the company of their family, Mr. Onigemo is a vigilante, prepared to dispense what he calls "jungle justice". "Imagine myself, at 63 I haven't had a full night's sleep in eight years," he says. "But if I don't do it, and robbers come here, my family and I will be maimed." Every night at around 22:30hrs, he and 18 other men strap their ancient shotguns to their backs and walk through their neighborhood banging a large metal bell to let the people in their houses know someone is watching over them, and let the robbers know someone is coming.

Thus, in all the vigilante groups, decisions are made and enforced with members' knowledge and consent. However, as in every human system, there is a danger of abuse of a traditional law enforcement system. This is so particularly where the indigenous [unofficial] and the State [official] policing systems, rather than complement each other positively, collude to abuse the citizens. For instance the governor of each of Nigeria's thirty-six states is often referred to as the "chief law enforcement officer" of the state. But a governor is helpless regarding official police control and actions. The governor does not control the police and the police can, and do, ignore the governor's expressed wishes to secure his/her state. As long as the police comply with the Nigerian president's and Inspector-General of Police [IGP]'s orders and wishes, the police can carry on as they wish. This is so particularly where the governor and the president are political enemies. There are numerous examples in the Olusegun Obasanjo presidency [1999-2007] where Obasanjo, directly by action or indirectly by inaction, has used the NPF as an instrument of oppression and opposition to governors perceived as enemies of the president, which in well developed constitutional democracies, such as the United States, will constitute an executive abuse of power. Such was the case in July 2003 when Ralph Ige, Assistant Inspector-General of the NPF in charge of Anambra State, led the police to kidnap Governor Chris Ngige of the state. The police, without legal authority to do so, informed Ngige that he was no longer the governor of the state. For hours, the police detained and prevented him from performing his duties. The police and their civilian co-conspirators purported to swear into office the deputy governor as governor of Anambra state. There is no doubt that the police action was a *coup d'etat*, being a forceful, unconstitutional take-over of government. However, Ige, the other participating police personnel and their civilian collaborators got away with their crimes because president Obasanjo approved of their actions: years after their illegal actions, the criminal suspects have not been charged with any crime. Thus is the overwhelming power of the president over the governor of a Nigerian State.

However, traditional policing and mob action efforts at security and law enforcement in postcolonial African societies illustrate the ineffectiveness and inefficiency of the official security and law enforcement apparatuses. An interviewee who is the Chairman of the Land Lord Association in *Konkobilo* area Oshogbo attested to this fact as he said:

> *If not for the vigilante groups in this community we would have packed out of this community because there is hardly a week the hoodlums do not ravage this community. It is the combined efforts of the OPC and other vigilante groups put together by the elders in this community that has been saving us from the onslaught of these ferocious and wicked night crawlers.*

A woman leader in Ayetoro area of Oshogbo corroborated this in a focus group discussion thus:

> *The police have been unable to stretch their protective arm over this community, we have always been in perpetual torment by the hoodlums, it was the efforts of the vigilante groups and other individually employed olodes that we have been able to keep the community safe from the street boys and the rascals. We are really thankful to the leaders and all the adults in this community who gave support to these vigilante groups.*

The unofficial, indigenous alternative systems and models of control, justice, law, security, and enforcement are established and maintained principally because the citizens of the communities where the models operate recognize and accept them as preferred alternatives to the official, Western-based models. The wide acceptance that the indigenous models enjoy over their Western-based counterparts strongly attests to the relevance and currency of the indigenous African systems of control, justice, and law even in the modern State. What is missing is the official State adoption of, and support for, the ongoing unofficial efforts to indigenize law enforcement and social control in postcolonial African societies.

CONCLUSION

Considering the utility of the indigenous systems in the prevailing circumstances, there is an incontrovertible need in Nigeria for each State Government to recognize and promote the relevant indigenous systems of security maintenance, crime prevention, and general law enforcement as complementary body to that of the police. Instead of anti-terror policing tactics, increasing para-militarism, or increasingly expensive high-tech gadgets [though useful and important], the ground-level tactics[reorienting the security agencies to work better with the public] will enhance the detection of crime and extremism, gather intelligence information and build partnership and confidence with the public.

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WOMEN AND SECURITY IN NIGERIA

MATHIAS Bentina Alawari

INTRODUCTION

Women's leadership in national and international security is moving from the sidelines to center court but the bench is not deep enough and too many women are taking themselves out of the game (Broadwell, Choubey, Holdgate, 2008). This is as a result of their being relegated to the background when decisions of national security are taken. As with other aspect of society, women's roles were primarily governed by regional and ethnic differences. In the north, Islamic practices were still common. This process meant generally less formal education, early teenage marriages and confinement to the house hold. For most part of the north women do not participate in the field of decision (http://www.photius.com).

Urban women sold, cooked foods, usually by sending young girls out into the streets or operating small stands. Researches indicate that this practice was one of the main reasons city women give for opposing schooling for their daughters. Even in elite houses with educated wives women's presence at social gatherings was either nonexistent or very restricted. In the modern sector, a few women were appearing at all levels in offices, banks, social services radio, television and in the professions (teaching, engineering, environmental design, law, pharmacy, medicine and even agriculture) (Abubakar, 1992).

Research in the 1980s indicate that for Muslim north, education beyond primary school was restricted to the daughters of the business and professional elites and in most cases courses and professions were chosen by the family, not the women themselves.In the south, women traditionally had economically important positions in interregional trade and the markets, worked on farms as major labour sources and occupied influential positions in the traditional systems of local organization. The south, like the north, however, had been polygynous including some households professing Christianity. Women in the south, especially among the Yoruba's had received western-style education since the nineteenth century, so they occupied in the professions and to an extent in politics. In addition, women headed households, something not seriously considered in Nigeria's development plan (Ekejiuba, 1992).

Generally, Nigerian development planning referred to adult male, households or families. Women were included in such units but not as separate category. Up until the 1980s, the term "farmer" was assumed to be exclusively male even though in some areas of the south women did most of the farm work. In Nigerian terms, a women was almost always defined as someone's daughter, wife, mother or widow.

However, despite social, cultural and biological restrictions, women are playing an increasing role in international and national security. Inspiring examples abound. In the US army for instance General Ann Dunwoody became the first female four-star general in US history; Governor Janet Napolitano of Arizona was recently designated by President Barack Obama to defend the homeland, others include Susan Rice, the second youngest US Ambassador-designate to the United Nations and Senator Hillary Clinton a historic Presidential Contender and current secretary of state-designate. These women followed in the footsteps of leaders such presidential counter terrorism adviser Frances Townsend and secretaries Condoleezza Rice and Madeleine. Albright below has exemplified the eloquent, formidable and credible force that women can bring to the arena of international security (Broadwell Choubey & Holgate, 2008).

At the national scene, a look at the history of Nigeria revealed that women had made remarkable security impact even before the advent of western education. Some of them include: Inkpi, the Princess of Igala royal family who buried herself alife to save the Igalas from the stronghold of the Junkuns, Moremi of Ileife who allowed herself to be captured by the Igbos during a clash with the Yorubas. This action made her to discover the secret of the Igbos which she revealed to her people when she escaped. Queen Amina who became the Queen of Zazzau in 1576 not because there was no strong contenders but she emerged as the most suitable successor to the office. She proved herself a capable leader both on the home front and on the battle field. Similarly, Omu Okwei of Osomari made great impact in the land of Onitsha in her time she abolished slave trade in Onitsha and provided alternative trade on palm oil, alcoholic drinks, tobacco, textiles and other imported manufactured goods for the people (Mathias, 2008).

The basic questions in the paper are why has the status of detoriated in the Nigeria situation? Why are women not involved in security issues in the country? Women have contributed so much to national security that if they are given more opportunity, they will secure a free and safe environment for the nation.

THEORETICAL ORIENTATION

This theory tries to explain gender inequalities in social and cultural attitudes. The theory attributes several factors as strengthening inequalities between men and rather than blaming the social system and structure. They are concerned with sexism, health, violence, poverty, discrimination against in the work place, educational institutions family and media. They tend to concentrate on establishing and protecting equal opportunities for women through legislation and other democratic means. The liberal feminists seek to work through existing systems to bring about reforms in a gradual way.

The concept of national security

The dominant view on natural security in international relations theory is the primacy of the security of the state and its sovereignty and territorial integrity and not so much about the lives, liberties and property of the citizens (Jervis, 1982). A maximalist state is what the realist seems to favour rather than a minimalist state where the rights and liberties of the citizens are subservient to the national interest. Security study according to Watt is the study of the threat, use and control of military force (Watt, 1991). In the same vein Kumaraswamy (2003) discounts the broadening of security study and prefers to excluded environment, climate change, food security, aids, as that would turn security study intellectually incoherent. In a Hobbesian note, Realists argue that security is assured by self-help through power maximization and increased in military capability in an essentially anarchic system through ones' superiority of the military power over the perceived opponent. However, the realists seem to have undermined the security threat coming from the non-state actors.

National security according to the liberals is secured when there is co-operation and interdependence amongst states in the international system, international organizations and international law, collective security, common security, cooperative security are some of the methods through which the liberals hope to ensure national security (US National Security, 2012).

A close look at the concept of national security reveals that there is nothing in the definition which makes it strictly a man's affair. But in Nigeria gender roles are evident not only in our work and behavior but in how we socialize our children. Male babies get blue blankets and wears while female babies get pink ones. Boys are expected to play with trucks, blocks, balls guns and toy soldiers while the girls are given dolls and kitchen utensil. Boys must be masculine-active, aggressive, tough, daring and dominant, whereas girls must be feminine-soft, emotional, sweet and submissive. A baby girl who behaves contrary to the presumed feminine behavior is remanded that she is a woman and this makes her revert to the expected behavior. This traditionally is to prepare the girl children for their sacred role of caring for her husband, home, and children (Mathias, 2008).

The Role of Women in the Society

Women are managers of the home. They take care of the house as well as their husbands and children. Nyamongo (2006) reported that women are estimated to head one-fourth of all households worldwide and many other households are dependent on their income even where men are present. Stoevska (2004) also stated that in urban areas, evidence suggests that only a few women have access to formal employment and that most of them are dependent mainly on the informal economy for their own and their family's survival. An interview with a female farmer in Owerri North Local Government Area in Imo State showed that women make every effort to feed and train their children so that they might become useful in the society in the future. According to the woman, "if I don't train them, and they become useless, the society will blame me, not their father" (Mathias, 2008). Another example was cited by Onu (2002) where a rural woman in Aba, Abia State said that she has to train their children so that they do not become a "liability" to her in future. Thus, most women make effort to take care and train their children not because of economic gains but because they want them "to be useful to themselves and the society."

Studies have also shown that generally there are high unemployment levels among women compared to men and that even when women are employed, they are much more likely to work in low-productivity jobs status (often insecure, unsafe and poorly paid) or in agricultural production for family subsistence and in informal employment activities which do not provide security or social benefits. This is because women were exposed to education later than their male counterparts. Yet women are more involved in caring for the family than the men (Stoevska, 2004). Even when they don't support the family financially they make visible contributions to the welfare of the children. Women are also actively involved in community development and peace keeping. This is observed in their activities in most rural areas all over the country. In Akwete Ndoki community in Abia State, the women built a public library and rehabilitated the maternity home in the town (George, 1992). An interview with women from Aguata in Anambra State revealed that the major issue in their last "August meeting" (an Annual General Meeting held by women in the Eastern part of the country) was on how to maintain a lasting peace in the community.

Women from Isiala Mbano in Imo State also stated that they go home during the meeting to settle dispute and re-establish communal relationship.

All over the world, women had participated in the struggle to eradicate colonialism neo-colonialism, imperialism, totalitarianism including fascism and similar ideologies such as alien occupation, foreign domination, aggression, racism, racial discrimination, apartheid and other violation of human rights (UN Dacude for Women, 1985). But all these activities have often gone unnoticed. This is because ours is a patriarchal society, where the male are the head in everything.

CONCLUSION

Women are the bedrock of every society. They are involved in food security, economic security and political security. During times of crisis, the women and children are the most affected. Women are the mothers of the boys used to cause disorder in the society as well as the wives of the men who instigate the boys to cause disorder. The creation of a ministry headed and coordinated by a woman will go a long way in solving the insecurity problem faced by the nation.

RECOMMENDATION

This paper therefore recommends that a Ministry of Peace and Conflict Resolution should be created at the Federal level and Commissions in every state Capital including the Federal Capital Territory. This Ministry should be headed by a woman who will also coordinate affairs of the ministry in 36 the states. Sixty percent (60%) of the staff of this ministry will be women. This paper recognizes the existence of the Ministry of Women Affairs which is encumbered with so many activities. It also recognizes the office of the first ladies which is also involved provision of social welfare and other consolidatry services to administrations. The ministry of Peace and Conflict Resolution is not a center where researches are carried out and suggestions made to Government. And very often these suggestions are not implemented. Rather it is a Department in Government where researches, deliberations and other relevant activities that are related to security are conducted and conclusion reached are implemented because it is an arm of the government.

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PUBLIC INSTITUTIONS AND THE MENACE OF CORRUPTION IN NIGERIA: AN APPRAISAL OF THE HEALTH SECTOR

OLUWABAMIDE Abiodun, J.

INTRODUCTION

Nigeria's age-long status as an underdeveloped country has not changed despite her increasing popularity worldwide. Hence, in the general social and economic ranking of nations of the world, the country is still among the Third World countries. Indeed, no tangible socio-economic transformation has taken place in the country since independence that would warrant her change of status from an underdeveloped country to a developed one.

It is obvious therefore, that Nigeria's popularity is not based on the rational criterion of level of development but on just the mere fact that it is the most populous black nation in the world. The question that comes to mind is, why has Nigeria not developed despite her many years of independence from British rule? The answer is not far-fetched but it may be tackled from multiple dimensions.

Obviously, the problem of Nigeria is not lack of resources required for development. This is because the country is richly endowed with enormous human, material and natural resources capable of making her a highly developed country. Similarly, the problem of Nigeria is not lack of meaningful development plans, policies or strategies. Over the years, successive governments in the country have evolved and/or formulated meaningful plans, policies or strategies aimed at bringing the country out of the shackles of underdevelopment. However, these have not yielded positive results. What then is the problem?

In spite of her rich resources and good development plans, policies or strategies, Nigeria has been facing some social problems which pose serious challenges to her development aspiration. They include bad leadership, unemployment, corruption, illiteracy, conflicts, inequality, insecurity, ethnicity, etc. These have, over the years, become a major setback to Nigeria's quest for development. Efforts being made to combat them have not yielded the expected results. They seem to prove difficult to overcome. Consequently, these challenges are constantly drawing back the country's wheel of progress. This paper focuses on one of them. It examines the problems of corruption in public institutions in Nigeria with specific reference to the health sector.

CONCEPTUAL FRAMEWORK

In this section, an attempt is made to clarify some concepts which are central to the focus of the paper. These include corruption, underdevelopment and Third World. The essence is to juxtapose various issues discussed in the paper within the context of appropriate conceptual framework.

Corruption has been variously defined from different perspectives. It has received an extensive attention in various communities and has been over-flogged in the academic circles, hence it has been given varied definitions (Dike, 2010). The World Bank (1997) defines corruption as the abuse of public power for private interest. Thus, to the World Bank, corruption refers to the dereliction of duty by a public officer.

Wikipedia (2010a:1) describes corruption as follows:

(i) Political corruption: the abuse of public power, office or resources by government officials or employees for personal gain, e.g. by extortion, soliciting or offering bribes.
(ii) Corporate corruption: Corporate criminality and the abuse of power by corporation officials, either internally or externally.
(iii) Putrefaction: the natural process of decomposition in human and animal body following death.
(iv) Data corruption: an unintended change to data in storage or in transit
(v) Linguistic corruption: the change in meaning to a language or a text introduced by cumulative errors in transcription as changes in the language speakers' comprehension.
(vi) Bribery in politics, business, or sport (including match fixing).

From the above description by Wikipedia, it is obvious that numbers i, ii and vi are the perspectives from which corruption is viewed in this paper. That is, corruption or corrupt behaviour is viewed as the violation of established rules for personal gains or profits (Sen, 1999). Corruption is also viewed as efforts to secure wealth or power through illegal means; private gain at public expense, or a misuse of public power for private benefit (Lipset and Lenz, 2000 cited in Dike, 2010).

The concept of underdevelopment has been described as the state of an organization (e.g. a country) that has not reached maturity (Wikipedia, 2010b). According to Wikipedia, the concept is often used to refer to economic underdevelopment, symptoms of which include lack of access to job opportunities, health care, drinkable water, food, education and housing.

The world consists of a group of rich, nations and large number of poor nations. It is usually held that economic development takes place in a series of capitalist stages and that today's underdeveloped countries. are still in a stage of history through which the now developed countries passed long ago (Wikipedia, 2010b).

Africa has been described as the most underdeveloped continent (http://www.libraryindex.com). The Third World countries are all underdeveloped. This concept (Third World) refers to the technologically less advanced, or developing nations of Asia, Africa and Latin America (Wikipedia, 2010b). They are generally typified as low income, having economies dependent on the export of major products to the developed countries in return for finished products.

From the above definition and/or description of underdevelopment, it is crystal clear that Nigeria is an underdeveloped country. Since Africa is regarded as underdeveloped, this implies that Nigeria is underdeveloped. Also Nigeria is a Third World country hence, it is characterized with the features of nations regarded as Third World.

Corruption in Nigeria

Though Nigeria is gifted with abundant natural and human resources, it is still an underdeveloped country. However, it is interesting to note that the underdevelopment status of the country is not as a result of poor policies because succeeding governments have evolved laudable development policies. Nevertheless, these policies have failed due to a number of social factors, prominent among which is corruption. Consequently, corruption has become a major hindrance to the country's development.

Dike (2008) identified corruption as the bane of Nigeria. Thus he (Dike, 2008:1) observed:

> *There are many unresolved problems in Nigeria, but the issue of the upsurge of corruption is troubling. And the damages it has done to the polity are astronomical.*

From the above statement, it is obvious that corruption is a major social problem which Nigeria must tackle if she must come out of the shackles of underdevelopment. Nigeria has been facing the problem of corruption since October 1, 1960 but it has now reached a worrisome state. According to Adisa et al (2010), the problem of corruption in Nigeria is so alarming that the corporate entity of the country is often called into question. Also in words of Arukwe (2010:40), "systematic corruption in Nigeria has become somewhat established with far-reaching consequences for economic development". Corruption has been entrenched in virtually all aspects of the country's life. Indeed, all public institutions are currently not credible in the eyes of many Nigerian households and companies (Business Anti-Corruption Portal, 2009 cited in Arukwe, 2010).

It is pertinent to note however, that corruption cuts across all spheres of the Nigerian society. That is, it is not restricted to public office holder only. In fact, corruption exists in homes, markets, places of worship (religious institutions), schools, private businesses, etc. Consequently, corruption is deep-rooted in Nigeria's network of social institutions and interactions. Thus, Arukwe (2010:41) states; "The deep-seated nature of corruption in Nigeria is indeed, not lost on the political class in Nigeria, who in the first instance are generally accused by Nigerians as being responsible for corruption in Nigeria's public life.

The impact of corruption on Nigeria as a society especially on its development is enormous and continuous. This is summarized by Egweni and Monday (2010:164) as follows:

> *Corruption has been antithetical to Nigeria's development aspirations. It diverts resources set aside for development, breeds poverty, promotes injustice and unemployment. It discourages foreign and local investments, undermines governments and authorities, endangers human capacity development, promotes infrastructural decay and heightens socio-economic and political tensions and crises, all translating into national underdevelopment.*

From the above, it is quite obvious that the entrenched and/or endemic nature of corruption in Nigeria has made development a very difficult task; hence, the country remains underdeveloped after several years of independence. This makes corruption a very dangerous "disease" that must be urgently tackled with all amount of seriousness it required.

Healthcare Delivery System in Nigeria

In Nigeria, health care delivery cannot be discussed without a good understanding of the national health care delivery strategy. The provision of health services is the responsibility of federal, state and local governments as well as religious organizations and individuals (NPC, 2000). This means Nigeria operates a three-tier health care system.

The first tier which is the tertiary health care is in the domain of both the federal and state governments. This level of health care provides highly specialized referral services to both the first and second tiers (primary and secondary levels) of health care delivery system. The second tier is in the domain of the state government. It is the secondary health care. It provides specialized services to patients referred from the primary health care level. The third tier is the primary health care. It is in the domain of the local governments but with the support of the state Ministry of health. It essentially provides health care for people at the grassroots.

The national government has formulated several policies and programmes, all of which are aimed at improving health care delivery services in the country. The Fourth National Development Plan (1981–1985) established a government commitment to provide adequate and effective primary health care that is promotive, protective, preventive, restorative and rehabilitative to the entire population by the year 2000. Consequently, the Nigerian government adopted a national health policy in1988 to provide a formal framework for the management of the country's health system (Obionu, 2007). The policy was approved by the Armed Forces Ruling Council in1987 and launched in 1988. Its goal is to provide the population with access not only to primary health care but also secondary and tertiary care, as needed through a functional referral system. It was revised in 1997. The revised national policy includes ancillary policies of the main health programmes such as HIV/AIDS, malaria, tuberculosis, reproductive health, health management information, etc.

From the discussion so far, it is obvious that the Primary Health Care is a major component of the National health policy. In fact, the national health policy regards primary health care as the framework to achieve improved health for the population. With this focus, it may be said that the national health policy takes cognizance of the health needs of both urban and rural people.

Challenges of the Health Sector

Over the years, the performance of the health sector has been erratic in nature but generally low. However, the primary health care programme was very successful during the tenure of Professor Olikoye Ransome Kuti as the Minister of Health. In the later part of 1980s, coverage of the Expanded Programme on Immunization (EPI) reached about 80% nationwide, with consequent improvement in maternal and child health (Kyari, 2003). However, there was a drastic decline in recent years with some States having very low coverage and even the most effective ones showing a far lower level of effectiveness than previously.

The above notwithstanding, very recently, the situation has changed as most States in the country now record high percentage coverage. Be that as it may, the country's health care system is still unimpressive because of poor performance. This is because the life expectancy and mortality rates in the country have been moving in the negative direction. Thus, Jegede (2002:214) observes:

> *Rising life expectancy and declining infant mortality rate have long been recognized as key indicators of progress in providing health care. The fact that this trend has continued to move in the opposite direction in Nigeria in spite of all efforts by the World Health Organization (WHO) and donor agencies is indeed a source of worry, especially to the countries people who are giving for better health at every level of the healthcare system*

It is obvious therefore that in Nigeria, the health sector in experiencing failure despite its wide range of activities. According to Jegede (2003), despite repeated policy pronouncements and government promises, very little progress was recorded in the area of child survival. Report has shown that nearly five million babies are born in Nigeria yearly and almost 200,000 of them die before their first birthday, from immunizable diseases (UNICEF, 1996).

Furthermore, in Nigeria, controllable diseases such as tuberculosis and malaria, measles etc still claim millions of lives each year. Of the top 20 major causes of morbidity from rectifiable diseases in 1993, the following infectious diseases ranked high in this order: malaria (1), dysentery (2), pneumonia (3), measles (4), whooping cough (5), chickenpox (9), typhoid and paratyphoid (11) and tuberculosis (12) (FMOH, 1993); Ohadike, 2003). According to the Federal Ministry of health (1993), these together constituted 93.7 percent of all causes. The situation is still the same today.

The generally poor performance of the country's health care delivery system has further been compounded by certain challenges facing the health sector. Firstly, inadequate health personnel. Nigeria looses quite a number of health personnel to brain drain. That is, a number of health care professionals left the shores of Nigeria in search of greener pasture. Apart from that, in Nigeria, medical education is elitist (Jegede, 2002). That is, medical education is mostly accessible to the children of the upper and middle classes. Secondly, healthcare facilities are inadequate. Worst still, their distribution is lopsided. Most of the health facilities are located in the urban centres,

rather than in the rural areas where 70% of the population reside (Kyari, 2003). In Nigeria, most of the curative and hospital-based health facilities are not within the reach of the poor people most of whom encounter health problems in their day-to-day subsistence activities. Thirdly, the high cost of healthcare. In Nigeria, drugs, laboratory tests and medical procedures are generally out of reach of the majority of the population, whether rural or urban (Kyari, 2003). Though the National health Insurance Scheme has been designed to help individuals to fund costs of their health needs, it has not yet been realized. Even if it is, many people especially the rural poor are excluded. Fourthly, lack of access to safe drinking water. In Nigeria, increasing environmental degradation and population have rendered water unsafe. Consequently, water has become a commercial commodity. Because of very high demand the price of water rises daily making it difficult for the poor to afford safe drinking water.

Corruption and the Health Sector

Like other institutions in Nigeria, the health sector is seriously 'infected' with the corruption cankerworm. In other words, corruption has affected the performance of the health sector a great deal. It is therefore no gainsaying that among all the factors inhibiting the success of Nigeria's health care system, corruption is the most critical.

Obviously, the nation's successive health care policies have no doubt, been good but the implementation has always been the problem. In Nigeria, health care policy implementation has always failed. However, this is not peculiar to the health sector alone. Large scale corruption occurs mostly at the policy implementation level. We shall now take a closer look at the problem of corruption in the health sector.

Every year, huge sums of money are allocated by the government for the provision of health facilities throughout the country. But it is sad to note that these facilities are still grossly lacking especially in the rural areas. Primary Health Care centres which are expected to be within the reach of the rural people are not found in so many rural areas. Meanwhile, funds are said to have been allocated at various times, for the provision of this minimal health facility in all rural communities, but they are never widely spent on them as required. Even in those rural communities where primary health care centres are provided, other basic health care needs such as drugs are totally absent. Meanwhile, on the government paper, drugs are said to have been paid for and supplied to the centres. Definitely, such money must have been diverted into private pockets. Or where the drugs are bought at all, they are diverted into private hands. In few areas where the drugs are faithfully supplied, those health care personnel whose duty was to dispense them sometimes divert them into their personal pharmacy shops for sale.

Sometime ago, a national newspaper (Daily Trust) reported that 50% of Nigerian women received antenatal care from skill providers (Daily Trust, December 1, 2009). Quoting the National Population Commission (NPC) in its National Demographic Health Survey (NDHS), the newspaper said that "84% of urban women as well as 46% of women in the rural areas received adequate antenatal care from health providers". This figure shows a gross failure in the rural areas where 70% of Nigerians live. This lopsidedness is corruption. The report also implies that antenatal care providers and facilities are grossly inadequate in the rural areas. Meanwhile, on paper these care providers and facilities are said to have been sent to all the rural areas. It is obvious that funds meant for this purpose have been diverted into private pockets.

The Expanded Programme on Immunization (EPI) is also affected by corruption. In most communities especially in the remote areas, the programme has not actually created any impact. Firstly, immunization officers do not reach larger part of the remote rural areas. They often collected their honorariums but only do the work in few areas and at the end claimed to have reached all the expected areas. Secondly, immunization drugs are often said to be exhausted quickly whereas in most cases, they are either under-supplied or diverted to other use by key officers in the immunization control office.

A recent report in the dailies said that HIV/AIDS pandemic in Nigeria has continued to claim new casualties despite all efforts to nip it (Weekly Trust, April 17, 2010, Daily Trust, August 16, 2012). This report is very worrisome considering the large sums of money that have been spent on the HIV/AIDS menace over the years. Thus, the Weekly Trust (April 17, 2010:2) states:

> *Nigeria is rated 3rd as the country with the highest number of people living with HIV/AIDS. Worryingly, newer carriers of the scourge are adding to the figures of the infected, creating more demands for anti-retroviral drugs and hospital facilities to manage the patients just at a time when HIV/AIDS funding to fight the spread of the scourge is declining and the hospitals are in poor shape.*

Similarly, the Daily Trust (August 16, 2012:6) reports:

> *Nigeria now records over 1000 new HIV/AIDS infections daily even as it has resolved to implore all globally acceptable strategies to stem the transmission by strengthening preventive*

> *measures, the Director General of the National Agency for the Control of AIDS (NACA, Professor John Idoko) has said.*

From these statements or reports, it is quite clear that so much have been spent on HIV/AIDS but little or no success was recorded. While there are a number of factors responsible for this state of affairs, corruption stands out as the major one.

Very huge sums of money have been spent over the years on the campaigns against the spread of HIV/AIDS. The campaigns are said to have been done all over the country whereas actually they took place mostly in selected parts of some urban communities among the educated people. Meanwhile, funds were given out to carry out the exercise in all nooks and crannies of the country. In most cases, the funds are diverted into private pockets, while claims are made that the campaigns have been carried out throughout the country.

Over the years, larger percentage of the funds used were given by international organizations and donor nations. The efforts of the World Bank in combating the spread of HIV/AIDS in Africa are particularly commendable. The bank has mobilized more than 1.5 billion dollars to more than 30 countries in sub-Saharan Africa including Nigeria, to combat the epidemic since 2000 (http://go.worldbank.org). Such funds are said to be declining in recent times (Weekly Trust April 7, 2010). The decline is bound to occur because the money given for (and said to have been spent on) the HIV/AIDS scourge is not yielding any good results. The donors are not encouraged by this development. Moreover, incidence of corruption in this regard has been reported. In a report titled "N7BN Malaria HIV funds Frittered" Daily Trust (June 28, 2011:1, 5) reports:

> *About N7 billion donor funds sent to Nigeria for the fight against malaria, HIV and TB were frittered away, according to an audit report by the International Agency that provided the funds.*

In another report titled "ICPC to probe NACA, Six Others Over $30M Grants", the same newspaper reports on page 4 as follows:

> *The ICPC yesterday said it will soon probe the National Action on HIV/AIDS in Nigeria (NACA) and six other nongovernmental organizations in respect of the management of over $30 million grants.*

All the above reports point to the fact that there is indeed, an accusation of corruption against the handlers of the HIV/AIDS eradication funds. This might have been responsible for lack of success in the fight against HIV/AIDS in Nigeria.

Furthermore, professional health providers mostly refused to work in the rural areas. Though they were well paid, they never, agreed to work in the rural areas because of lack of basic social amenities. One wonders why Nigeria rural areas should continue to lack social amenities while very huge sums of money are allocated for the provision of these amenities year in, year out. Worst still, professional health care providers who accepted to work in the rural areas hardly go there. While they received huge salaries monthly, they hardly visit the rural areas where they were posted to. Most of them concentrated on their private clinics leaving the rural healthcare consumers unattended to.

CONCLUSION

Corruption has eaten deep into the social fabric of the Nigerian society. Thus, it has affected virtually all public institutions. This has indeed made development a difficult task in the country. It is sad to note that within the global community, Nigeria is regarded as an underdeveloped and/or a Third World country, a tag that does not befit a country with such abundant resources as Nigeria has. The question is, when is the country going to come out of the shackles of underdevelopment?

The development that would liberate Nigeria out of the state of underdevelopment will remain a far cry as long as corruption remains a "normal:" way of life in the country. It is unfortunate to note that the institution which is meant to handle the health needs of the people is also affected by the menace of corruption. The health sector is witnessing failures, as the hospitals are in poor shape, drugs are lacking, life expectancy is not improving, HIV/AIDS and other killer diseases are taking human lives unabated. The contribution of corruption to these failures is very significant as some of the funds meant for healthcare delivery are perpetually diverted. To this end, serious actions needed to be taken to tackle corruption in Nigeria.

It is therefore suggested that government should take the issue of corruption more seriously. While present government efforts especially through its various anti-corruption agencies (Independent Corrupt Practices and other Related Offences Commission; (ICPCP); Economic and Financial Crimes Commission (EFCC); and the Code of Conduct Bureau) are fairly commendable,. much needed to be done to successfully tackle corruption in

Nigeria. Firstly, the punishment for corruption should be made death sentence. This may sound too much, but it is necessary because despite serious attempts to stop corruption in Nigeria, increasingly many more office holders are still involved in the act. Considering the havoc corruption has wrought on the country's development, it requires such serious punishment for offenders. Secondly, the government should explore traditional methods in checking the activities of various office holders in Nigeria. Compulsory training workshops on African traditional values should be organized for all office holders in their respective localities. The resource persons should be local elders (male and female) who are versed in the cultural values of their localities.

Thirdly, the government should create a true atmosphere of freedom and independence for the various anti-corruption agencies to operate. The government should not interfere with the affairs of these agencies. Fourthly, the National Assembly should revisit the law establishing these agencies with a view to injecting what would enhance their independence into it. The appointment of the leadership of each agency should be such that would make them answerable to no one, so that they can work effectively. Fifthly, moral education on corruption should be included in the curricula of schools in Nigeria from the primary schools level to the tertiary schools level. Sometimes religious leaders should be invited to schools to talk on the ills of corruption.

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INSECURITY MANTRA: THE PARADOX OF NIGERIAN GROWTH AND DEVELOPMENT

OMOYIBO Kingsley U.

INTRODUCTION

Today, it is important to note that security is a concept that is prior to the state, and the state is created in order to provide that concept. Thomas Hobbes (1996) argues that the state is in fact, the only way to provide security. Whether this is the case or not is often debatable in all scholarly and professional fora. Therefore, if the state fails to provide such security, it loses its ***raison d' etre***.

The controversy in understanding state provision of security in society is attributed to the present day changes in security networking which has affected the position of the state. Waever (1998), for example, makes an attempt at compromise by arguing that security can be divided into one, of society (concerned with the protection of identity) and two, of the state (which is concerned with the protection of its sovereignty). Negligence of this vital ingredient of development has led to all manner of social ills, including violent crimes such as armed robbery, ritual killings, child trafficking, kidnapping, terrorism, militancy, religious sectarianism and other crimes.

A United Nations study defined 'security' as a condition that prevent unauthorized persons from having access to official information that is safeguarded in the interest of national security or it can be a measure taken by military unit, activity or installation to protect itself against all acts designed to impair its effectiveness.

Public, corporate and government leaders with other security professionals have thought about how effectively security in general was approached. In Nigeria today, we are faced with many security challenges (insecurity). Since independence, Nigeria has witnessed crises caused mainly by political, social and religious factors. In recent times crises in Plateau, Taraba, Kano, Benue, Borno, Kaduna, Nasawara and the Niger – Delta have left us with image problem (Gurama, 2010).

Global Perspective on insecurity and the Nigerian State

The first duty of a government is to keep its citizens (or subjects) safe. We live in such relative safety that most of us have forgotten what the world was like for our ancestors and what it is like for too many people around the globe today. Many governments in history that kept their subjects safe were dictatorial and monstrous. Yet the devil they knew (the local tax collector or executioner) were better than the other devil they remembered all too well-thuggish-anarchy.

The Chinese, Iranians, and Russians remember well that when their central governments were weak or decline, warlords seized the opportunity to take land and war on each other until eventually one would become strong enough to form the next monarchy. If it were just a matter of one warlord against another, nobody would have cared. But it was not. These warlords made war on eachothers' peasants. They trampled fields, destroyed crops, burnt villages, murdered and raped. That was total war well before development of weapons of mass destruction. Swords and warhorses were good enough to do the job. Remember the image of the four horsemen of the apocalypse: War, Famine, Pestilence, and Death? These horsemen have been riding through different parts of Africa during the late 20th century. This is what the people of Darfur in Sudan endure—as have the Somalis and those in the Congo and before that in Rwanda and Liberia. It was like that in Afghanistan between the end of the Soviet invasion and the American invasion. But how does this apply to the United States today? Those four horsemen and their warlords are not prowling our borders. But we have other security issues-some far more urgent than others-and our political leaders must wrestle with them. Serious issues are: having sufficient energy to sustain our economy; successful agriculture and surplus food; a safe and plentiful water supply; an education system that can produce needed national talent for the future; and a health system that keeps a population vibrant and long lived. And one of the newest threats to us is how to protect our all-invasive computer networks and satellites. We are already in an anarchist cyber war launched by Wikileaks and Mr. Assange's cult followers. It is a national security threat indeed.

Less serious issues are dealing with terrorists, who today represent a culture that offers little more than a death cult to frighten us. Education in useful disciplines (beyond theology), entrepreneurship, gender equality, a decent system of governance and jurisprudence. They are fighting a rear guard action against the modern, secular world-and while they can plague us, they are essentially ineffectual and in their own death throes.

Because of our government's fear of being criticized for negligence whenever we have a terrorist attack, we are spending far too much money and effort to prevent these attacks. I would like to see Nigerians as brave as the Americans and the British were during those many years that they were under attack by terrorists and Irish terrorists respectively. On a global and foreign policy level, our national security is furthered by having the best relations we can muster with a large range of countries that share the preponderance of our values. Those countries

that do not share these values must be watched, impeded when they become threatening (Iran, North Korea), and stopped when they are on the verge of nuclear mayhem.

We do not have to invade dangerous countries and then try to impose a modern democracy on them. This is not in the interest of National Security. We can manage relationships with countries that are not democracies, but are firmly governed. The bad social behavior of such countries can be better challenged by non-government human rights groups, the press, and the media. Villains are notoriously thin-skinned about bad publicity. National Security should be an issue for public debate in subsequent lectures.

Security in the Context of 'Insecurity' in National Growth and Development: The Nigerian Paradox

According to Orok Edem (2000), The Nigerian State is a confluence of nationalities made up of unreasonable people associating involuntarily in the pursuit of uncommon interests. It is characterized by the absence of justice and is held together with impunity by its armed forces, which are controlled by elements from two principal nationalities, bound together by a common agreement, sharing the national cake on certain unwritten principles. It lacks the essential ingredient of legitimacy i.e. certain nationalities have not consented to the association and the country is being ruled unjustly with elements within the three most populous nationalities showing an unbridled state of *libido dominandi.*

'Secure' means unable to escape, Security means the assurance of future wellbeing and freedom from threat. It could be individual as in Nigeria where you put iron bars across your windows which prevents you from escaping in case of a fire outbreak, and the non-functioning national pension fund system set up for the future well-being of citizens. It could be international, when the actions or inactions of a foreign state e.g. Cameroon, constitutes a threat to the well-being of Nigeria as in the Backassey Peninsula. It could be national where the effects are internal, and in the case of Nigeria where they are numerous nations within the state, threat is often amplified as an expression of dominant nationality.

Nigeria national security has two meanings, in a military regime-it means the maintenance and protection of the person of the current despot from harm or embarrassment- be it physical, sexual, spiritual, verbal or written. This makes Al-Mustapha, the former Abacha's Chief Security Officer a failure. During a civilian regime as we now have, it is defined as the assurance and maintenance of the political and economic power of the ruling class within the two most dominant nationalities. National security should ideally be defined as the ability of the Nigerian State to successfully pursue her national interests, being able to protect the core values of the State and be able to maintain same through victory in case of a war. It should view individual, national and international security from a holistic perspective as there are interplays between all three. If the individual is not secure the state cannot be secure, and if the state is under attack from an external source the state and the individual cannot be secure. The dilemma in Nigeria is that, the State has become so powerful as to become a threat to the individual and nationalities. The deportation of Shugaba, the frequent arrests of Fawehimi as a societal risk, the assassination of Rewane, and the assault on Odi, has created ambiguities and confused the perception of our security operatives as to the need to see the State as made up of a collection of citizens instead of dominant groups. These elements within state organs jostling for power, position and advantages have created a state of instability through their action or inactions e.g. the Bamaiyi and Diya's coup plot.

The paradox of Nigeria's security is that instead of the State being the framework of lawful order and the highest source of governing authority, it now constitutes the greatest threat to herself. The political and historical development of Nigeria since her inception could explain, yet not excuse, the virtual abandonment of sovereignty to a military and political cabal within the state. It is this usurpation of sovereignty by this group and the exercise of the authority it confers without legal recourse to the populace in lieu of an acceptable referendum and constitution, that makes an overview of the Nigerian state and its national security perspective a nightmare, because the state has become the greatest source of threat to its own survival as there are no core values to defend except corruption.

The Nigerian State should be viewed as an imperial state in which two of the nationalities the Habe/Fulbe hegemony, Yoruba's and to a lesser extent the Ibos dominate, in that order. These dominant nations try to overpower the rest and themselves through regular massacres, cultural and ethnic absorptions using the machinery of state and the cultivation of non-national ideology like Islam and Christianity in order to achieve their objective. This has made it impossible to foist a Nigerian character on the Nigerian State as the third most populous group had to be forcefully coerced to remain in the union. Therefore, an appeal to nationalism is a waste of time; instead there is a re-course by the major political actors to appeal to mundane reasons as the importance of remaining in Nigeria, like the economy of scale involved, the cost of breaking up and the threat to the minority nations in going it alone. A state of vulnerability has thus been created in the Nigerian polity which poses a constant source of

insecurity for the Nigerian State. This state of insecurity is influenced by military, political, economic, social and environmental factors. These factors are discussed underneath.

The Major Contentions in the Insecurity Paradigm in Nigeria

- **Military Security:** This involves the interplay of offensive and defensive capabilities of the Nigerian Armed forces to defend the state and prevent ***'coup de etats'*** or carry out same depending on the ruling elites definition of self-interest.
- **Political Security:** This involves the organizational stability, systems and ideology that give the Nigerian State her legitimacy. The Nigerian state lacks an organized system and ideology which makes for certain level of illegitimacy. This poses a dilemma for the political actors when they try to justify the use of force in settling domestic conflicts as in the ultimatum to the Niger-Delta States.
- **Economic security:** This covers access of the State to resources and finance to provide welfare and sustain State power. The irony of the Nigerian economy is that it is mono cultural and based on oil, and this commodity happens to be found in commercial quantities in land and sea areas occupied by the minority nationalities. This is a blessing to the Nigerian state as it can easily suppress the yearnings of the people of these areas through the time tested divide and rule principle, via the location or creation of local governments and their capitals. Dangling of government largesse in form of development councils or bodies, eliminating their leaders e.g. Saro Wiwa and the actual threat and use of military force. Unfortunately for the State, there is no way to kill the spirit of freedom and justice in a people and here in lies the seed of distrust within the polity, because if oil was found amongst the major dominant groups, Nigeria would have long ceased to exist.
- **Societal security:** This covers the guarantee within acceptable limits of the expression of each indigenous culture, language, religion, custom and ethnic identity of each nationality. There is no Nigerian symbol named after a non-member of the three most dominant groups. This ranges from currencies to airports to buildings. The fatuous attempt to force citizens to wear *agbada*, the stamping of images of individuals of the major nationalities on the national currency, the use of Arabic language on the national currency and as a motto of the Nigeria Army, the *yan Arewa* phenomenon in northern Nigeria, the foisting of emirate council on southern Kaduna. The Ijebu menace of the old western region and the fears of the minorities as enunciated at the Willinks Commission of Inquiry, have been identified as attempts by one dominant group to lord it over and assimilate lesser nationalities. This phenomenon tend to succeed for a time, but, therein also lies the root for its failure, because the protagonist tend to lose any sense of balance and restraint, thereby fostering a sense of secondary citizenship in the victims and the creation of a residual resistant spirit to throw off the yoke of oppression. E.g. Tiv riots.
- **Environmental security:** This entails the maintenance of the local and surrounding biosphere from harm or contamination so as to support the Nigerian populace. There have been several cases of other nations dumping toxic waste in the Nigerian backyard e.g. Italy, but the greatest havoc has been caused by the oil industry. This sole source of Nigeria's foreign earnings has caused the destabilization of the fishing and farming economy of the Niger Delta, thereby creating a ready pool of jobless young who have become restive for their demands at restitution. Other industries like, the paper mill at Oku Iboku has devastated a large bank of the Cross River, through the effusion of mercuric waste into the river. The South Eastern areas are renowned for erosions, the Ogunpa stream overflows regularly and Lagos drowns anytime it rains. In terms of planetary biosphere Nigeria is hampered by the lack of technical know-how so this should not even be considered. There are no institutions and precepts to enforce standards effectively, you have fuel contamination, drug contamination, pollution of airspace and waterways and even the Nigerian soul [if we have any] is contaminated. We urinate and defecate on our roadsides and gutters. Cars, trains, planes, buildings, roads and bridges are not properly maintained. We do not cover our foods in the market and public hygiene is a bygone word. Little wonder the average life expectancy rate is a little under 50. Yes, say it, it is the will of God.

Balancing 'Insecurity' and Growth/Development in the Nigerian Economy

Increase in country's productive capacity, as measured by comparing Gross National Product (GNP) in a year with the GNP in the previous year is considered economic growth. Also, increase in the capital stock, advances in technology, and improvement in the quality and level of literacy are considered to be principal causes of economic growth. In recent years, the idea of sustainable development has brought in additional factors such as environmentally sound processes that must be taken into account in growing an economy.

However, a steep decline in foreign investment in developing economies was one of the major consequences of the 2008 – 2009 financial crises. Projections indicated that global investment in emerging markets will decline by 31 percent in 2009. Nigeria was not exempted from this decline in foreign investment. The decline in foreign

investment in Nigeria combined with the other effects of the global economic showdown caused the closing of tens of thousands of factories in Nigeria. As a result labour protest broke out, leading to a number of clashes between labour unions and the government.

However, the fundamental reasons in the Nigeria case was due to the in-secured environment of the nation-militancy, corruption in the financial sector, religious crises, kidnapping, 419, piracy, terrorism, extensive criminal activities like armed robbery etc. contributed to the devolution in growth of the economy.

In fact, Nigeria is currently losing about 600, 000 barrels of crude oil per day to illegal bunkering which amount to N3.7 trillion yearly (Punch, 20th May, 2011). This was disclosed just as the senate might pass the controversial Maritime Security Agency Bill soonest (Before May 29th, 2011) as earlier purported.

Contextually, it is important to highlight some of the measures of economic performance (by extension development).

Measures of Economic Performance (Growth)

Economic Measures	Non Economic Measures
○ Inflation	Quality of life
○ Unemployment	Environment
○ Growth (GDP)	Health
○ Balance of Payment	-
○ Exchange Rate	Education, etc.

Consequently, 'growth' in generic terms entails taking into consideration both economic and non-economic measures as indices for measuring development (in the context of improvement of the standard of living of the people).

Hence, the condition or quality of being insecured; lack of confidence, want of safety; danger, hazard etc. can hamper not only growth but also, development in society.

Security and National Development

A country cannot achieve development unless it first seeks to achieve human security. This is because human resources are essential to any country's development; but if the people are living in fear, then they cannot be productive or competent in any environment. Therefore, the first responsibility of any nation and its respective ports of entry is human security. Hence, the primary role of any state is to preserve the security of the people occupying its territory.

Accordingly, policies should focus on protecting homeland security, freeing people from fear and pushing forward with development, which must focus more on the type of progress and how people would benefit as opposed to how much development plans must be a country's capacity to respond to the needs and desires of its citizens. This development must also involve the people and bring them along in a way that they can relate to. This is because one of the main reasons why persons get involved in criminal activities such as kidnapping, militancy, religious sectarianism, cultism, child abuse, drug trafficking, prostitution, piracy, armed robbery, political thuggery etc. is because of money and the emphasis that society on a whole places on money.

It is important to note that while money is essential to development and human sources, sometimes two much emphasis or the wrong kind of emphasis is placed on money, which has led persons into criminal activity and by extension created high level of insecurity in society and eroded the basic values persons ascribe to and on which our societies are organized. It is therefore critical that people take a close look at what is going on in society and address these issues before they destroy all that is valuable and all that people have worked hard on to build up the region/nation.

Policy makers, law enforcement and other key stakeholders in judicial matters also have to examine what are the major causes; why "insecurity" is prevented in our society and sort out ways of alleviating the reasons why people tend to perpetuate the acts of insecurity. Thus, they should concentrate on strengthening the rule of law and building international judicial cooperation, otherwise, they would leave our country vulnerable for the "less desirable to rule our lives."

According to the World Bank's report released (2011) on "Conflict, Security and Development" – some 1.5 billion people live in countries affected by political and criminal violence – causing human misery and disrupting development. The new report findings are particularly poignant for Africa, home to 23 out of the world's most conflict- affected and fragile economies. And conflict impacts negatively on development; Preliminary estimates suggest that cote d' voires conflict wasted over 1, 000 lives of men, women and children; displaced another 1

million; reduced Gross Domestic Products (GDP) by between 3 to 7 percent; pushed up poverty between 2.5 – 4 percentage point; and created additional fiscal needs of between 4 and 5 percent GDP. (Guardian, 2011: 25).

In conclusion, building strong, legitimate institutions and governance that provide citizen security, justice and jobs are all crucial to break the cycles of insecurity and ensure growth and development. Thus, tackling corruption and violence is a generational task requiring sustained efforts, and is not for the weak or those prone to wavering. It crucially requires dogged commitment to improving confidence between citizens and the state. For governments, this means accepting, for example that ruling parties cannot tackle insecurity successfully alone, but need to build citizen engagement and coalitions in support of change. That is also the reason we must continue to measure and promote progress as done by the **Ibrahim Index of African Governance** and **its four indicators** namely:

- Safety and Rule of Law
- Participation and Human Rights
- Sustainable Economic Opportunity and,
- Human Development

It is no coincidence that conflict-affected countries in Africa are relegated to the bottom of the index.

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CORRUPTION AND WOMEN IN GOVERNMENT: AN EXAMINATION OF SOME PAST POLITICAL OFFICE HOLDERS IN NIGERIA

ADENUGBA Adebimpe A.

INTRODUCTION

Corruption is a universal phenomenon, a global menace which pervades all facets of nationhood, in education, health, social sectors, legal and judicial systems, in public and private institutions and even non-profit and charitable organizations are not left out. An example of corruption in health sector is given below:

Paying to see the newborn child

> *"In the South Indian city of Bangalore, one out of two women patients in a maternity hospital has to pay extra for a physician to be present at delivery. After childbirth, 70 per cent of patients are asked to pay to see their own baby. The amount of the bribe paid depends on the sex of the newborn child. If it is a boy, the parents must pay about US$ 6. Girls cost less than US$ 4. The parents pay up also for fear that the nurses could "mistake" the child for another. An independent survey by the NGO Public Affairs Centre on the quality of maternity hospitals and services for the urban poor revealed numerous cases of corruption in all urban hospitals, which are supposed to be for the special benefit of women with low income. In fact, the patients actually paid an average of US$ 22 in bribes to receive adequate medical care. 61 per cent of interviewees had to pay for medication although it is officially administered free of charge."*

Source: Sekhar (2000) Maternity Health Care for the Urban Poor in Bangalore

Whilst corruption seems to be more entrenched in less developed world, developed economies are not entirely free of this vice. The word "Corruption" comes from the Latin root word "*corruptus*" which literally means to destroy. It has been argued that corruption facilitates all types of illegalities and tyranny and this paves the way for the gradual destruction and demise of a society. The most widely used definition of corruption is the World Bank's working definition of corruption as "abuse of public power for private benefit". Transparency International (TI) defines it as "the abuse of entrusted power for private gain.

According to Nye (1967), corruption is a behavior which deviates from the normal duties of a public role because of private – regarding (family, close private clique), pecuniary or status gain, or violates rules against the exercise of private-regarding influence. This includes such behavior as bribery (use of reward to prevent the judgment of a person in a position of trust); nepotism (bestowal of patronage by reason of ascriptive relationship rather than merit); and misappropriation (illegal appropriation of public resources for private-regarding use).

Corruption is the abuse of entrusted power for private financial or non-financial gain. It diverts resources from their proper use, distorts competition and creates gross inefficiencies in both the public and private sectors. Corruption can occur in form of bribery, bribe solicitation or extortion. Corruption has many faces but this paper would focus on corruption in government/political corruption.

Political corruption takes place at the highest levels of the political system; it involves politicians, government ministers, senior civil servants and other elected, nominated or appointed senior public office holders. It occurs when these officials, who make and enforce the laws in the name of the people, are themselves corrupt (Amundsen, 2007).

Political corruption occurs in two basic forms; the first process occurs when ruling elites abuse their hold on power to extract and accumulate resources from the private sector, from government revenues, and from the economy at large. These processes of accumulation have been called extraction, embezzlement, rent-seeking, plunder and even kleptocracy. The second process is the corrupt use of these resources for the purpose of power preservation and expansion. It occurs when political power-holders use extracted resources or other corrupt means for power preservation and power extension purposes; this usually takes the form of favoritism and patronage politics. Techniques include money and material favours to build political loyalty and political support. Power-holders can pay off rivals and opposition and secure a parliamentary majority. By giving preferences to private companies they can get party and campaign funds, and by paying off the governmental institutions of checks and control they can stop investigations and audits and gain judicial impunity (Amundsen, 2007).

In recent years there has been increasing interest and concern over the issue of corruption, and invariably this has generated lots of research and volumes of literature. One of the areas of discourse on corruption, in which scholars are yet to arrive at a consensus, is that of corruption and gender. Schools of thought on corruption and

gender are divided into two main streams. One group believes that women are less corrupt than men by virtue of the fact that their gender is often socialized into being more altruistic. The second group believes that gender has no relative import on corruption and both gender have the same tendencies.

According to Swamy et al (2000), women are less corrupt than their male counterparts, thus involving more women in politics would result in better governance and reduce corrupt practices. This assertion was based on their research which used several independent data sets to show that corruption is less severe where women comprise a larger share of labor force, and where women hold a larger share of parliamentary seats and senior positions in the government bureaucracy. Similarly, Dollar et al (2001) opined that women are less corrupt, their findings indicated that in a large cross-section of countries, the greater the representation of women in parliament, the lower the level of corruption. In a similar vein, the World Bank 2001 report asserted that in nations where there were gender differences in national and legal framework, good governance was achieved when gaps in position of men and women was narrowed and countries that promoted women's rights and improved institutional frameworks saw a marked decrease in corruption. Torgler and Valev (2006), analyzed data sets from WVS and the European Values Survey from 1981 to 1999, their findings indicated a strong gender effect, that women are not only more willing to comply than men to moral and ethical standards but women were also less likely to agree that cheating on taxes and corrupt practices were justifiable.

The argument that women are less corrupt has affected policy formulation and implementation in certain countries, for example in Mexico city the police chief re-assigned and re-delegated ticket-writing authority from the city's 900 male traffic policemen and created a new force consisting exclusively of women, hoping to reduce corruption (Moore, 1999). A similar policy was introduced in Lima, Peru where it was claimed there has been a fall in corruption after the introduction of women (McDermott, 1999). In Uganda, majority of treasurers in the new local government system are women. The rational is the hope that they will apply their prudence in managing domestic accounts to the job (Akhire, 2003). This is in line with the submission by Valeri Tishkov who claimed that 'Women bring enriching values to government" She opined that 'They rarely succumb to authoritarian styles of behavior and prefer not to maintain the sort of expensive entourage which often accompanies male officials. Finally the presence of women in the higher echelons of the hierarchical structures exercises and extremely positive influence on the behavior of their male colleagues by restraining, disciplining and elevating the latter's behavior."

However, there has been strong criticism of the above conclusion and theory. Atalas et al (2005) disagreed with the view that gender played a predominant role in corruption, rather it was differences in attitude rather than differences in gender that accounted for varying corruption levels. This assertion was based on the findings of their research. Data was collected from Australia (Melbourne), India (Delhi), Indonesia (Jakarta) and Singapore. The results indicated that while women in Australia were less tolerant of corruption than men in Australia, there were no significant gender differences in attitudes towards corruption in India, Indonesia and Singapore. Atalas et al (2005) thus concluded that the gender differences in corruption found in the previous studies may not be universal but merely culture-specific. Furthermore, findings also revealed that there were larger variations in women's attitudes towards corruption than in men's across the countries sampled.

Goetz (2003) also disagreed with the view that involving more women in government would culminate in lowering corruption levels. Goetz counter argument was predicated on her assumption that lower corruption levels of women was not a function of their integrity or altruism, but rather might stem from a lack of or limited opportunities to engage in corrupt practices. She cites examples from South Asia which illustrate how gender mediates women's access to the public sphere and opportunities for illicit earnings. For example, in places where interactions with non-kin men are forbidden, women may participate in corrupt practices via mediators who are male relatives.

According to Goetz (2003), when women are promoted in politics with the view of using them as anti-corruption agents, it serves to view "women as instruments to achieve a broader development goal" rather than welcoming them to public office as a matter of their democratic and social rights. She opined that the evidence about the effects of women in politics is mixed. "Most of the evidence on women's corruption or lack of it in politics or public services is anecdotal, or else can be derived parenthetically from case studies of public sector reform that happen to examine bureaucracies staffed by women." She cites examples of experiments in reforms of degraded public services that hire a new category of people to staff new delivery systems: "These new staff members can be male or female; what influences their excellent performance are new incentive systems and accountability systems producing a sense of group calling, and better monitoring" (Goetz 2003).

However a slight variation of this argument was that brought forward by Gokcekus et al (2002), their findings was based on analysis of data from World Bank funded surveys which revealed that when public organizations have too few women (less than one-third), increasing the proportion of females reduces the severity of corruption.

However, continuously increasing the proportion of females became counter-productive, because after a certain threshold, further increasing the proportion of women increases corruption and reduces the chances of its being reported.

Some criminologists have developed some explanations as to why women are less corrupt than men and gender differentials exist in corruption. According to Gottfredson and Hirschi (1990) women when often raising children often have to practice honesty in order to inculcate the proper values, furthermore women may feel that the law protects and favour their male counterparts, thus they are more law abiding, also girls are often raised to have more self control than boys, this invariably affects tendencies to indulge in corrupt behavior .Women by virtue of socialization and upbringing are naturally more risk –averse than men and feel there is a greater likelihood of their being caught, thus they tend to avoid any form of criminal behavior (Paternoster and Simpson, 1996). Others believe that women are more altruistic and less selfish that their male counterparts (Eagley and Cowley, 1986), that women are more morally upright and score higher on integrity tests (Ones and Viswewaran, 1998). This submission was further buttressed by Glover et al (1997) and Reiss and Mitra, (1998) who opined that women take stronger stance on ethical behavior.

Corruption in Nigeria

Nigeria is the most populous black nation; one of every four black people is a Nigerian. A geo-political zone created by Lord Laggard in 1914, Nigeria is not only a country teeming with human capital, but also one of the most naturally endowed nations on earth; however it is ironic that Nigerians are amongst the poorest and most deprived people on earth. One major reason for this striking paradox is the blatant corruption prevalent in the country. Nigeria has been rated by both internal and international observers as amongst the most corrupt nations on earth. This blatant corruption has undermined and crippled economic political and social development, facilitated the wastage of public funds, and precipitated the impoverishing of majority of its nationals. An estimated 220bn Pounds has been stolen by past Nigerian rulers since independence (This will amount to 300 years of aid from the UK to the African Continent and the equivalent of the aid from all the Western Countries to Africa in the past forty years**).** The focus on corruption took a new turn with the inception of Obasanjo's administration in 1999, with the inception of anti-corruption institutions like the ICPC and the EFCC, several corrupt government officials were bought to book, majority of which were male, however in 2007, to the shock and dismay of womenfolk in Nigeria, three prominent female government officials/ political office holders were embroiled in two corruption scandals. These women were Patrica Etteh, Senator Iyabo Obasanjo-bello and Professor Adenike Grange.

Mrs. Patricia Etteh

Mrs. Patricia Etteh was born on August 17, 1953 in Ikire, Osun State. After completing her secondary school education at Ikire in 1973, she went to London's Morris School of Beauty Culture in 1975 and London College of Modeling in 1976; upon her return to the country she established a hair dressing salon in Ibadan, Oyo State. Subsequently whilst in Ibadan she met her husband, Etteh an architect for whom she had two children. Patricia Etteh had a passion for politics and she was in the habit of following politicians to rallies and meeting. In 1999, under the platform of AD (Alliance for Democracy) she was elected to the House of Representatives and selected chief whip. Although she decamped to the PDP in 2002 she was re-elected to the House in 2003 and became deputy majority chief whip under the platform of her new party. Etteh later became the speaker of the House of Representatives, this news was received with much delight and anticipation as she was the first woman to occupy a prominent position in government.

Events that paved way for the "Ettehgate" scandal began on July 12 2007, barely six weeks after Etteh became speaker, on that day, there was a meeting of principal officers that awarded contracts in the National Assembly Complex, Abuja. During the meeting which lasted 40 minutes, five separate contracts totaling N627, 944,445.45 million were awarded.

- N238 million was awarded for the renovation of Etteh's official residence
- N71 million was approved for the furnishing of the same residence
- N90 million was awarded for the renovation of the official residence of Babangida Saidu Nguroje, the deputy-speaker.
- N55 million was approved for furnishing the deputy- speaker's residence.
- N172 million was approved for the purchase of official vehicles for the principal officers.

In attendance at this meeting were Etteh, Saidu Nguroje, the deputy speaker; Bethel Amadi, the chief whip, Baba Shehu Agaie, the deputy majority leader and Wale Adegoke, chairman, Welfare Ad Hoc Committee. Others in attendance were Nasiru Arab, the clerk to the National Assembly, NASS; O. Ogunyomi, the deputy clerk,

NASS, Niyi Ajiboye, acting clerk, House of Representatives; Idris Mahdi, director, Estate & Works; M.A. Sani-Omolori, director, legal services; O. Adelami, director, finance and supplies and C.J. Usman, a deputy director. The secretariat comprised of Mansur Jarkasa, another deputy director; Silas Ayuba, an assistant chief accounts officer, ACAO, for Planning and Idris Abubakar, another ACAO, Planning. Copies of the minutes of the meeting of the body of principal officer's where the decision to award the contracts was deliberated upon showed that Etteh presided.

After the opening prayer and initial preamble by Arab, Mahdi gave a briefing on the breakdown of the project costs as well as quotations received from bidders. There was deliberation over which bidding companies, the contracts should be awarded. In the course of the meeting Etteh asked the director of legal services if due process was being followed in awarding these contracts and he replied in the affirmative. In the wake of the public outcry over the contract scam, it was discovered that the management of the assembly allegedly lied in their statement that due process was observed in the award of the contracts. When he addressed journalists in Abuja, on September 1, Monima Daminabo, director, Information and Publications in the National Assembly said that "Due process was followed, at every stage in the award of the contracts. The tender notices for the projects were duly advertised through conspicuous display on the official notice board throughout the National Assembly premises as it is the practice."

However investigations later revealed that the National Assembly did not openly call for tenders before awarding the controversial contracts. Some of the companies that submitted bids for the contracts were not registered with the Corporate Affairs Commission. (CAC). Checks at the CAC in Abuja showed that one of the companies that got the contract for the furnishing of one of the residences was registered in 2000 in the name of a former member of the House of Representatives. The company, Victogenval Nigeria Limited, with registration No 381308 was registered on November 23, 2000 with a share capital of 100,000. Its registered office and address of directors are both located at 38 Ndidem Usang Uso Road, Calabar, Cross River State. It was discovered that all the directors of the company bear the same family name. But the address cited in the letter awarding the contract to Victogenvel was Block B54, Shop 7, Wuse Market Extension in Abuja. The company got the N71, 895,000 project for the furnishing of the speaker's official residence within the Apo Legislative Quarters, Abuja. Not only were the contracts awarded arbitrarily without following due process, but the contract costs were also over-inflated, contrary to the claim of compliance with due process, investigations revealed that the procedure for the award of the contract is substantially at variance with prescriptions of the Due Process Office at the Presidency.

Under the Due Process policy, six core ingredients to be observed on "the rules of the contracting game" includes advertisement, pre-qualification, invitation to tender, opening of tender, bid evolution process and determination of winning bids. Each of the procedures takes some time to be concluded. Specifically, widespread advertisement is meant to be applied before the award of contracts. For contracts that are below 10 million, the policy provides that "advertisement of such projects must be placed in the Notice Board in a conspicuous layout." It is a different ball game for contracts that are above N10 million. The rule here is for "an advertisement calling for pre-qualification of contractors or invitation to bid, must be placed in at least two national newspapers or 'Government Gazette." The alternative to Government Gazette is the Federal Tenders Journal, a publication of the Federal Ministry of Information which carries only adverts of contract opportunities of the Federal Government of Nigeria. However there was no such procedure observed in the award of the contracts. Furthermore when budget 2007 was passed, there was no provision for the renovations of the official residence of the speaker or the deputy speaker. The contract scam led to a probe initiated by the House of Representatives. The House took a decision to probe the circumstances of the award of the contract through a nine-man committee led by David Idoko, a member from Benue State.

The committee after investigation declared Etteh as an incompetent leader. According to the Idoko panel, "due process" was not followed in the award of the renovation and furnishing contracts. The panel pointed out that the tender for the contracts was not advertised, no bill of quantities and drawings were prepared, there was no provision for the expenditure in the 2007 budget, the companies that were given contracts were illegal entities that are unknown to the Corporate Affairs Commission. It was revealed that one of Etteh's aids owns or co-owns all the companies that got the contract. It had been earlier claimed that the N238 million was meant for the renovation of about eight houses in the Speaker's compound, but the panel found that the contract was awarded was only for the Main House. The panel declared there was no basis for arriving at the outrageous sum of N238 million for mere renovation, furthermore, that house had been recently renovated in 2005. In the wake of the public outcry over the contract scam, Etteh was disgraced out of office.

Prof. Adenike Grange

Professor Grange became Nigeria's Health Minister in Nigeria in July 2007, prior to this time, she was the President of the International Pediatrics Association, the first African woman and second person from sub-Saharan Africa to hold the office. Her performance in this office, propelled her recognition as an international stateswoman and an advocate of children's rights With over four decades of work experience in the medical field, she occupied top level positions as consultant pediatrician, post graduate medical and nursing trainer, departmental and medical college administrator, program manager, strategic planner and technical adviser on child, maternal and reproductive health issues at national and international levels. Such had been her reputation for efficiency, competence, commitment and integrity that she is ranked next to the late highly revered pediatrician, Professor Olikoye Ransome-Kuti. Prior to becoming Health Minister, she served as a consultant to Federal Ministry of Health, World Health Organisation, United Nations Children Education Fund, United Nations Fund for Population Activities and United States Agency for International Development. While serving in the various capacities, she was said to have been instrumental to the formulation and implementation of a number of training and practice guidelines. These include, diarrhea management guidelines, breastfeeding guidelines, immunization monitoring guidelines, and most recently strengthening adolescent health programme in Nigeria. She has authored more than fifty scientific papers mainly on diarrhea and nutritional conditions in children.

With her inception as the Nigeria's first female minister of health, there were high hopes and expectations from Nigerians at home and in Diaspora, that given Grange's remarkable professional background, she would bring about much needed reforms in the health sector and replicate the feats achieved by her female counterpart Dora Akinyuli at NAFDAC. Sadly, Grange's tenure was a very short one. She allegedly superintended the illegal sharing of some N300 million unspent 2007 budget allocation to the Ministry of Health. Her Ministry failed to return the capital money at the end of the financial year as required by law and as directed by the Presidency, sadly, the money wasn't even used or earmarked for societal benefiting projects like Primary Care facilities, Training, or even Health Promotion; it was simply divvied up as freebies between herself and her top Ministry officials. Following a brief Economic & Financial Crimes Commission (EFCC) investigation, Prof Grange and her Minister of State, Gabriel Aduku were kicked out of office.

Mrs. Iyabo Obasanjo-Bello is the daughter of former President Olusegun Obasanjo and Oluremi Obasanjo. She was born on April 27, 1967. She attended Corona School in Victoria Island, Lagos, Capital School in Kaduna, and Queen's College in Lagos. She obtained a degree in Veterinary Medicine from the University of Ibadan, Ibadan in 1988, a masters' degree in Epidemiology from University of California, Davis, California, United States in 1990, and a PhD in the same subject from Cornell University in Ithaca, New York, US in 1994. She served as Ogun State Commisioner for Health prior to her senatorial election. She was elected to the Senate on April 28, 2007 on a People's Democratic Party (PDP) platform, although her opponent Remilekun Bakare challenged this outcome, the Ogun State Election Petition Tribunal upheld her victory.

In April 2008, Obasanjo-Bello came under investigation by Nigeria's Economic and Financial Crimes Commission (EFCC) due to the investigations involving the Former Minister for Health and her minister for (state) Health, Prof. Adenike-Grange, for embezzlement of public funds. The Ministry at the end of the financial year did not return all unspent funds to the government coffers. The amount was 300 million naira, which was allegedly distributed among the Minister, her minister of state and top civil servants on the Senate and House Health Committee she chairs. The Minister and her deputy were forced to resign after returning their share of the money; they were later arrested and posted bail. Iyabo Obasanjo-Bello refused to return her portion of this money, 10 million naira. She claimed that the nine members of her committee "lobbied" for funds from the ministry they oversaw. She maintained this money was spent on a conference on capacity building some members of the health committee attended in Ghana. She refused to appear before the EFCC. Although summoned, along with the minister and other civil servants, she refused to appear in court. For more than one month, EFCC failed in its bid to get her arrested. However, 42 days after the Economic and Financial Crimes Commission (EFCC) declared her wanted IN connection with a two-count charge of stealing N10 million belonging to the Federal Government, and Senator Obasanjo-Bello appeared before the Abuja court on May 2008. However, the Senate pledged its support for her.

Although there has been a hue and cry by the domestic and international community especially from the male gender about the underhanded corrupt practices and atrocities committed by Obasanjo-Bello, Adenike Grange and Patricia Etteh, and some have thus concluded that women are equally as corrupt as men, however, it is impertinent to note that some of major players who are fought and are still fighting the unending battle against corruption in Nigeria are women, and in concluding this paper, a few these achievers are mentioned below:

Dr. Ngozi Okonjo-Iweala is currently the Minister of Finance and was same from July 2003 to 21st June 2006 during the Obasanjo Regime. Prior to her appointment, she had worked as the board secretary and vice president of the World Bank. Dr. Ngozi Okonjo-Iweala. served as Nigeria's Minister of Finance and Economy from July 2003 to June 2006. During her tenure, she implemented several laudable economic reforms which stabilized the macro-economy and tripled the growth rate to an average of 6 percent per annum over 3 years. The international community lauded her achievements for ***her reforms not only improved Nigeria's financial stability, but also fostered greater fiscal transparency to combat corruption.*** However before achieving these feats, Iweala encountered challenges and opposition from corrupt officials who were resistant to these reforms and change and wanted to use their position in government and the system to make unjust gain and influence. An example being the attempt made to separate the ministry of finance from budget office, however due to her experience in the financial sector she was able to discern that the Reform Agenda within the sector will be negatively impacted by this excision and she resisted the move. She allegedly resigned her new post in protest and only resumed duty when the move was cancelled. This put her on collision course with the "anti reformers" within the system. Despite this she forged ahead with several ground breaking initiatives. Her work in the Nigerian Financial Sector led to her being featured as a Times Europe Hero. As the current Minister of Finance, she was able to discover the fraud/corruption in the Petroleum Industry and has since been in running battle with the firms found culpable.

Prof. Dora Akunyili who was the former Director-General of National Agency for Food and Drug Administration and Control (NAFDAC) and former Minister for Communication. Akunyili has ***received several international recognition for her achievements in combating corruption*** in the health sector in Nigeria. For instance in 2004, Akunyili was conferred with the 2004 Economic Crime Fighters Award by United Kingdom based ICC Commercial Crime Services Bureau Public Relations. The following year, she received the Grassroots Human Rights Campaigner Award, it was indicated that she was considered for the award by some panel of judges "who admired her direct style and the bravery shown in the face of death threats and assassination attempts in the fight against fake drugs". It is interesting to note that the first African to win this Grassroots Award is a woman. That same year, she was conferred with the International Pharmaceutical Federation (FIP) in recognition of her dogged fight against fake and counterfeit drugs in the country. Dora Akunyuli's brave fight against corruption even at the expense of threat to her life is commendable, in 2003, she narrowly escaped from an assassination attempt by gunmen suspected of be agents of fake Drug Barons. Yet she has remained dogged and continued in her fight against fake drugs, so far **she has received over 340 national and international awards/medals.** She served as the Minister for Information during the Yar'adua Regime but could not be absorbed into the current regime because she left the ruling party (People's Democratic Party) to contest for a Senatorial Seat in her hometown but lost.

Also of noteworthy mention is **Mrs. Oby Ezekwesili,** who served during the Obasanjo administration having joined the government in 2000 as the director of the Harvard –Nigeria Economic Strategy Program. She was also one of the foundation members of Transparency International and had served on the board of that foremost global coalition against corruption. She later became the Special Assistant to the President on Budget Monitoring and Price Intelligence Unit [BMPIU] and the Chair of the Extractive Industries Transparency Initiative-EITI. She subsequently became the Minister of Solid Minerals and later the Minister of Education till the end of Obasanjo's tenure. A laudable achievement initiated by her was the concretization of a Due Process Policy in Public procurement, which facilitated transparency and accountability in the public sector.

CONCLUSION

In conclusion, whilst the fight against corruption is an ongoing process, evidence from daily events and occurrences, prove that women are less likely to commit corruption than their male counterparts, but if and when they do, the society condemns them more harshly than they would have their male counterparts. The biblical example of the woman caught in adultery, dragged before Jesus, about to be stoned to death is typical. The question to be asked is was she the sole perpetrator of this crime? Where was her male accomplice(s)? It would seem women receive more criticism when they flout moral or ethical standards. Whilst the cases of Obasanjo-Bello, Grange and Etteh, highlight the fact that women can be susceptible to corrupt practices just like their male counterparts, it should however not be overlooked that women like Akunyuli, Ezekwesili and Okonjo-Iweala have been drivers of great change in the anti-corruption crusade.

This paper recommends that women should be given more positions in key political offices as a panacea to reducing corruption in Nigeria. There is great tendency for women to perform better and bring about the desired change when they have more representation in critical positions in government.

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CORRUPTION: A BANE TO NATIONAL SECURITY IN NIGERIA

Rasak BAMIDELE

INTRODUCTION

Corruption has become an issue of major political and economic significance in recent years, leading to a resurgence of interest in analyzing its implications for development, especially in developing countries (Onuoha, 2009). Governments all over the world, particularly those of the developing countries, are increasingly recognizing that threats to national security are more likely to stem from internal than external sources.

Arguably, corruption is one deadly scourge that adds a complex layer in the matrix of growing security challenges facing most developing countries; Nigeria inclusive. It is against this backdrop that this paper seeks to address corruption as a bane to national security in Nigeria.

Corruption is derived from the Latin word "rumpere", meaning to "break". This connotes the breaking of normal or societal norms or practices (Ifesinachi, 2003). While the destructive nature of corruption is less contentious, the definition of what constitutes corruption tends to defile consensus among scholars and institutions. For instance, Transparency International (2006) defines corruption as "the abuse of public office for private gain."

Similarly, the World Bank (1997) sees corruption as "the abuse of public power for private gain". For Nye (1967), corruption is "behaviour which deviates from the formal duties of a public role (elective or appointive) because of private regarding (personal, close family, private clique) wealth or status gains; or violates rule against the exercising of certain private regarding influence." Although many useful definitions of corruption, varying in their emphasis, have been posited, the one which best provides the emphasis needed here was postulated by Onuoha (2009) as: A form of anti-social behaviour by an individual or social group which confers unjust or fraudulent benefits on its perpetrators (and) inconsistent with the established legal norms and prescribed moral ethos of the land and is likely to subvert or diminish the capacity of the legitimate authorities to produce fully for the material and spiritual well-being of all members of society in a just and equitable manner. One inescapable fact about corruption is that it entails actions or even inactions that perverts the socially accepted behaviour, established laws, and prescribed moral ethos of a given society (Jike, 2005). As regards national security, literature on, and definitions of, national security is still growing (Oche, 2005; Okodolor, 2004; Imobighe, 1998; Buzan, 1983; Mathews, 1989; Brown, 1977; and McNamara, 1968). The proliferation of definitions of national security is essentially because the process of discursively securitizing vulnerable referent objects (i.e. individual, nation-state or the global system), and defining particular risks, is therefore a political one (Waever, 1995), which usually depends on who is grappling with the subject. It is therefore common to see reference being made to human security, national security, international security, state security, regime security, corporate security, among others.

Until recently, national security in Nigeria has been defined from a narrow, militaristic perspective. However, within the context of this paper, national security refers to "the capacity of a state to promote the pursuit and realization of the fundamental needs and vital interests of man and society and to protect them from threats which may be economic, social, environmental, political, military or epidemiological in nature" (Onuoha, 2008a). These threats are numerous, diverse and complex. It could take the form of pervasive poverty, violent conflict, natural disasters such as flood and earthquake, terrorist attacks, external aggression, and infectious disease (HIV/AIDS), among others. In this sense, national security has both qualitative and dynamic dimensions.

Qualitatively it encapsulates the unending drive of the state for improvement in the safety, and protecting the lives, property and resources within its defined territorial boundary. It is dynamic in the sense that its contours oscillate with emergence of new threats or the transformation of old threats, which may come from within or outside of its territorial boundary (Onuoha, 2008b). Just as the political, economic, military and social causes of threats change, so does the national security posture of a country change (Okodolor, 2004). With specific reference to Nigeria, Obasanjo contends that the primary objective of national security shall be: To strengthen the Federal Republic of Nigeria, to advance her interest and objectives, to contain instability, control crime, eliminate corruption, enhance genuine development, progress and growth, and improve the welfare and well-being and quality of life of every citizen (Obasanjo, 2001).Thus, national security in Nigeria is an ensemble of two broad focal elements: human security and state security. It entails the preservation of the welfare and safety of Nigerians at home and abroad (human security) and the protection of the sovereignty of the country and the integrity of its assets (state security) (Federal Republic of Nigeria, 2006). Thus, a country (including Nigeria) is secured to the extent that the political leadership is able to anticipate, recognize and respond effectively to these threats, using the available national resources to ensure the safety of life and property of the citizens, and guarantee the integrity of its territorial boundaries as well as its strategic assets, both within and outside of its territory. Viewed from this

perspective, corruption holds out serious threat to national security in Nigeria to the extent that it undermines the welfare and safety of Nigerians and the integrity of national assets (Onuoha, 2009).

Conceptualizing Corruption in Relation to National Security in Nigeria

Corruption is one key defining element of public and private life in Nigeria. Corruption in Nigeria is multifaceted. It includes a wide range of offences such as bribery, embezzlement, nepotism, favoritism, money laundering, and advanced free fraud, among others. It manifest in different forms, such as the inflation of government contracts in return for kickbacks; examination malpractices; corporate fraud; tax evasion; falsification of accounts in the public services; taking of bribes, and perversion of justice among the police, the judiciary and other organs in the justice system; falsification of certificates; printing of fake currency; and stealing of public fund, among others. It is also common to hear of corruption in Nigeria being categorized as electoral, political, corporate and bureaucratic corruptions. Whichever way it is viewed, one obvious fact is that corruption has become largely institutionalized in Nigeria in a way that both the leaders and followers have learnt to live by it. It is evident in both the public and private sectors of the society, that no aspect of our national life seems unaffected by it (Onuoha, 2009).

Corruption is an overt threat that undermines security, development, and good governance in Nigeria. Corruption is the prime generator of state weakness in the Nigerian Onuoha (2009). Electoral corruption, such as rigging, gerrymandering, bribing of electoral offices, and ballot box stuffing, among others, makes it impossible for election results to reflect the genuine wishes of the people. This often leads to bad governance or the emergence of governments (local, state or national) that lack credibility, legitimacy and public confidence. Consequently, the environment of bad governance breeds protests, rebellion and conflicts, which overtly threatens national security. In this sense, national security has an internal dimension in that it is partly a function of state legitimacy. The exacerbation of the crisis in the Niger Delta, for instance, is directly and indirectly related to the legitimacy gap induced by corruption at all levels of government. The dimension it has assumed recently is traceable to the flawed 2003 and 2007 General elections in Nigeria, respectively. In 2003, for instance, the Election monitoring team, aptly characterized election experiences in the region in this very words: Ruling party politicians have armed local youths many of them gang members to ensure that votes go their way.

Weapons flooded most parts of the Niger Delta Region before 2003 polls which in many parts of Delta was less an election than an armed contest (Irele, 2005). The 2007 General elections is no less different from the experiences in the 2003. Both elections had produced political leaders who do not reflect the true wishes of the people; leaders who employ the services of specialists of violence like militants, cults and criminal gangs; and who choose to divert public funds to buying private jets, hotels and estates outside the country. The crisis of legitimacy that ensued underlies the current crisis in the region. The situation in the Delta region is also applicable to other parts of the country where ferocious competition for political power between the people's representatives and the protégées of some godfathers (for example Oyo, Anambra, and Enugu States in the last eight years) have led to arson, thuggery, and chaos that significantly threaten internal stability. Corruption leads to governance failure; a precursor to weak state.

Thus, corruption constitutes a threat to national security at the point where personal interest intersects with public interest, and the former takes precedence over the latter in determining how public resources are to be appropriated. By undermining government's capacity in resource allocation and service delivery, it creates deprivation, frustration and disillusionment. In this connection, it is not surprising therefore that states which the material well-being of their people is progressively declining owing largely to misappropriation of public funds, tend to be relatively more unstable, insecure, and more prone to internal violent conflicts. Over the past forty years, for instance, Nigeria has recorded unprecedented increases in material wealth generated from the sale of crude oil (Onouha, 2009). According to a World Bank report, about 80 per cent of Nigeria's oil and gas revenues accrue to just one per cent of the country's population. The other 99 per cent of the population receive the remaining 20 per cent (Akwuole, 2006).

The former Chairman of the Economic and Financial Crimes Commission (EFCC), Mallam Nuhu Ribadu, corroborated this when he asserted that "Nigerian leaders have stolen about $500 billion (N85 trillion) within the past forty years" (Sheyin, 2007). Misappropriation of public funds has created or deepened conditions of human underdevelopment, including undermining state institutions and ethical values of the Nigerian society. Consequently, it is estimated that in Nigeria, about 70 per cent of the over 140 million people live below the survival line of one US dollar a day; over 5million youths are unemployed; about 800 pregnant women out of 100,000 die during child birth; and over 4.4 million Nigerians are living with HIV/AIDS (Akosile, 2007).Corruption surely has explanatory relevance in terms of these negative human development indices. Given this context, the tendency therefore is that the deprived, orphaned, and unemployed will gravitate towards crime such as armed robbery, pipeline vandalization, militancy, political thuggery, sea piracy, and other social vices

which conspicuously threaten national security (Onuoha, 2008b). In relation to the security gap, corruption constitutes a threat to national security when the actions and/or inactions of certain individuals or organizations, particularly security personnel, are oriented towards the satisfaction of personal gains in a way that subverts or undermines the integrity and effectiveness of persons, institutions or authorities charged with the responsibility of protecting lives, property or assets within or belonging to the country.

The security agencies (the Police, Military, State Security Services, Nigerian Security and Civil Defense Corps, Immigration, and Customs, among others) are saddled with the primary responsibility of maintaining law, order and security in Nigeria. Thus, the actions and inactions of their personnel as a result of corruption greatly impacts on national security. The Nigerian experience shows that different forms of corruption percolate through the security sector, leading to the existence of ill-equipped, poorly remunerated, and ill-trained personnel incapable of rising to the demands of ensuring the security of lives and properties. Armed robbers and militants easily overrun our security agents primarily because corruption in the sector has contributed in creating security gaps. For instance, Tafa Balogun, the 21st Inspector General of Police (IGP) in Nigeria was convicted on 17 November 2007 by Justice Binta Nyako of the Abuja High Court for misappropriating over N17 billion (naira) of Police fund.

More so, 1n January 2008, it was reported that a Superintendent of Police (SP) in Jos, an Inspector, and three other rank officers in the same department were arrested by the Police for allegedly supplying AK 47 rifles belonging to the police to a deadly gang of criminals. The SP was picked up following confession by some members of the robbery gang that they reached agreement with the police officers to be sharing the loot of an operation on a 50-50 basis (Omonobi, 2008). The story may not be very different for the men of the armed forces, who may not be able to defend the territorial integrity of the country owing to the strings of corruption. Some corrupt officers have seriously compromised national security in the quest to enrich themselves.

In 2006, for instance, seven admirals and three captains were retired from the Nigerian Navy because of their complicity in the disappearance of the oil-laden ship, African Pride (Ojiabor, 2007). Of grave national security consequences is the revelation that many of the arms and ammunition that militants were using to kill soldiers of the Joint Task Forces in the Niger Delta were purchased from the Army's Central Ordinance depot in Kaduna. In May 2008, it was reported that fifteen officers of the Nigerian Army, including three Colonels, two Lieutenant Colonels, one Major and about 10 Non-Commissioned Officers were facing a court martial at the Infantry Centre and School in Jaji, Kaduna, following their alleged role in the disappearance of arms and ammunitions from the depot (Onuoha, 2009).

The board of enquiry set up to investigate the disappearance of the arms discovered that: A Major, who is one of the officers in charge of the Central Ordinance Depot, Kaduna, had over N220 million in his account while a Colonel involved in the matter had about N100 million in his own account. Nine of the non-commissioned officers attached to the ordinance depot had various sums ranging from N50 million, N 20 million to N10 million in their accounts (Iriekpen, 2008).

Later in November 2008, the Major and five other soldiers of the Nigerian Army involved in the arms deal were jailed for life by a court martial. They were convicted of selling over 7,000 arms (valued at over N100 million) to the Niger Delta militants, between January 2000 and December 2006 (Mamah, 2008; Oji, 2008).As regards the incessant vandalization of oil pipelines in Nigeria, it has been argued that security agents, including the Army, Navy, Police and the officials of the Nigerian National Petroleum Corporation (NNPC), have abdicated their responsibility of providing security for the pipelines to conniving with vandals (Isiwu, 2008).From the foregoing, it is evident that corruption creates in Nigeria directly and integrally constitutes threats to national security; whether defined in terms of human security or state security.

Corruption: A Bane to National Security in Nigeria

Onouha (2009), opine that "corruption is a form of antisocial behaviour by an individual or social group which confers unjust or fraudulent benefits on its perpetrators which is inconsistent with the established legal norms and prescribed moral ethos of the land and is likely to subvert or diminish the capacity of the legitimate authorities to produce fully for the material and spiritual wellbeing of all members of society in a just and equitable manner."

The term national security, state security, national interest, or public security can be used when conceptualizing the interest of an individual or group of individuals against that of the government and the citizenry depending on the context and who is grappling with the subject. Under the military rule in Nigeria, it is submitted that national security was defined narrowly as it is thought that the parochial and personal interest of the junta were intertwined with the overall interest of the state. Thus Onuoha (2009) sees national security as: "the capacity of a state to promote the pursuit and the realization of the fundamental needs and vital interests of man and society and to protect them from threats which may be economic, social, environmental, political, military or epidemiological.

The jurisprudence of national security or state security resolves itself into a consideration of competing interests of the individual, the state or community. And the philosophy of national security is encapsulated in the maxim: *(Salus populist est suprema lex)* meaning that the safety of the nation is the supreme law. This is so because all the rights of the individuals depend for their very existence upon the continuance of organized political society, the continuance of that society itself depends upon national security, for without national security any society is in danger of collapse or overthrow.

Recent international developments however have raised the need to see security in the broader sense as the struggle to secure the most basic necessities of life, food, fuel, medicines, shelter and so forth. This broad human security is important for the attainment of national physical security. The indubitable and greatest challenge facing Nigeria today is underdevelopment and concomitant to this is poverty among the citizenry which has resulted into threat to human and national security.

The problem may be attributed to lack of good governance and/or transparent leadership both at the private and public sectors of the economy, to the effect that the vested interests of Nigerians in amenities for good life or amelioration of human condition by provision of good, decent and affordable shelter, education, water, electricity, good road network and transportation system and so forth. In short, it could be said that the Nigerian state has woefully failed in the fulfillment of its basic mandate of the provision of welfare services and security. At the heart of this problem are endemic corruption currently witnessed in recent times, so to speak, in the proportion never before imagined and experienced since the emergence of the Nigerian state in 1960.

The Nigerian milieu at present seems to be replete with scams of various kinds. Ministries, Departments and Agencies (MDAs) appear to be in competition to outdo one another in the unholy alliance of cheating the Nigerian people. Politicians and captains of industry have thrown overboard the moral code of engagement in politics and business, and graft has become the order of the day. Bribery, fraud, smuggling, human trafficking, stealing, money laundering, kidnapping and you name it are here with us; life in Nigeria is almost becoming nasty, brutish and short, and there is palpable state of anomie as it were, and national security is in jeopardy because of corruption.

Thus, the capacity of the government to protect and bring development to the mass of the Nigerian people by making better their human condition is diminished. The poor and deteriorating governance coterminous with corruption result into the collapse of infrastructure, graft in the private and public sectors of the economy created worsening economic inequality with greed everywhere, as wealth, howsoever acquired, has become the veritable instrument of the measurement of success in the Nigerian society. Consequently, corruption have distorted and tarnished the image of Nigeria, and highly placed people in the private and public sectors of the economy are being charged and prosecuted in the courts as a result of it.

Scholars argues that corruption have problematized socio-economic activities in the country, bringing in its wake moral decadence, with the glorification of wealth howsoever acquired, as the ultimate measure of success in the Nigerian society. It posits that the prevalent of corruption in the private and public sectors of the economy, diminishes the capacity of the government to provide welfare services and security, as provided in the 1999 Constitution of the Federal Republic Nigeria.

THEORETICAL FRAMEWORK

The sociological explanation to criminal behaviour holds that criminal behaviour is molded by societal forces and as such criminals are made and not born (George, 1992). Thus, social structure theory of crime ascribe criminal behaviour to the stratified nature of a society with the effect that classes in the society control different amount of wealth, status and power, and those at the lower rung of the classes tend to suffer from economic deprivation, lack of education etc, and as such amenable to committing crimes. Accordingly, Durkheim (1964) emphasized that the structure of the society often permits a situation of anomie to the effect that social condition is created that necessitated the disappearance or weakening of rules or norms to regulate behaviour. In this light, persons may become anomic or frustrated when the rules are unclear or when they are unable to achieve what they expect. Thus, when the balance between cultural aspirations and social opportunity is lost or damaged, anti-social or deviant behaviour may result. Furthermore, disorganization of the family caused by high urbanization or industrialization brings in anti-social behaviour and incidence of criminal behaviour arises (George, 1992).

The contribution of the society in making of the criminal, Mayo (1969), posits that it is the environment that makes the criminal, to the effect that societies have the criminal they deserve and that: Social milieu is the cultural broth of criminality, the microbe is the criminal, an element without significance until the day it finds itself in the broth which causes it to grow. Consequently, it is the environment that breeds the criminal. For Mayo (1969), "if there is not a clearly defined criminal class, crime is still very much a part of the society which produces it and very clear indication of the society in a state of dysfunction."

Differential association theory by Sutherland (1961) is quite apposite to the sociological explanation of criminal behaviour. The postulation of the theory is that criminal behaviour is learned through interactions with others with whom close association is maintained. So people are said to become criminals because they encounter a large number of influences that regard a particular behaviour as normal and acceptable with those influences out numbering the influences hostile to criminal behaviour, personality and conduct develop as a result of incorporation of the perspectives of the dominant culture surrounding the individual, thus, criminal behaviour is learned just as the same way any other culture is learned, as such, criminal behaviour is as a result of culture conflict, that is, conflict between a behaviour pattern and values of different culture within the society .

Also control theory developed by Hirsch (1969) holds that social links keeps people in line with accepted norms. Thus, although all members of society have the potential to commit crime, most of the people may be restrained by their ties to such conventional institutions and individual as the family, church, school and peer groups. Notwithstanding the foregoing theories, it is submitted that no single theory analyzed above may be powerful enough to explain why some people commit economic crimes in the country (Okay, 2011). It is thought that an integration of all the theories, excepting the 'born criminal type' theory, may be conducive to the endemic corruption in the country. Thus, essential variables that relate to income inequality, wealth distribution pattern, political system and other human and historical factors at micro and macro level may not be discountenanced, as the bases for criminal behaviour (corruption) in Nigeria (Okay, 2011).

CONCLUSION

We have attempted in this study to briefly sketch the intrinsic linkages that exist between corruption and national security in Nigeria. The fundamental argument we have erected is that corruption is a serious threat to national security. It is corruption that enriches the breeding ground for the emergence of other negative forces in society. Its multiplier effect is the subtle creation of the environment that breeds overt threats to national security. As part of our conclusion therefore is that any approach short of the seriousness that it deserves will be hypocritical and unfortunate for the future development and survival of Nigeria.

Different Scholars postulates that the reversal of the current level of commission of corruption in the country will start with the conscious efforts by the entire citizenry at moral or value reorientation and rejuvenation, leading to transparency in the conduct of affairs of government and the private sector of the economy, and enhancing national security.

In tackling the menace of corruption, Waziri (2009), identified four essential pillars of integrity as necessary conditions for national security. These are: political will; effective law enforcement; effective and incorruptible judiciary and an independent, virile civil society. "First, there must be a political will to fight corruption. When the chips are down, the essence of political leadership is to provide a direction for policies and to provide requisite anti-corruption structures, such as legislation, funding, zero tolerance policies, among others," she said, on effective law enforcement, "while political will translates to zero tolerance for corruption as well as the provision of effective anti-corruption structures, it behooves the anti-corruption agencies to implement and run with the structures." On effective administration of justice, she said that, "we must understand that all political will and law enforcement in the world ultimately end in a court of law. The best any law enforcement agency can do is to properly investigate cases and file charges, after which the courts take over. The frustrations faced by law enforcement agencies within the tedious common law process of administration of justice must be voided."

And on the need for an independent and virile civil society, Waziri submitted that the civil society is the conscience of the nation. "Civil society cannot afford to pander to select parochial interests but must maintain a clinical sense of objectivity."

Furthermore, for corruption to be drastically reduced, it has to be viewed from the national security perspective and given the needed attention that it deserves. To this end, we will suggest the introduction and strengthening of more preventive, punitive and cooperative measures. Set below is some useful ways of tackling corruption in Nigeria: a.) the overhaul of our value system through the introduction and implementation of a robust merit and reward system in public and private lives). The redefinition of corruption to be in categories, measured in terms of its economic costs to the nation such as low, medium, high and very serious, in a manner that attracts more harsh and stiff penalty: at least, taking a cue from China's anti-corruption approach).

Finally, the removal of all clauses or provisions in the nation's statute books which trivialize the fight against corruption, such as plea bargaining, the unnecessary use of prerogative of mercy by Governors or the President to secure freedom for their cronies, or the unjustifiable granting of soft punishment as in the case of six months jail term for an Inspector General of Police (IGP) convicted of embezzling over N17 billion; d.) The strengthening of anti-corruption institutions and other initiatives (such as the EFCC, ICPC, Due Process, and implementation of the Freedom of Information Bill), to deepen the fight against corruption; e.) the implementation of a new framework

to ensure accountability and transparency in the public sector in the form of Nigerian Public Sector Transparency and Accountability Initiative (NPSTAI) to subject the public sector to more scrutiny by the civil society; and the development of a robust framework that could enhance inter-agency cooperation at the local, national, regional and international levels to prevent, detect and punish corrupt practices.

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NUTRITION AND MATERNAL/CHILDBIRTH OUTCOME IN CROSS RIVER STATE, NIGERIA

UGAL David B.

BACKGROUND/STATEMENT OF THE PROBLEM

Globally, food insecurity is associated with micronutrient deficiencies, and an estimated 4.5 billion people worldwide are affected by some form of nutrient deficiency. Of this 4.5 million, the most vulnerable groups are young children and women of childbearing age. (Dickinson, 2009) The micronutrients that are most important for maternal and child health outcomes include iron, vitamin B12, folic acid, vitamin D and selenium (de Benoist, 2008; Kovacs, 2008; Kupka et al, 2008).

Malnutrition remains the world's most serious health problem and the single biggest contributor to child mortality. More than one-half of the 9.7 million child deaths worldwide each year are linked to the effects of under nutrition. Undernourished children are more likely to die than their well-nourished counterparts (USAID, 2012).

Under nutrition weakens the immune response, which increases the frequency, severity, duration, and mortality of common childhood illness like diarrhea, measles, and pneumonia. The physical and cognitive effects of under nutrition in the first two years of life are irreversible, leading to impaired educational performance in childhood and reduced economic productivity in adulthood. The nutritional status of a pregnant woman is a deciding factor in maternal and neonatal survival.

Nearly one-third of children in the developing world are chronically malnourished, and 2 billion people suffer from micronutrient deficiencies. Vitamin A deficiency affects millions of children, impairing their immune systems and causing blindness, early morbidity, and mortality. Iron deficiency is the primary cause of anemia, which is responsible for 22 percent of maternal deaths and 24 percent of prenatal deaths. Improving and maintaining good nutritional status is an integral part of increasing maternal and child survival and reducing poverty.

Malnutrition alone kills, but it also exacerbates the burden of infectious diseases. Under-nutrition, including micronutrient deficiencies, increases susceptibility to malaria, TB, HIV/AIDS, and other infectious diseases and is associated with increased morbidity and mortality from these diseases. Thus, improving nutrition interventions is vital to the success of infectious disease programs.

Nutrition is a central component of four Millennium Development Goals (MDGs): reducing poverty and hunger; reducing child mortality; improving maternal health; and combating HIV/AIDS, malaria, and other diseases. Improving nutrition not only will enhance the world's ability to meet these MDGs, but is one of the most cost-effective strategies for development, according to the World Bank, with the potential to drastically impact poverty reduction and economic growth (world Bank, 2012).

An adequate availability of nutrients during gestation is probably the single most important environmental factor influencing pregnancy outcome. Although physiological adjustments in nutrient utilization and metabolism are geared to improve the utilization of dietary nutrients during pregnancy, these adjustments may be insufficient to meet the demands for pregnancy and lactation if the woman is in poor nutrient status at conception. An adequate supply of nutrients is required to maintain the delicate balance between the needs of the mother and those of the fetus. An inadequate supply will cause a state of biological competition between the mother and the fetus which the well-being of both organisms is at serious risk. The consequences of this undesirable situation on the fetus are well known; the consequences of under nutrition on the mother are less well documented.

Improving maternal health level, one of the United Nations' Millennium Developmental Goal (MDG), remains perhaps the greatest developmental challenge. Much is being speculated that Nigeria may not achieve this MDG by the year 2015. While efforts are being made towards the achievement of poverty reduction, progress in reducing level of maternal mortality and in making pregnancy and child bearing safer for women, despite being a central element of the MDG, has been much slower (DFID, 2005; Wagstaff and Claeson, 2004).

Researchers have shown that there are several contributory factors to the slow attainment of maternal health, especially in the developing countries. One of such factors is the nutritional behaviour of women in maternal health care. In the Global Campaign of Health for All, promotion of proper nutrition is one of the eight elements of primary health care (WHO/UNICEF, 1978). Isreal, et al (2005) termed nutritional behaviour to include food intake, eating habits and maximum consistency of consumed food. Behaviour is a pivotal importance in nutrition and health. Optimal behaviour is adopted as a result of the interaction of many factors. Such factors are familial, medical and cultural attitude and norms, demographic and economic conditions. The closest determinant relate to a woman's choice and her ability to act upon this choice (Ogungba, 2006).

Improved nutrition before and during pregnancy means better health for the mother, less likelihood of complications and safe delivery, a lower maternal morbidity and mortality, better health following pregnancy and

a greater likelihood that she will be able to nurse her infant. More also, the quality of her milk will be improved. Furthermore, the birth weight of the newborn baby and its health and well being during the early months of life is protected. In retrospect, having a good maternal health care has an impact in the decline of maternal morbidity and mortality as well as infant morbidity and mortality.

Mother and child are considered as one unit, because during the antenatal period the foetus is part of the mother. The period of development of foetus in the mother is about 280 days. During this period the foetus obtains all the building materials and oxygen from the mother's blood. Hence a child's health is closely related to maternal health. A healthy mother brings forth a healthy baby; there is less chance for a premature birth, stillbirth or abortion. Certain diseases and conditions of the mother during pregnancy are likely to have their effects upon the foetus. More so, after birth the child is dependent upon the mother for breast-feeding.

Good nutrition is essential for health and it is one of the requirements to meet physiological changes and activities that take place in different stages of pregnancy. Thus inadequate nutrition during pregnancy results in greater harm to the foetus and the mother. However, it has been observed that the functional importance of nutrients needed by pregnant women is affected by some factors affecting nutritional consumption. These are cultural factors like food habits, customs, beliefs, traditions and attitudes, religion. There also exist socio economic factors like poverty, literacy level, ignorance, lack of knowledge regarding nutritive value of foods (Ogungba, 2006).

In most cultures of the world, the diets of pregnant women usually receive quite some attention. Often, some foods are restricted while others are prohibited, still some others are not affordable. Many women in developing countries maintain pregnancy on dietary intakes lower than those recommended by International Agencies (FAO / WHO, UNU, 1985). In many African countries, chronic energy deficiency, poor weight gain in pregnancy, anemia and other micronutrient deficiencies are common among women. Many people in developing countries exist on monotonous cereal or legume-based diets and have little access to animal products or a variety of fruits and vegetables. Even when such foods are available, cultural beliefs may deny women access to them (UNICEF, 1998).

In developing countries like Nigeria, certain vague information had led to large number of women going through pregnancy on inadequate diets (Smith 1995). Smith, (1995) also opined that food taboo is believed to be one of the many obstacles preventing improved nutrition among communities in Africa. He stated further that taboos are passed from one generation to another without questioning. According to him, the most common food tabooed for pregnant women include bush meat, snails, egg, cowpea and leafy vegetables like pumpkin leaf, Jew mellow and bitter leaf.

In spite of the importance of maternal nutrition to maternal and infant survival and health, maternal nutrition has received little attention within health population and nutrition programme. Maternal nutrition interventions have often been dismissed as too complicated or too expensive (Huffman et al., 2001). Improving maternal nutrition will depend in part on changing maternal behaviour. These changes can be encouraged by the support of the health sector as well as educating the community at large on their nutritional behaviour. Improving maternal nutritional status benefits overall women's health and have a positive effect on foetal growth. Efforts to improve women's nutrition should be a priority, especially in developing countries. Securing adequate nutrition for women is therefore a socially and economically important goal for developing countries. It is on that note that the present study attempts to identify different types of food items in the study area, examine the food types that are commonly consumed and relate consumption with maternal health outcome in Ogoja and Obudu local Government Areas of Cross River State, Nigeria.

METHODOLOGY

Study Area: The study area included two Local Government Areas of Northern Cross River State, Nigeria. This region is made up of five Local Government areas but these two are the oldest hence purposively selected as the main LGAs that the other three were created from. The characteristics in all these LGAs are therefore found in these two. Ogoja LGA use to be the provincial headquarters of Ogoja province. It has the features of an urban society as a result of this while Obudu is the next oldest LGA in the Northern Cross River State.

Data for this study came from a community-based, cross-sectional survey of women conducted in 2007–2008 in the two LGAs of Cross River State. From each LGA, we randomly selected one urban and one rural community. Within each community, 10 enumeration areas were randomly selected, and within each enumeration area, 10 households were selected for interview using a systematic random sampling approach. We selected one woman aged 15–49 in each household to be administered with the research instrument, yielding a total sample size of 1,423 women. Prior to administering the instruments, the research protocol—including the study design,

questionnaire, informed consent procedure and means of preserving respondents' confidentiality—was reviewed and approved by Ministry of Health Ethical Committee Board of the State.

Data were collected on respondents' social, economic and demographic characteristics. To ascertain women's socio-economic status, instrument asked a series of questions about household assets and wealth.

Univariate and bivariate analyses were performed to determine the availability, access and consumption of food items and how this affected childbirth outcome. Data entry and analyses were done using the Statistical Package for Social Sciences (SPSS) version 15.

RESULTS

Socio Demographic Characteristics of respondents

Table 1 displays the socio demographic characteristics of respondents in the study. The age structure indicates a middle heavy age structure as is common in developing areas. The highest is however the 25-29 age bracket with over 21 percent while the least is the extreme end where population declines. A majority of respondents are women who are currently married with 65 percent. This is within the framework of the assertion that child birth takes place within wedlock while the least are those who are currently separated. Almost all the respondents are Christians with over 95 percent reported to be Christians and a majority of these are Catholics with 75.8 percent. This indicates that the area is a predominantly Christian area with implications for religious bound behaviour to food consumption. The respondents are predominantly educated with over 70 percent having secondary education and above. It is instructive that they are likely change agents in matters relating to food consumption.

The respondents have a high educational attainment and it is reflected in their employment status. They are employed in various occupations that require some educational training with civil servants as the next to the professionals with 13 percent. They are employed in both public and private sectors of the economy. As average income earners, a majority of the respondents earn between 11,000-20,000 Naira.

Table 1: Distribution of respondents by Selected socio demographic Variables

Categories	Frequency	Percent
Age < 20	128	9.0
20-24	240	17.0
25-29	306	21.6
30-34	268	18.9
35-39	164	11.6
40-44	138	9.8
45-49	78	5.5
50+	93	6.6
Total	1415	100.0
Marital status Single	349	24.7
Married	920	65.0
Cohabiting	40	2.8
Divorce	39	2.8
Widowed	44	3.1
Separated	22	1.6
Others	1	.1
Total	1415	100.0
Your religion Catholic	1073	75.8
Protestn	264	18.7
Muslim	32	2.3
Traditnl	16	1.1
Others	30	2.1
Total	1415	100.0
Edu Qualification Never attended school	122	8.6

Primary	183	12.9
Secondary	480	33.9
Degree	597	42.2
Others	33	2.3
Total	1415	100.0
Occupation no response	312	22.0
Housewife	212	15.0
Professionals	228	16.1
Clerk in govt	90	6.4
Empl in priv sector	82	5.8
Small trade	77	5.4
Artisan	35	2.5
Snr civil servant	184	13.0
Unskilld labour	97	6.9
No answer	90	6.4
Others	8	.6
Total	1415	100.0
Monthly Income no response	864	61.1
< 10,000	91	6.4
1,000-2,000	67	4.7
3,000-5,000	39	2.8
6,000-10,000	81	5.7
11,000-20,000	138	9.8
21,000-30,000	66	4.7
31,000-40,000	30	2.1
41,000-50,000	24	1.7
51,000	15	1.1
Total	1415	100.0
Residence URBAN	623	44.0
RURAL	792	56.0
Total	1415	100.0
Age at First Birth no response	298	21.1
< 20	283	20.0
20+	834	58.9
Total	1415	100.0

This is common of professionals employed in different sectors of the economy. As a young population, it is expected that only very few will earn over 50,000.00 naira representing 1.1 percent.

The table also shows distribution of respondents by rural and urban residence. Some 792 (56.0 percent) are residents of the urban areas while 623(44 percent) reside in the rural area. A substantial percentage of residents started giving birth quite early with over 21 percent already giving birth before their 20th birth day.

Knowledge and consumption of different food items

Consumption is a function of availability and accessibility and the table below silicates that the predominant food items are carbohydrate. This has implication for consumption and the likely effect on the health of women and children. It is known that food items that have positive affection the growth and development of the fetus are not carbohydrate related. The available food items are therefore poor with likely negative effect on mothers and unborn children.

The commonest consumed food item in the study area is yam and this is a Carbohydrate, the next food item is rice and this is also a carbohydrate. It is the third food item Beans that is a proteinous food item. It is instructive that a majority of food items in the study area is not very good for pregnant women.

TABLE 2: DISTRIBUTION BY KNOWLEDGE AND CONSUMPTION OF FOOD ITEM

Food items	Frequency	Percent
Rice	589	41.6
Yam	594	42
Cassava	400	28.3
Plantain	178	12.6
Maize	18	1.3
Beans	533	37.7
Egg	68	4.8
Milk	79	5.6
Akpu	100	7.1
Meat	94	6.6
Fruits	153	10.8
Vegetables	116	8.2

Bivariate Analysis

This section involves the second level analysis involving cross tabulations. In the second level analyses, the dependent variable-childbirth outcome was categories into successful (which is desirable), child died and others-stillbirth, abortion etc (not desirable). The consumption of each food item is expected to illicit a particular outcome.

Table 3 shows the results of the cross tabulations. The proteinous for indicates that they have the best outcome – egg, milk, beans, meat/fish are all having over 60 percent of successful birth outcome, vegetables also showed almost 80 percent of successful birth outcome. It is therefore instructive that pregnant women should consume protein related and vegetables in order to have a positive birth outcome.

TABLE 3: DISTRIBUTION OF RESPONDENTS BY FOOD ITEMS CONSUMED AND CHILD BIRTH OUTCOME

Food	Birth outcome			Total	X^2	DF	P<.005
	Others	Successful	Child died				
Vegetables	22 19.5%	89 76.7%	4 3.4%	116 100.0%	6.031	2	.049
Rice	111 18.5%	431 73.2%	47 8.0%	589 100.0%	2.808	2	.240
Yam	112 18.9	425 71.5%	57 9.6%	594 100.0%	1.660	2	.436
Cassava	71 17.8%	287 71.8%	42 10.5%	400 100.0%	3.423	2	.180
Plantain	31 17.4%	137 77%	10 5.6%	178 100.0%	4.384	2	.112
Maize	7 38.9%	10 55.6%	1 5.6%	18 100.0%	3.941	2	.139
Beans	107 18.9%	390 73.2%	42 7.9%	533 100.0%	2.429	2	.294

Egg	16 23.5%	46 67.6%	6 8.8%	68 100.0%	.473	2	.789
Milk	10 12.7%	63 79.9%	6 7.6%	79 100.0%	3.502	2	.172
Meat/fish	22 23.4%	61 64.9%	11 11.7%	94 100.0%	1.867	2	.393
Fruits	34 22.3%	107 69.9%	12 7.8%	153 100.0%	.554	2	.758

Table 4 displays the effect of some demographic variables on childbirth outcome. The table shows that married women care most likely to have successful childbirth outcome in cornparior to other categories and that Christians have better outcome compared to Muslims and Traditional African Religion. Women with secondary and above educational status have better childbirth outcome.

These findings are crucial and have uphece the conertion of scholars that higher socio economic status of women impacted positively on their ability to purchase and consume certain food items as is likely to affect childbirth outcome.

TABLE 4: SOME DEMOGRAPHIC VARIABLES MATERNAL HEALTH OUTCOME

Category	**Birth outcome**			**Total**	**X^2**	**DF**	**P<.05**
	Others	**Successful**	**Child died**				
Marital status Single	206 59.0%	111 31.8%	32 9.2%	349 100.0%	515.689	4	.000
Married/cohabiting	61 6.4%	835 87.0%	64 6.7%	960 100.0%			
DWS	20 18.9%	56 52.8%	30 28.3%	106 100.0%			
Religion Catholic	205 19.1%	785 73.2%	83 7.7%	1073 100.0%	40.449	8	.000
Protestant	63 23.9%	173 65.5%	28 10.6%	264 100.0%			
Muslim	6 18.8%	16 50.0%	10 31.3%	32 100.0%			
ART	7 43.8%	5 31.3%	4 25.0%	16 100.0%			
Others	6 20.0%	23 76.7%	1 3.3%	30 100.0%			
Edu Qualif. No school	31 25.4%	61 50.0%	30 24.6%	122 100.0%	72.649	8	.000
Primary	46 25.1%	111 60.7%	30 24.6%	183 100.0%			
Secondary	83 17.3%	360 75.0%	37 7.7%	480 100.0%			
Degree >	120 20.0%	449 75.2%	28 4.7%	597 100.0%			
Others	7 21.2%	21 63.6%	5 15.2%	33 100.0%			
Employment status Yes	107 13.0%	649 79.0%	65 7.9%	821 100.0%	73.671	4	.000
No	165 30.0%	326 59.3%	59 10.7%	556 100.0%			

Without proper nutrition and essential nutrients, women and their children are at increased risk for disease and poor health outcomes. For example, recent research in Haiti has found that under-nutrition is associated with increased risk for malaria. Perez-Escamilla (2009), Haiti, the poorest country in the Western Hemisphere, is

heavily affected by both food insecurity and malaria. To find out if these two conditions were associated, researchers studied a sample of 153 women with children 1–5 yrs old in Camp Perrin, South Haiti. Analysis revealed that severe food insecurity was a risk factor for clinical malaria. These findings suggest that policies and programs that address food insecurity are also likely to reduce the risk of malaria and other co-morbidities.

DISCUSSION OF RESULTS

This study was undertaken to determine the food items that are available to expectant mothers and the ones that they consume frequently with their attendant affect on childbirth outcome. The analyses above have shown that the predominant food items that we available in the study area are predominantly carbohydrate and it is known that these types of food items are not very good for expectant mothers. Since consumption is a function of availability, the food that is always consumed by pregnant women are carbohydrate related. The analyses further showed that there is a positive relationship with the type of food consumed and childbirth outcome. It was shown that proteinious food has better child birth outcomes compared to other food items. This is an indication that pregnant women should consume more of them to have improved and better childbirth outcome. Another example of the causal association between poor nutrition and ill-health can be seen in the case of anemia. Anemia before and during pregnancy is associated with increased maternal and perinatal mortality and morbidity and affects almost two-thirds of pregnant women in developing countries (Armstrong, 1989). The WHO Quarterly Statistics showed that two-thirds of pregnant women in India have a hemoglobin count so low that it increases the risk of maternal mortality rate to 17–20% (WHO, 1998). Others have reported that the incidence of anemia varies from 40% to 90% in India and contributes to 10–15% of direct maternal deaths (Mudaliar, 2005).

Anemia in pregnancy generally results from nutritional deficiencies; almost 75% of anemia is due to iron deficiency followed by folate and vitamin B12 deficiencies. Casterline-sabel (2000) “Furthermore, physiological changes in pregnancy lead to an increase in the demand of many nutrients; especially iron, folic acid and zinc.” (Hyten, 1989) Since most of the women in the developing countries start pregnancy with depleted body stores of these nutrients, their extra requirement of iron and folic acid is even higher than usual. If these needs are not met, the state of anemia may worsen. Fortunately, anemia during pregnancy is for the most part, easily prevented and treatable with nutrition, supplementation or fortification.

These findings are in line with findings of scholars who have severally maintained that intention is positively related to maternal health or childbirth outcome.

RECOMMENDATION

Following the findings and discussion above, the following recommendations are made:-

- There is urgent need to educate women on the advantages of different types of food items especially those that are good when they are pregnant.
- There is need to improve on the accessibility out availability of different food items.
- The women need to be encouraged to consume portentous food during pregnancy.

CONCLUSION

The study explored the role of nutrition in maternal/childbirth outcome and the cross section community based study shows that the type of food consumed during pregnancy goes a long a way to determining and affecting childbirth outcome that is successful, death or others. It is therefore necessary to encourage women especially those that are pregnant on the type of food to be consumed in order to have desirable childbirth outcome

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WORKERS AND THE WEAKNESS OF COLLECTIVE ACTION IN THE ERA OF FLEXIBLE EMPLOYMENT: THE CASE OF NIGERIA'S FINANCIAL SECTOR

YOUSOUPH Ridwan Olabisi

INTRODUCTION

The twin forces of technology and globalization is leading to the acceleration in the pace of national economic integration, and also the debate and argument surrounding the global coordination of labour and other social standards is growing unabatedly. Those who were opposed to the international social charter are also opposing harmonization of labour and social standard claiming that it is unnecessary and will be counterproductive by interfering in the workings of liberalization of free trade in goods and services. Proponents of this multilateral policy harmonization argue that in the absence of global standards, the increasing mobility of capital facilitates a race to the bottom of social policies. Even the mere threat of capital flight, it would appear, imposes constraints on progressive forms of labour market intervention for nations around the globe.

In the past two decades global trade has tripled and trade in services has grown more than 14-fold. This has increased the production of information, knowledge, and technology. Not all are benefiting from this change, however: globalization under liberalized markets has generally benefited the strong industrialized economies and marginalized the weak. Average *per capita* gross national products (GNP) vary by a factor of about 12 between high and low income countries. Between 1960 and 1990 the poorest countries' share of world trade fell from 4% to 1%. (UNDP, 1996) Debt consumes an increasing share of their scarce domestic resources, further reducing the possibility of development (Onimode, 1989).

Globalisation has it is being touted by some author does not create the myriads of problems facing the Nigeria Financial system rather it has only revealed and exacerbated it. However, the collapse of the community social safety net has left many Nigeria's workers and their households to be more vulnerable to the pressures from a globalized labor market than their counterparts in countries with stronger social safety nets, better unemployment insurance and retraining schemes, universal health insurance, and portable pensions. The threat to off-shore production, real or exaggerated, gives employers substantial leverage over their employees. Not surprisingly, workers are receiving a shrinking share of the economic pie. The gap between what workers produce and what they receive has dramatically widened. In the 80s during Babangida's regime, employers got a major strategic boost from his administration, in the aftermath of the introduction of Structural adjustment programme (SAP) when some striking workers were permanently replaced; this singular act gradually weakened judicial protections for union organizing, bargaining and the right to strike. Employers used their increased bargaining power to capture greater shares of productivity increases and profits that had previously been shared more equally with workers. Other legislated protections for employees, such as pension guarantees and minimum-wage levels, also became targets. Ideological conservatives argued for the unfettered functioning of markets, while business lobbies justified the erosion on grounds of foreign competition or stock market expectations. Reductions in welfare programs for low-income households put pressure on most workers in Nigeria to accept low-wage jobs, adding to the downward pressure on wages. Cutbacks in private pensions and health insurance shifted risk from firms to households.

These changes in government policy and corporate attitudes were major causes of wage stagnation and increasingly precarious employment, health coverage, and pensions for middle-class households in the Nigeria. The increase in the supply of labor created heightened competition for jobs, downward pressure on wages, and stronger bargaining power for capital. The IMF study finds that labor's share of gross domestic product has declined in the Nigeria and other developing economies over the last ten years, while capital's share has increased.

Change in technology has also been cited as another main cause of increasing inequality and downward pressure on the wages of less-skilled workers. Computer-based changes in work processes undoubtedly increased rewards to higher education and eliminated some less skilled jobs. The widening acceptance of internet in the 1990s has made it inexpensive to transmit massive amounts of electronic data internationally. This allows firms to shift computer-based, knowledge-intensive work abroad to take advantage of the expanded global labor force. The overseas offshoring of service-sector jobs has now added to the overall downward pressures on workers in Nigeria's financial sector.

As most bank manager shed workers, unionized jobs with middle-class pay and benefits were replaced by lower-paying positions, often with no benefits, in the service sector. The difference is that the civil service sector were protected by law and encouraged by the government, whereas the banking sector has expanded under weakened labor and minimum-wage laws and a more hostile employer environment. Defenders of the present mode of globalization tend to dismiss this as a problem for a small number of unskilled workers. But

globalization's "losers" extend way beyond the uneducated—and their ranks are growing. The workers were assured by the promoters of "free-trade" (SAP) agreements that their better education and access to superior technology would allow them to produce more high-value-added products. But when skilled, high-paid jobs began to disappear, most of the financial sector workers were told that they were not skilled and educated enough. The problem, they are now informed, is not the ill-considered policies; the problem is the workers themselves. So if they want to maintain their living standards they have to become much more educated and productive and to work harder and longer hours.

The widening gap and argument between many managers of banks and their employees is further shredding the sense of mutual dependence that lies at the heart of a productive workplace. Employers who are searching the globe for cheaper labor have less incentive to invest in the long-term development of their workforce. And workers who are constantly threatened by off-shoring have little reason to feel loyal to the firm. Again, these attitudes have spread beyond the banking sectors but have almost pervaded the Nigeria economy. Thomas Kochan (2006) has observed that, "employers have replaced the basic social contract at work—the norm that hard work, loyalty, and good performance will be rewarded with a good wage, dignity, and security—with a norm that gives primacy to cutting operating costs and obtaining the highest possible profit. The present form of globalization has undoubtedly brought some benefits to some people in the world's developing economies. But again, the question is whether these benefits justify the costs, including the destruction of communities, the widening of economic inequality, the undermining of the social contract, and the crippling of the capacity of governments to pursue development strategies through regulation, procurement, and tax policy.

Great benefits are claimed, but the closer one looks, the more they shrink. In 2003, the World Bank estimated that a successful Doha Round of trade negotiations would generate $500 billion for Third World economies. After the report's methodology was criticized, the Bank lowered its estimate to $90 billion. Further adjustments by economists at Tufts University brought the estimate down to $39 billion, implying a benefit to those in the developing world of less than a penny a day (Ackerman, 2005; Wise, T. and Gallagher, 2006). Globalisation is characterised by increasing integration of the world economy, with spectacular developments in information and communication technology, which oils the process of integration. However, it is not a seamless process where all countries participate equally. Most developing nations find it extremely hard to participate in the world trade system and if they do they face unfair terms of trade. The dice is heavily loaded against developing societies, which are forced to open their economies without reciprocation from the developed world in Europe and North America. As a result, globalisation fuels inequality between and within states as a number of people are adversely affected by liberalisation.

Indeed, the annual rate of per capita growth among developing nations, excluding China, in the era of global de-regulation has actually declined, from 2.5% between 1960 and 1980 to 2.0% in the two decades that followed. The reason for excluding China is that, rather than pursuing a "free trade and investment" agenda, it has managed its trade in a straightforward mercantilist policy of expanding exports and limiting imports. In contrast, most nations of Latin America have faithfully followed the free market fundamentalism often referred to as the "Washington Consensus." The results have been disastrous. From 1960 to 1980 real per capita income in Latin America rose 82%. Over the next 20 years it rose 9%. And between 2000 and 2005 it dropped to 4%. (Heston, A.; Summers, R. and Aten, B., 2006).

Globalisation has a profound impact on collective bargaining – some of the changes are visible, others less tangible. The need to into a deeper analysis of the impact of globalisation on collective bargaining in our financial sectors and industries, will reveal the cancerous effects it has had on the world of work. A key changes initiated by globalisation is around the organisation of work, which has a profound impact on the structure of the working class. In place of ‘Fordist’ forms of work organisation, which was manifest in bigger plants and assembly lines, this has now shifted towards ‘leaner’, and ‘atomised’ workplaces.

This globalization movement is associated with increasing use of technology to replace workers, and the trend to outsource so-called ‘non-core’ functions or the breaking up of the workplace and business into self-contained business units. This in some ways reverses the concentration of labour associated with the early days of capitalism to a decentralised form of work organisation. Undoubtedly, these changes have profound impact on the conduct of collective bargaining and organising.

Further, it makes it difficult to demarcate the scope for industrial unions. For example, in the banking sector, operations such as marketing, security, cleaning and catering were previously seen as an integral part of the banking job, but these core aspects of the banking job is now categorised as non-core and are now being outsourced. The question is then, who should organise these workers? The net result of these changes is to weaken union bargaining power by separating and cutting through union membership.

Globalisation has also led to an increased in the mobility of capital. Nigerian manager of banks are now moving from one country in Africa to another in search of islands where they can exploit workers more freely without any constrains. Many Nigeria banks like UBA (Ghana) Oceanic (Benin Republic) Guaranty Trust Bank (Gambia) e.t.c. have moved to the neighbouring countries to established their subsidiaries. Powerful financial institutions hold the economies of countries to ransom, gambling and attacking national currencies to make a quick buck. They do not care what damage this may cause to ordinary people's lives, as demonstrated by the near collapse of several economies of the developed and developing countries especially during this financial meltdown.

What does this reality imposes on collective bargaining strategy? What is the protection that government should give to workers when companies sideline fair labour standards in one country, and move to the next that pays poverty wage and offers no protection to workers? How do will organized labour union respond to the demands of bosses that workers should compete against fellow workers in meeting up target in a manner that will find the workers signing up work for more hours, give up maternity leave and family responsibility, and so on and on, in the hopes of keeping our banks shunning up more profits, so that workers can keep their jobs.

Globalisation has become a buzzword in contemporary society and is associated with a number of myths, including the notion that state is powerless to do anything in the interest of its citizens. The reality, however, is that states do have power, but the power and role is largely redefined to serve the interest of corporate citizens.

In contrast to widely held opinion that globalisation is a natural process, it is not but it is being driven by a powerful coalition of developed countries, international financial institutions and multinational companies. It is the interest of these forces that drives the agenda of global institutions such as United Nations, World Bank, IMF. These forces have managed to hijack international institutions and fashion them in their image to serve their own goals. The rules of the world trading system are heavily loaded in favour of the developed nations. The IMF and the World Bank are used periodically to whip straying nations into line through various strategies embodied in the structural adjustment programmes.

At the core of globalisation is the ideology of neo-liberalism, which believes in the supremacy of the market. Neo-liberalism is the belief that markets work best if they are left to themselves and the role of the state is to maintain law and order, protect property rights and create a favourable climate for business to prosper. At a policy level, this manifests itself in austerity programmes and liberalisation strategies, which underpin our macro-economic framework. Competitiveness has become the imperative for economic policy and companies are undergoing restructuring to compete on the global market, and this was what necessitated the economy policy of the Central Bank of Nigeria's Governor 25 billion recapitalization directives to bank to either shore up or fold up. In most instances liberalisation is not well managed resulting in deindustrialisation and massive job losses.

There is no denying the reality of globalisation, but this reality is manipulated to blackmail nations to adopt market-friendly policies. States are now being forced to join an international beauty contest to compete for foreign investment and to place the interest of the citizens second to the interest of global capital. Whenever a government adopts austerity measures, it invokes globalisation to justify its actions. This overemphasis on the realities of world power overstates the case and acts largely as an excuse to avoid looking at alternatives.

LITERATURE REVIEW

According to Ostry (1997) the term globalization first appeared in the mid eighties and emerged, in part, as a response to the investment surge of the second half of the decade which involved all the leading economies of the OECD and not, as in the past, just the US. One would think that a term used as often as globalization would by now (ten years after being coined) have achieved some semblance of consistency in the literature. Unfortunately there is no widely accepted definition or global standard anywhere. Depending on political ideology, disciplinary approach, or level of discourse the term has a wide range of interpretations. First, globalization should be distinguished from internationalization (Figueroa, 1997). Internationalization refers to the fact that most goods and services can be produced within, or exchanged across, multiple borders. Globalization, on the other hand, occurs when a particular transnational corporation (TNC) integrates the various stages of production for one its goods or services across several countries. Internationalization, therefore, refers to global trade while globalization refers to global production. Under this interpretation, the integration of economic activities around the world under concentrated ownership structures is what makes globalization distinct from international trade.

This definition of globalization places the Transnational Corporation (TNC) as the central actor in the process of globalization. This presumption is supported by the fact that roughly two thirds of world trade is controlled by just 500 TNCs and almost half of this share travels between different parts of the same TNC (UNCTAD, 1996). TNCs, consequently, have an active interest in many negotiated 'free trade' agreements. Indeed, the largest TNCs have larger corporate sales than many countries and so it should come as no surprise that they exert considerable

influence over the outcome of GATT/WTO negotiations and especially over the newly established multilateral agreements on investment, telecommunications and financial services.

TNCs, though, are only part of the globalization process. The other arm is 'finance capital' as represented by global financial houses and banks. Since the collapse of the Bretton Woods system, global financial transactions many large financial banks has rew at an alarming rate and are even growing even faster than trade. The flows have been so large that not even the US, Germany or Japan have the financial reserves to absorb the new volume of speculative financial capital [Hutton, 1996)]. By implication, this leaves smaller economies like Nigeria and currently many of the African countries at the mercy of international financial speculation. Although the subject of capital mobility is highly charged with political rhetoric (e.g. the Muhatir/Soros debate) the evidence appears to suggest that economies - even the ones with sound macro-economic fundamentals - are susceptible to capital flight.

Collective Bargaining

Collective bargaining is the lifeblood of the trade union movement. Without it no trade union is worth its salt. Unions have to bargain collectively or perish as individuals under the yoke of capitalist exploitation. One of the remarkable features of capitalism is that it concentrates a mass of people under one roof for exploitation by one capitalist, or maybe a handful. However, this mass should be turned into a conscious movement, which is aware of its position and role in society and the production process. Until a union can achieve this aim of harnessing the working class under a unified movement, their can be no hope of improving our lives. It is in this context that we should understand the demand for collective bargaining as a mean to achieve better working and living condition for the working class as a whole.

Collective bargaining is the process whereby workers organize together to meet, converse, and compromise upon the work environment with their employers. It is the practice in which union and company representatives meet to negotiate a new labor contract Wayne (1981). In various national labor and employment law contexts, collective bargaining takes on a more specific legal meaning. In a broad sense, however, it is the coming together of workers to negotiate their employment.

A collective agreement is a labor contract between an employer and one or more unions. Collective bargaining consists of the process of negotiation between representatives of a union and employers (represented by management, in some countries by employers' organization) in respect of the terms and conditions of employment of employees, such as wages, hours of work, working conditions and grievance-procedures, and about the rights and responsibilities of trade unions. The parties often refer to the result of the negotiation as a *Collective Bargaining Agreement* (CBA) or as a *Collective Employment Agreement* (CEA).

Collective bargaining is a human right and thus deserving of legal protection. Article 23 of the Universal Declaration of Human Rights identifies the ability to organise trade unions as a fundamental human right. William and Michelfeld (1986) Item 2(a) of the International Labor Organization's Declaration on Fundamental Principles and Rights at Work defines the "freedom of association and the effective recognition of the right to collective bargaining" as an essential right of workers Herman (1985).

In June 2007 the Supreme Court of Canada extensively reviewed the rationale for considering collective bargaining to be a human right. In the case of Facilities Subsector Bargaining Assn. v. British Columbia, the Court made the following observations:

- The right to bargain collectively with an employer enhances the human dignity, liberty and autonomy of workers by giving them the opportunity to influence the establishment of workplace rules and thereby gain some control over a major aspect of their lives, namely their work.
- Collective bargaining is not simply an instrument for pursuing external ends…rather [it] is intrinsically valuable as an experience in self-government.
- Collective bargaining permits workers to achieve a form of workplace democracy and to ensure the rule of law in the workplace. Workers gain a voice to influence the establishment of rules that control a major aspect of their lives Liontos (1987)

Collective bargaining serves a dual purpose. It provides a means of determining the wages and conditions of work applying to the group of workers covered by the ensuing agreement through free and voluntary negotiations between the two independent parties concerned. It also enables employers and workers to define by agreement the rules governing their relationship. These two aspects of the bargaining process are closely interrelated. Collective bargaining takes place between an employer, a group of employers or one or more employers' organisations on the one hand and one or more workers' organisations on the other. It may take place at many different levels, with one

level sometimes complementing the other: a unit within an enterprise, enterprise level, sectoral, regional and national level.

Collecting bargaining can be advantageous for both workers and employers. For workers, collective bargaining, more so than individual employment relations, ensures adequate wages and working conditions by providing them with a "collective voice". It also allows them to influence personnel decisions and to achieve a fair distribution of gains from technological progress and productivity increases. For employers, collective bargaining helps to stabilise industrial relations by maintaining industrial peace that otherwise may be disrupted by labour unrest. Through collective bargaining employers can also address the need for adjustment to facilitate modernisation and restructuring. Contrary to the conventional belief, an ILO study (Ozaki ed., 1999) argued that collective bargaining has been one of the main consensual means of introducing labour market flexibility in many countries.

There are certain legal and structural pre-conditions for collective bargaining to function properly. The democratic foundations and the appropriate legal framework with which to ensure independence and the effective participation of social partners are essential. The ratification of the Freedom of Association and Protection of the Right to Organise Convention, 1948 (C 87) and Right to Organise and Collective Bargaining Convention, 1949 (C 98), two of the fundamental ILO Conventions, is essential to provide a legal basis. There are many other ILO Conventions and Recommendations related to collective bargaining which stipulates the rights and principles of workers belonging to specific sectors. If there exists an extension mechanism, the coverage of collective agreements can be extended to those who are not directly involved in collective bargaining. A proper enforcement mechanism (legal, regulatory or soft regulations) is essential for collective agreements to become effective. As for structural and institutional conditions, legitimate, strong, consistent and pragmatic workers' and employers' organisations on equal footing facilitate fair negotiation and effective bargaining. The ILO has been undertaking technical assistance and cooperation in many countries to build the capacity of employers' and workers' organisations to engage in collective bargaining from which both sides can benefit.

Labor Standards: A Definition

The literature on labor standards typically includes the following areas: freedom of association, collective bargaining, prohibition of forced labor, elimination of exploitative forms of child labor, and nondiscrimination in employment among genders, ethnic groups, and so on. The term “core” is typically applied to these five standards (Maskus, 1997). Labor Standards - minimum requirements prescribed by existing laws, rules and regulations and other issuances relating to wages, living allowances and other employee monetary and welfare benefits, occupational health and safety and other standards designed to improve conditions of work.

International labour standards are conventions, treaties and recommendations designed to eliminate unjust and inhumane labour practices. The primary international agency charged with developing such standards is the International Labour Organization (ILO). Established in 1919, the ILO advocates international standards as essential for the eradication of labour conditions involving "injustice, hardship and privation". According to the ILO, international labour standards contribute to the possibility of lasting peace, help to mitigate potentially adverse effects of international market competition and help the progress of international development (*Roozendaal 2002, and* ILO, 2003).

First, as suggested above, these standards have a normative base in the sense that they reflect a shared global vision of morality. In more precise terms, since these standards are derived from UN human rights declarations, nearly all countries have (in principle) recognized these rights as humane principles.

Second, from a purely instrumental perspective, the application of these five standards underpins the efficient operation of labor markets. Even the most free-market oriented recognize that an adherence to each of these standards removes constraints on the individual choices facing workers and also prevents firms from employing anti- competitive employment practices. Those more market oriented may counter that in a truly competitive environment, these provisions would be redundant since the natural tendency of an economy is towards full employment and hence, employers and employees would be naturally self-selecting their preferred working conditions under mutually agreed upon terms of employment. In practical terms, however, no economy functions without imperfections (informational or competitive) of some kind. Consequently, standards are efficient ways of preventing nations from engaging in a destructive race to the bottom of social policies.

Labor standards, however, are not always presented in the same fashion. This is not surprising given that differing concepts of labor standards exist. According to some, a distinction can be drawn between labor standards such as minimum work ages, and labor rights such as the right to bargain collectively (Krueger, 1996). Others, such as Portes (1990), define a set of four core labor rights and within these more specific labor standards can be identified. So, for example, there is a category of labor rights that Portes terms “basic rights” and these include

three specific types of labor standards such as prohibition against involuntary servitude, freedom from discrimination, and the absence of exploitative use of child labor.

Social Exchange Theory

Social exchange theory grew out of the intersection of economics, psychology and sociology. According to Hormans (1958), the initiator of the theory, it was developed to understand the social behavior of humans in economic undertakings. The fundamental difference between economic exchange and social exchange theory is in the way actors are viewed. Exchange theory "views actors (person or firm) as dealing not with another actor but with a market" (Emerson, 1987, P.11), responding to various market characteristics; while social exchange theory views the exchange relationship between specific actors as "actions contingent on rewarding reactions from others" (Blau, 1964, P.91).

Today, social exchange theory exists in many forms, but all of them are driven by the same central concept of actors exchanging resources via a social exchange relationship. Where social exchange (e.g. Ax; By) is the voluntary transfer of resources (x,y,…) between multiple actors (A,B,…) (Cook,1977). The theory has evolved from a dyadic model to a network model (Cook, 1977) with market properties (Emerson, 1987). The crux of the theory is still best captured in Homans's own words (1958, P.606).

"Social behavior is an exchange of goods, material goods but also non-material ones, such as the symbols of approval or prestige. Persons that give much to others try to get much from them, and persons that get much from others are under pressure to give much to them. This process of influence tends to work out at equilibrium to a balance in the exchanges. For a person in an exchange, what he gives may be a cost to him, just as what he gets may be a reward, and his behavior changes less as the difference of the two, profit, tends to a maximum."

This interaction between two actors (people, firms etc.) results in various contingencies, where the actors modify their resources to each others expectations. Power is the mechanics that can explain the relation of the actors (Emerson, 1962 and Blau, 1964). According to Emerson (1962), power is the property of a relation and not of an actor, because it "resides implicitly in the other's dependency" (P.32).

Where "dependence of A upon Bj (DABJ) is a joint function, (1) varying directly with the value to A of the resources received from B and (2) varying inversely with comparison level for alternative exchange relations." (Emerson and Cook, 1972b: 64). Power results from resource dependency (Emerson, 1962) in a dyadic relation but in a network exchange model, it is also derived from the structure (Cook,1977) - structural power. Here, power of A over B (PAB) in any relation Ax; By is the ability of A to decrease the exchange ratio, x/y (Emerson and Cook, 1974, P. 25).

To conclude, social exchange theory is best understood as a framework for explicating movement of resources, in imperfect market conditions, between dyads or a network via a social process (Emerson, 1987).

RESEARCH METHODOLOGY

The study was basically qualitative as data was gathered through Twenty-five in-depth interviews among two banks namely: UBA and Intercontinental banks (Ilorin Branches). The population of this study comprises basically staff in the entire department and sub-units of Intercontinental bank Plc and UBA Plc in their Ilorin branches only. The total staff strength of intercontinental group stood at 6035 employees across all grades and that of UBA stood at 5385 employees as at March 2008. But samples were taken from the population of staff in Ilorin Branches of the Banks. The sample will cover all the departments. A total number of 25 samples were selected for the study. A combination of stratified random sampling and simple random sampling was used in determining and arriving at the reasonable sample size for the study. The study makes use of Qualitative approach methods in the collection of primary data.

The oral interview conducted is semi-structured (Appendix 2) that includes detailed questions, which however are relatively open-ended, and thus allow the respondent to elaborate freely. In each of the interview sessions, the respondents were asked the same or similar questions about the non unionization in their employment. Qualitative data collected through in-depth interviews was transcribed, sorted and then analysed.

Data Presentation and Analysis

Perception on Basic right of Employment and living wage

The general perception of the respondents is that the basic right of employment has to do with the obligation of the employer to the employees in the areas of providing conducive working conditions, like paying of salary as and when due and so forth:

……actually most of the workers in the banking sector

can be said to be earning a living wage in comparison
to other workers elsewhere, comparatively we are ok
in term of our salary and other conditions like
clean working environment and good
rapport / interaction between us and our supervisors/ bosses.
Case Study interview

Yet another said:
….we should count ourselves as being lucky
among the workers in Nigeria,
because we are being paid well.
Male IDI Bank 1

Generally, looking at the wage being paid it seems many of the workers in the banking sector are happy with their take home pay.

On Protection against involuntary servitude

Staff in the banking sector were asked about the protection they received against involuntary servitude.

The majority of the interviewees were of the opinion that though was some may regard as involuntary servitude is only suffered most by those who are in the marketing division, but tat there is nothing any of them can do, because of the fact that they must meet up with the target set for each marketer and this invariably put them in some awkward position:

…..my brother wetin I fit do, I have signed for this thing
when I was joining this bank that I will be ready
for any position, that I am assigned,
I am even lucky as a male, because what
our female marketer faced are better left undiscussed
Male IDI

A respondent concur with the above statement:
…..the marketing job is not the type that one
can ever wish for your enemy, what I faced
everyday is better left for my own hearing,
as a female who want to meet the target set,
mostly you have to use what you have to get a deposit
from some of our male customers.
Female IDI

Perception on Protection against all form of discrimination

Majority of the respondent observed that they have not witnessed any form of discrimination either on the part of the bosses/supervisor nor senior colleagues.

….Since I joined this bank, I have not suffered any
abuse or discriminated against by any of my Ogas (boss),
so also some of my other co-workers.
Female IDI

From the researcher's observation, most of the worker were insulated from any form of discrimination either on the basis of tribe, race, religion, colour or any other, since Nigeria is a mono-cultural and multi-religious state it will some how be hard for any other the workers to be discriminated against, because none of the workers or bosses can know the extent of the connection of their would-be victim.

Opinion of respondent on Right to free association

Association of any form is abhor by management of the two banks under case study. This was further corroborated by all the interviewee who stated that the only association granted was the normal relationship by the staff between themselves, moreover they have usually asked that they seem to benefit little if they decide to unionosed, because seeing other banks that operate under the auspices of Senior staff association of banks, insurance and other allied

institution, they felt they are better off than some of the workers that have unions, since they are better remunerated and that the only and major difference between them is on job security, which in to many is the major cross they have to carry, because all employee desire to have a stable and guarantee job, since holding a job in Nigeria is like providing assured food for other dependants:

An interviewee states:

….what is it that I will enjoy by joining or forming a union
when I have been better enlightened by the
Management on the effects , most of the banks who have unions
cannot pay what my bank is paying,
their working environment is not as better as we have here

Male IDI

Another states:

….we have signed up our unionization
when we were joining this bank, because there is a form
that all of us (workers) must sign before you can resume
and that is the fact that you will not partake in any union activity
or any action called by the unions of other banks.

Male IDI

In addition a respondent add:

….let me tell you as a matter of fact all of us are fearful,
none of us is ready to damn the consequence of forming a union,
apart from the fact that we have signed up on non-unionisation,
who is ready to lose his/her job, do you realised the fact that
for every worker you have an average of ten dependant on you
and since our manager have the order to fire any erring worker,
who will then damn the consequence.

Case study interview

Further more another respondent said:

Though, I know we are suffering by not having any union,
like the fact that I can't get married immediately
I joined the banking sector, can't get pregnant as when I desired
and some other form of denials, which will have been
fought for by union had it been we have any, but generally,
in this era of when job is scarce there is no
other option than to take the job that are available.

Female IDI

Employees opinion on free expression of grievances

Many of the respondent were of the opinion that the management has instituted a way that workers can channeled their grievances to those concerned without bottling in the grievance and thereby or affecting their job.

A respondent said:

….Though, occasionally, some of us have some
issues to grind either with our supervisor
or on non-prompt implementation of some announced package,
but they have put a channel through which we can make our opinion
through without revealing our identities.

Male IDI

Workers opinion on right to limited hours and work week

Most of the interviewee was of the opinion that one of the hazard associated with the job is the fact that they spent substantial part of their active life of the day in the banking hall. Since, they have to tidy up thing before the next working day, so that they may not be found wanting in the discharge of their jb and one one the basic thing they have to sacrifice is their time.

An interviewee states:

…the major problem confronting those working in the banking sector
is the fact that we have limited time for ourselves,

it is general for all those working in the banking sector
whether you have union or not.

Female IDI

Another one corroborated the above fact:

…the financial industry has its pros and cons and
one major one is that we close our banking hall
by Four 'O' clock Pm for those who are already in the banking hall
and immediately we are through with the customers,
we will start to balance our account for the day,
this will take another 3 to 4 hours of out time,
so there is no way we can do anything on that,
we can't even blame our management for this.

Male IDI

Employees opinion on Protection against arbitrary dismissal

The in-depth interview conducted revealed some salient remark from the respondents, especially the fact that male experience on job loss is quite different from their female folk. The females were of the opinion that married or female bankers with children are susceptible to sack than their single or male colleagues.

A respondent states:

..female (married, pregnant or nursing mothers) workers
were always target of major downsizing
that have occurred in the banking sector,
for obvious and reasons best known to them,
we are always at the receiving end in any major shake up.

Female case study

Another states:

… It does not always happen (arbitrary dismissal),
at least since my year of working in this bank,
I have not seen any worker either male or female
that have been sacked arbitrarily, but some have
been asked to go for quite different reasons
which in my opinion were justified in many of the cases.

Male case study.

Yet Another relates:

….Security of job is the utmost in all our mind,
but unfortunately our management cannot guarantee
this important aspect of our job,
it is now more here for any of our employer to sack
any employee for not meeting up with
the target given…….had it been we have
union now, may be things will have been different,
but with the non-unionisation clause in our
employment terms and conditions, there is nothing anyone can do.

Male IDI

Perception on Right to retirement compensation

Almost all the interviewee were of the opinion that banks were prompt in payment of retirement benefit, except in some exceptional cases where the individual concerned is being investigated for insider abuse or other sundry and crime related cases, that is the only reason why some retirement compensation are delayed.

An interviewee responds:

….at least in all the banks that I have worked with,
I have not heard of any body retrenched
or retired being owed anything,
I am even aware that they even used to loan them
what they can used to start their own business

for those who have the zeal for business.

Male IDI

The banking sector has really been affected by the globalization scourge and they have been able to implement the non-unionisation clause into the working tool of bankers. Unioninising seems to be fading away in most banks and hardly do one hear of union in the banking sector except among the old generation banks, whom many believe cannot afford what they stand to benefit among the new generation banks.

CONCLUSION

The creation of full employment and good living standards is not the inevitable result of market forces. Egalitarian growth results only when an appropriate framework of government policies has been put in place to achieve wide distribution of the fruits of economic advance. In the current globalized economy, with a high and sustained pace of economic change, a new framework is required that creates opportunity, distributes rewards more fairly, and mitigates the increased risks faced by working households. However it is possible to create a new policy framework that supports and encourages job creation, good living standards, and political cohesion—at home and abroad—under conditions of globalization. Achieving these goals requires a clear analysis of the current global environment and the factors stressing high living standards and, above all, the political will to restore balance and equity to all.

RECOMMENDATION

The new policy being advanced should aimed at changing labor laws to rebalance bargaining power between employers and employees, so that worker in the banking sector will have a good bargaining power when they are joining the sector and not bargaining away their freedom by signing it off when they are taking up employment, Government should try to mitigate against the myriad of problems facing workers in this sector by putting in place measures to safeguard individual workers. Nigeria labor law is badly in need of reform in two areas: the right of employees to join unions and bargain collectively; and systemic reform of minimum-wage law. The right to organize at work has been profoundly weakened over recent decades, as employers have grown increasingly bold in using dismissals, intimidation, and lengthy delays to discourage unionization. The law must be reformed to fully protect the right of employees to organize. Employer of labour should exhibit neutrality that will allow employees to choose union representation without submitting themselves to harsh and protracted anti-union campaigns by their employers. The right to collective bargaining has been eroded by years of judicial interpretations of weak or ambiguous laws that favored rights of employers over rights of employees. For example, the right to strike has been seriously damaged by decisions allowing employers to hire permanent replacements for striking workers, thus effectively chilling the use of this bargaining tool. Laws must be strengthened and clarified to give employees more influence on decisions about their wages and benefits and the distribution of gains from productivity. Also in need of reform is minimum-wage law in Nigeria, which has been set in a piecemeal fashion. Instead, the minimum floor for wages should initially be set with reference to the poverty line, to allow a full-time worker to earn enough to lift his or her household out of poverty.

The safety net should also encompass universal access to National health insurance scheme, funded by employer and employee payroll taxes and general revenue sources. Medical care funding and efficiency must be strengthened. Private pension plans should be made fully portable, with strengthened legal requirements for adequate funding, equity, and security. Such a safety net is not out of reach in the era of globalization.

The union that can confront the globalization scourge is the type that will not be confined to its traditional big Banks/companies without extending to small Banks/companies. The unions have to evolve a strategy to organise informal sector workers. Union cannot be successful if it continue to have fragmented trade union movement in our country. A weak union cannot win in this race. At the centre of a successful collective bargaining strategy is international worker solidarity and the need to build a new world where there is decent employment opportunities for all, where poverty, diseases, ignorance and divisions forms the core values of that world.

Workers union must assert and ensure people-centred, people driven development for decent work, a better life for all and freedom from exploitation. This is the agenda that should drive our collective bargaining struggles, in companies, in bargaining councils and in the sector job summits. Workers must see these struggles as an integral component of defending and advancing the workers' cause.

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PERCEPTION OF POLITICAL CORRUPTION AMONG LOCAL GOVERNMENT EMPLOYEES OF OYO STATE

ADEBIMPE, A. ADENUGBA (PhD) and OJUGE L. E. FOLORUNSHO

INTRODUCTION

In present day Nigeria, many reputable scholars have been engaged in a serious debate on the nature, depth and implications of corruption; especially within the political class, thereby raising many issues which are yet to be fully answered. Corruption has been described as an 'hyper –hydra dragon' gradually becoming a 'culture', stretching and touching all spheres of the Nigerian state. The activities that constitute corruption in Nigeria are diverse and most of the time injurious to the country's constitution which spells out the norms and values defined by the people. These includes bribery, kickbacks, electoral fraud, biro crimes, unholy alliance, human trafficking , coated public relations and many others; which are found in the executive,, legislative and judiciary arms of government (Smith, 2008). In Smith (2008) opinion, "Corruption is so widespread in Nigeria that its citizens call it simply "the Nigerian factor." Willing or unwilling participants in corruption at every turn, Nigerians are deeply ambivalent about it--resigning themselves to it, justifying it, or complaining about it. They are painfully aware of the damage corruption does to their country and see themselves as their own worst enemies, but they have been unable to stop it. *A Culture of Corruption* is a profound and sympathetic attempt to understand the dilemmas average Nigerians face every day as they try to get ahead--or just survive--in a society riddled with corruption."

Corruption is a deviant behaviour which violates the norms of a society. (Henslin, 2007) and what constitute norms or values of one society may be different from what it is in another society or country because the rules and regulation in one society are not always the same. For example abortion is legal in America but it is a crime in Nigeria. Although norms and values may be present to shape people's actions; the people may accept or refuse to accept these guides depending on how they perceive it to have a negative or positive influence in their lives. Individual perception as influenced by themselves and some external factors in the society may be responsible for the way and manner societal norms are defined, adhered to or totally neglected and rejected (Mullins, 2005:p435-436; Henslin, 2007).

Political corruption has been defined as the use of power by government officials for illegitimate personal gain. This transcends to the use of power to repress political opponents, electoral frauds and gross violation of electoral promises. Political corruption retards development and growth processes and undermines democracy and good governance by flouting and subverting formal procedures. It influences accountability and distorts representation in policymaking; disregarding basic administrative principles. Government action or inaction in policies unimplemented by corrupt officials could be a big setback to human and physical development in a country.(Okonofua, Osunde and Otoghile in Igbenovia etal 2004). According to Ezeani and Nwankwo (2002), the quality and vision of a leader is a pacesetter for the followers; thus, a leader who leads by example (good or bad) will achieve results in that like. Political corruption can be tied to leadership shortfalls because a system where leaders play their roles according to the norms and values of the system will surely deliver since the followers are bound to imitate the footsteps of their leaders.

STATEMENT OF THE PROBLEM

Transparency International (T.I.) in its Corruption Perception Index rates Nigerian as one of the most corrupt nations, positioning it at 143rd in 2011. This has been widely criticized as defective because of the limitation of the indexes and parameters used to produce the chart. These criticisms seems to have some element of truth but many happenings in the political, economic and social areas refuses to exonerate Nigeria from such arguments. In Nigeria, between 1996 to 1998, it was pointed out that more than $400b was stolen from the treasury by Nigerian leaders while between 1970 to 1996 capital flight from 30 Sub- Sahara countries totaled $187bn (New Statesman. 2005-03-14.)

Political corruption is a hindrance and poses serious threat to developmental programs of Nigeria. The foundation of the electoral proceedings itself is most of the time flooded with electoral malpractices – beginning a system ridden with corruption. The influence of corruption on elections downplays accountability and distorted representation of candidates is still very far from what is obtained in mature and advanced democracy. The constant monetary flight from the country destabilizes economic procedures thereby resulting in lack of provision of services. Judicial corruption on the other hand compromises the rule of law that makes culprits go free even when they are glaringly found guilt to have betrayed the peoples mandate. Political Corruption forces the government routine procedures to become handicap and non-focus to pursue valid governmental policies because vital resources may be siphoned and people go scot free.

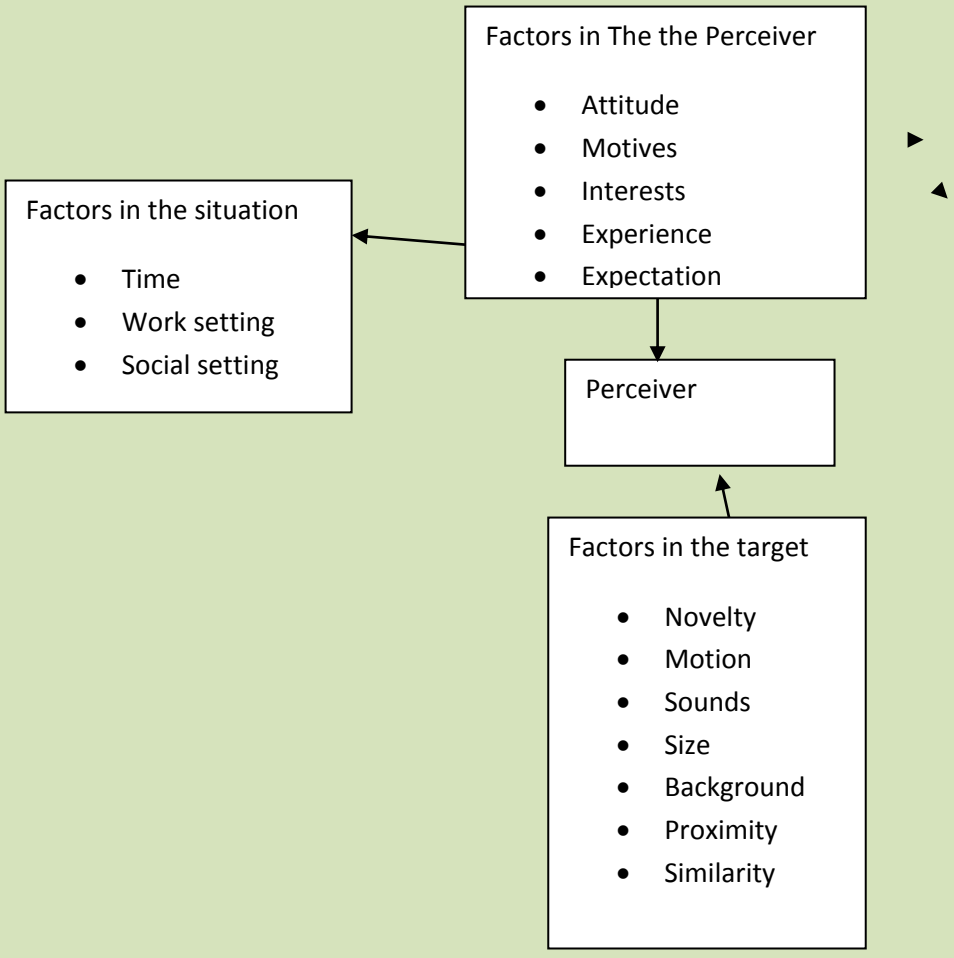
This is an unfavourable disastrous and dangerous situation; especially in this period of global struggle when good governments are trying to stabilize economies, so as not to be caught up with impending economic distress. Several scholars and organization like Transparency International(2009)- Joham Graf Lambsdorff; in the *Corruption Perception Index* and Hanson, (2007) – have tried to identified corruption (political corruption) and its effects ; but none has been able to address political corruption from the angle of the local government employees. It must be noted that the local government (grassroot players) is a chief actor in the polity of a state; and so, it is believed that the way they view political corruption will go a long way to solve the problem.; and so this paper is timely, and decided to deliberate the following objectives -

(1) To determine their level of understanding of political corruption.
(2) To ascertain the extent to which political corruption affect Nigeria and Nigerians.
(4) To investigate whether there are departments in the local government most vulnerable to political corruption.
(4) To identify possible suggestion or policies that can reverse political corruption in Nigeria.

LITERATURE REVIEW

PERCEPTION AND HUMAN BEHAVIOUR

According to Robbins and judge,(2007); Perception is a process by which individuals organise and interprete their sensory impressions in order to give meaning to their environment. Generally, people's behaviour is based on their perception of what really is, not or reality itself.. consequently, people's attitude towards certain ideologies, objects or targets present in their environment would shape their behaviour either positively or negatively. The relationship between perception and human attitude/ behaviour is shown in the diagram below:



Source: Robbins and Judge, (2000,; Exihibit 5-1, page 147)

The diagram above clearly shows that there are factors that drive the perceiver to behave positively or negatively. These factors are constraints that determine performed actions; and they may be both internal and external including the attitude, motives, interests, experience and expectation of the perceiver and the environment which comprises the time, work setting, social setting, together with how the perceiver see the target. This may be applicable to the Nigerian situation in relation to political corruption. It is a fact that factors that perpetuate political corruption in Nigeria are both internal and external; and so many Nigeria have imbibed a' culture' of corruption as noted by Smith(2008); born out of a corrupt political, economic and social environment.

The Nigerian Political Structure and Corruption

There is no human group that can exist without norms, for norms make social life possible by making behaviour predictable (Henslin, 2007). Corruption is defined in article 3 of the Civil Law convention in the constitution of the Council of Europe (ETS 174) thus:

> *Corruption means requesting, offering, giving or accepting, directly or indirectly, a bribe or any other undue advantage or prospect thereof, which distorts the proper performances of any duty or behaviour required of the recipient of the bribe, the undue advantage or the prospect thereof.*

The above shows that corruption embraces various irregular activities and actions. These include bribery, extortion, embezzlement, nepotism, patronage, graft, money- laundery, traffic king, extortion and so many others. Therefore, political corruption by deduction bothers on all illegal acts that deters establishment of political and democratic structures which enables a country to function properly and adequately. These include electoral malpractices and misuse of governmental powers to oppress the larger masses, political opponents and general intimidation and brutality (Adebayo, 1987). In the world over, politics has become the gateway for choosing leaders to run nations affairs; and so it is gradually becoming unfashionable for the world to accept dictators who impose themselves as rulers. Democracy is now the in-thing. Langrod in (Gboyega, 1987) defines democracy viz;

> *Democracy is by definition an egalitarian, majority and unitary system. It tends everywhere and at all times to create a social whole, a community which is uniform, leveled, and subject to rule…….*

Thus democracy is generally defined as government of the people by the people. However, Democracy in the developing world especially in Nigeria, is still trying to 'find a foot in the proper shoes'. This is a big challenge to the smooth operation of the political structure in Nigeria. Procedures of choosing leaders at both the Federal, state, and Local government are usually marred with gross irregularities and corruption of all types, ranging from selection of candidates, campaign and electoral disorders; which poses questions on the right type of leaders. Many incumbent leaders continue to use government resources for personal gain as confirmed by the daily reports of the newspapers.

The Nigerian state seems to be waging a war to see that political corruption give way to a more ideal government which would have a consideration for the people's welfare. Some institutions like the judiciary, Independent National Electoral Commission (INEC), The Economic and financial Crimes Commission (EFCC) , The Nigerian Independent Corrupt Practices and other Related Offences Commission (ICPC, 2000); and even some African Initiatives like NEPAD (New Partnership for Africa) whose efforts have not yielded much fruits have been striving to see that corruption at all levels are totally eliminated from the country.. Inspite of all these measures, Nigeria still lags behind in infrastructure and human development.

Corruption and Development

According to Sen (1994, in Todaro and Stephen 2009), human beings are born with potential capabilities and the purpose of development is to create an environment where all could have equal opportunities to use and benefit from these capabilities. Todaro and Stephen, (2009) emphasizes that three basic paradigms are necessary if value must be added to people's lives. There must be access to basic life needs (shelter, health, and protection); increase in incomes, provision of more jobs, better education and great attention to cultural and human values); economic and social choices must be made available to people ; freeing them from servitude and dependence.

Kloby (2004) and Webster, (1984) would want to know why people suffer; and why there is so little food, shelter and running water.. The latter concluded that if these deprivations are present we have to examine the social, economic and political processes at work that continue to benefit the few at the detriment of many. The political system which places rulers to manage a country's affair does affect policy implementation and when

policies are not operational; infrastural development will remain low. Adebayo, (1997) pointed out that the incessant non-implementation of government policies, non-continuation of past government projects are responsible for the slow growth of development in Nigerian. This affects all sectors of the economy – Education, health, security and so on.

Corruption, Ethnicity and Patriotism

The separated existing British Territories were; the Colony and Protectorate of Northern and Southern Nigeria. Lord Lugard amalgamated these colonies in 1914. The administrative system then was indirect rule, a system where traditional rulers, Emirs, Obas and obis (Native authorities) served as agents of the colonial rulers to facilitate their selfish interest. Oyebode (2003). This system was successful in the North because of the nature of their allegiance to their rulers; partially successful in the South, and almost unworkable in the East.

According to Oyebade, 2003, the most significant legacy of the colonial rule was its lumping of various pre-existing nations into one country without creating a nation even at independence; thus there was no preparation for the disparate ethnic groups. This unsettled ethnic fitting into the Nigerian State is a major course of ethnicity and low patriotism in Nigeria today. It has become a general practice that Nigerians quickly identifies with one, they call their own. In every sector , the lives of the people is pervaded by ethnic associations. Therefore, I will vote for you; ……You will get the job because you are from my village; is a popular silent attitude.

The earlier constitutional reforms of (Richards, 1947); (1951) modification of the same document tended towards political autonomy, which resulted in rivalry for political power that triggered ethnic cleavages and regional conflicts. Oyebade (2003).This was compounded into using any means whatsoever to 'put my brother there, at all cost not minding how many I trample on. The unwritten slogan then reads 'my interest first before Nigeria's.' Nigeria inherited from its colonial rulers a structured Federalism which evolve from the forceful putting together of different ethnic groups during the reforms of the oppressive colonial government to promote their economic activities. Today, Nigeria is made up 36 states and one Federal territory and 774 local government (municipals) and Abuja; and it operates a central government controlling the country's revenues and resources (Hanson, 2007; Oyebade, 2003).

Scholars have continued to argue that Nigeria's internal conflicts stems from the flaws in the political federal structure. Suberu , 2007 in Hanson 2007 suggests that a stronger federal system would reduce the power of the central government 'cake sharing' fixation where states scramble for bigger piece of federal money instead of expanding the overall country's output. Governors are running the states like their "personal fiefs". In brief Hanson, 2007 clearly stated as follows:

> *"big men" are not accountable to the general population because they receive most of their money from the central government, and when they run for office, they rely on "god fathers" or ethnic and political elites who sponsor candidates with the understanding that they will reap the financial benefits once the candidates takes office. Pervasive corruption at every level of government has fostered similar sentiments in the populace. For the Nigerian People, democracy has become a kind of blackmail. They will take anything they can get, " says Reuben Abati. Chairman of the editorial board of Nigeria Guardian Newspaper.*

Nigeria occupies a worrisome position in the above index of (TI; 143rd out of 182 countries).; by implication, Nigeria is one of the most corrupt nation in the world. A country with such level of corruption is not likely to experience growth soon except something drastic is done to put this menace to check.

THEORETICAL FRAMEWORK

The two theories used to explain the sociological implications of this study were Emile Durkheim theory (1893/1964:79-80) on anomie and Edwin Sutherland(1924,1947; Sutherland et al, 1992) . According to Henslin (2007), Durkheim's witness of the rapid transformation of society form the pre-industrial society in the 19th century explains his conceptualization of his anomie theory. At that time, the strong traditional ties which existed bounded people together through the collective conscience and collective representation; so the community punishes anyone who goes against the conventional ways of life; this mechanical solidarity was rooted in likeness – social bonds based on shared morality, that unite members of the pre-industrial society together, gave way to organic solidarity of the modern times.

Durkheim opined that this new born organic solidarity which is based on different specialization that unites members of industrial society. The situation can result in anomie - an organic setting where there is little provision of moral guidance to individuals. People are not likely to really trust or feel for strangers they meet in modern cities. In his theory on anomie, he explains how individuals who are faced with sufficient moral

constraint, that is (no clear concept of what is and what is not proper and acceptable behaviour) are passing through some pathology that must be cured like every other disease. He believed that the structured division of labour in modern society can be a source of cohesion but cannot entirely compensates for the declining morality in society; as when individuals are caught up with their specialized activities in society they can easily stop work, or live with anomie. Durkheim says this is an abnormality. Political corruption is one of such anomie and needed to be cured also.

The differential association theory of Edwin Sutherland toes another path. In this theory, Sutherland relates deviant behaviour as one that can be learnt from the different groups people associate with. He refuted the view that deviance is due to biology or personality. His emphasis was that different groups (families, friends, neighbours and subcultures) give us messages (one or more), which makes us conformity or deviation which create an imbalance in u,s driving us to choose attitudes that influences or appeal more to us. This theory explains how corruption has permeated the Nigerian Society – making it the order of the day as most people in the society becomes corrupt because they want to be counted as achievers by their relatives, friends and neighbours.

Oyo State

Oyo State originated from the Old Western region which was created by the Macpherson constitution of 1954 (British Administration). At that time the region was led by Late Chief Obafemi Awolowo – first as Head of Government and later as Premier, and the region became self-governing in 1957 – in anticipation for Nigeria's Independence in 1960. The Mid-Western Region (comprising of Edo and Delta States) were removed from the region in 1963; and the region was renamed Western State. Subsequently, Ondo and Ogun States were cut away on 3rd February 1976 by the Federal Military Government of General Murtala Mohammed with the remaining part being renamed Oyo State; and in 1991 Osun State was carved out from the old Oyo to a new Oyo state. (http://www.Oyostate.gov.ng....downloaded 4th March, 2010; Nigerian Year Book, 1986; Okunoye, J. 2007, Gboyega, A. 1987).

The capital of Oyo State is situated in Ibadan, which has a reputation of being known as the largest indigenous city in Africa and South Sahara. Oyo State is located in South West Nigeria and covers 28,454 (Twenty-eight thousand, four hundred and forty) square kilometers; and it is bounded in the South by Ogun State; in the North by Kwara State, in the West it is partly bounded by Ogun State and partly by the Republic of Benin; while in the East it is bounded by Osun State. (Nigeria Galleria .com-downloaded 12/5/2010; http://www.Oyostate-gov.ng...downloaded 4/3/2010; Nigeria Year Book, 1986).

According to the 2005 census report, Oyo State population is five million, five hundred and ninety-one thousand, five hundred and eighty-nine (5,591,589) – made up of 2,809,840 males and 2,781,749 females. The state is made up of 33 (thirty-three) Local Government Councils; with 11 of them situated at Ibadan Metropolis These are Akinyele, Egbeda, Ibadan North, Ibadan North East, Ibadan West, Ibadan South East, Ibadan South West, Iddo, Lagelu, Oluyole, and Ona Ara LGS.. See tables below:

Table 2: 2006 CENSORS PROVINTIAL FIGURE

STATES	PERSONS	MALES	FEMALES
Abia	2,833,999	1,434,193	1,399,806
Adamawa	3,168,101	1,606,123	1,561,978
Akwa Ibom	3,920,208	2,044,510	1,875,698
Anambra	4,182,032	2,174,641	2,007,391
Bauchi	4,676,465	2,426,215	2,250,250
Bayelsa	1,703,358	902,648	899,710
Benue	4,219,244	2,164,058	2,055,186
Borno	4,151,193	2,161,157	1,990,035
Cross River	2,888,966	1,492,465	1,396,501
Delta	4,098,391	2,074,306	2,024,085
Ebonyi	2,173,501	1,040,984	1,132,517
Edo	3,218,332	1,640,461	1,577,871
Ekiti	2,384,212	1,212,609	1,171,603
Enugu	3,257,298	1,624,202	1,633,096
FCT Abuja	1,405,201	740,489	664,712
Gombe	2,353,879	1,230,722	1,123,157
Imo	3,934,899	2,032,286	1,902,613

Jigawa	4,348,649	2,215,907	2,132,742
Kaduna	6,066,562	3,112,028	2,954,534
Kano	9,383,682	4,844,128	4,539,554
Katsina	5,792,578	2,978,682	2,813,986
Kebbi	3,238,628	1,617,498	1,621,130
Kogi	3,278,487	1,691,737	1,536,750
Kwara	2,371,089	1,220,581	1,150,508
Lagos	9,013,534	4,678,020	4,335,514
Nasarawa	1,863,275	945,556	917,719
Niger	3,950,249	2,032,725	1,917,524
Ogun	3,728,098	1,847,243	1,880,855
Ondo	3,441,024	1,761,263	1,679,761
Osun	3,423,535	1,740,619	1,682,916
Oyo	**5,591,589**	**2,809,840**	**2,781,749**
Plateau	3,178,712	1,593,033	1,585,679
Rivers	5,185,400	2,710,665	2,474,735
Sokoto	3,696,999	1,872,059	1,824,930
Taraba	2,300,736	1,199,849	1,100,887
Yobe	2,321,591	1,206,003	1.115,588
Zamfara	3.259,846	1,630,344	1,629,502
Nigeria	**140,003,542**	**71,709,859**	**68,293,683**

Source: (Okunoye, J.O. (2007:56-57)

Table3: OYO STATE LOCAL GOVERNMENT COUNCILS AND THEIR CHAIRMEN

S/N	Local Government	Local Government Headquarters	Chairman
1.	Afijio Local Government	Jobele	Hon. Adeleye, Emmanuel Abiodun
2.	Akinyele Local Government	Moniya	Hon. Olayiwola, Emmanuel Olusegun
3.	Atiba Local Government	Offa-Meta	Hon. (Prince) Adeyemi, Akeem Adeniyi
4.	Atisbo Local Government	Tede	Hon. Adedeji, Ismail Ademola
5.	Egbeda Local Government	Egbeda	Hon. (Engr.) Oke, Tajudeen Kolawole
6.	Ibadan North Local Government	Bodija	Hon. Omotoso, Ademola Kamil
7.	Ibadan north-East Local Government	Iwo road	Hon. Adewusi, Olugbenga Ayinde
8.	Ibadan North-West Local Government	Onireke	Hon. Ayodele, Aderemi
9.	Ibadan South-East Local Government	Mapo	Hon. Adedoja, Abiodun Bolarinwa
10.	Ibadan South-West Local Government	Oluyole Estate	Hon. Abass, Tajudeen Aderemi
11.	Ibarapa Central Local Government	Igboora	Hon. Ojo, Ademola Obafemi
12.	Ibarapa East Local Government	Eruwa	Hon. Oladele, Olakunle Johnson
13.	Ibarapa North Local Government	Ayete	Alh. (Hon.) Salaudeen, Tajudeen Amoo
14.	Iddo Local Government	Ido	Hon. Adeola, Isiaka

			Adesina
15.	Irepo Local Government	Kisi	Hon. Adediran, Suleimana Abdullateef
16.	Iseyin Local Government	Iseyin	Hon. Taiwo, Akeem Olayinka
17.	Itesiwaju Local Government	Out	Hon. Idowu, Azeez Olaniyi
18.	Iwajowa Local Government	Iwere-ile	Hon. Farinto, Fakorede John
19.	Kajola Local Government	Okeho	Hon. (Barr.) Ojolowo, Olajire Gabriel
20.	Lagelu Local Government	Iyana-Offa	Hon. Akinmoyede, Olafisoye
21.	Ogbomoso North Local Government	Kinira	Hon. Oloyede, Tunde
22.	Ogbomoso South Local Government	Arowomole	Hon. Akande, Felix Adebayo
23.	Ogo Oluwa Local Government	Ajaawa	Hon. Akintola, Sanjo
24.	Oluyole Local Government	Idi-Ayunre	Hon. Salami, Olasunkanmi Abideen
25.	Ona Ara Local Government	Akanran	Hon. Oke, Hakeem Taiwo
26.	Oorelope Local Government	Igboho	Hon. Bello, Abdulkarim Kola
27.	Orire Local Government	Ikoyi-Ile	Hon. Oyedepo, Ezekiel Ajani
28.	Olorunsogo Local Government	Igbetti	Hon. (Prince) Adeoye, Williams Oyetunji
29.	Oyo East Local Government	Kosobo	Hon. Shittu, Kamorudeen Abiola
30.	Oyo West Local Government	Ojongbodu	Hon. Ogunmola, J. Oyewale
31.	Saki East Local Government	Ago-Amodu	Hon. (Engr.) Adesina, Ademola Dele
32.	Saki West Local Government	Saki	Hon. Tijani, Waheed Adewale
33.	Surulere Local Government	Iresaadu	Hon. Ogundiran, Akin Israel

Chairman/facebook_http://www.facebook.com/topic.php?uid=2433557048498topic=12397. (download 12/5/2010).

According to Nigeria Gallena.com, the state is homogenous in tribe (Yoruba) and comprises of the Oyos, the Ibadans and the Ibarapas. There are people from within and outstide Nigeria who trade and settle mostly in the urban (Ogbomoso, Oyo, Iseyin, Saki and Ibadan) areas of the state. The state hosts the Cocoa House, the first skyscraper built in Africa, the NTA Ibadan is the first TV station and Liberty Stadium the first stadium in Africa amongst many others including tourist centres.

Ibadan South East Local Government – Mapo

Ibadan South East Local Government is one of the five local governments that was carved out of the defunct Ibadan Municipal Government IMG), by the President and Commander in Chief of the Armed Forces – General Ibrahim Babangida, in his nationwide broadcast of May 3rd, 1989, along with other 149 new local government all over the country (Ibadan South East LGA Handbook). Its headquarters is situated on top of the prominent Mapo Hill, which it inherited from the Administrative Headquarter of (IMG). It is bounded on the North by Ibadan North Local Government, on the East by Ibadan North East Local Government, on the South by Oluyole Local Government and on the West by Ibadan South West Local Government. It covers a land area of 58,251 square kilometers – about 80,537 hectares of land. Its population as at 2006 census was 241,220 people; and its estimated

2010 population is 301,775 people. It is basically an urban local government council there are no farming activities taking place there.

It is dominated by Yorubas and other tribes who resides and engage in various socio-economic activities like trading, transportation, and civil service. The official residence of the Olubadan of Ibadan land; lies besides the local government, other important features in the Local Government are the Mapo Hall; the statue of the Hero of Ibadan, Iba-Oluyole at Beere roundabout, and Efunsetan at Orita Challenge. http://oysostate.gov.ng/governmment/Local-govt-area/ibadan-south-east. The Local government has four major markets amongst others – Adegoke Adelabu Shopping Complex at Orita Challenge; Owode Market at Odo-Oba; Ile tuntun market and fowl market at Old Molete Park, there are six Health Centres. As at 2005, it has 51 primary schools; and 200 secondary schools. The Local Government has 12 (twelve) wards. Ibadan Local Government Handbook 2005).

The projects taking place in the Local government includes, such as Roads, Health, constructions of Complexes Education, financial assistance to NGO's and Youths; Poverty alleviation programmes and so on. The cultural, religions tourism and Economic activities comprises of Christianity, Islamism and traditional cultural and religious activities. Tourism attraction includes the historical monuments – Egungun festivals; central mosque at Oja'ba; St. David's Church Kudeti; Ibadan Grammar School and Mapo Hall. The Present Chairman of the Local government is Honourable Akeem Ademola Ige and this Vice, Honourable Femi Adebisi. The Speaker of House is Honourable Nafiu Kolawole (2005). The Administrative office is made up of seven hundred and forty-four (744) staff; which includes three hundred and twenty-four (324) males and four hundred and twenty females (420).
That are nine (9) departments in the Local Government. See below:

Table 4: DEPARTMENTS AND THEIR HEADS

S/N	DEPARTMENTS	HEADS (DIRECTORS)
1.	Personnel Management	Mr. Kola Popoola
2.	Finance and Supply	Mr. Akin Funmilayo
3.	Works and Maintenance	Engineer I.A. Adekunle
4.	Environmental Services	Mr. N. K. Jimoh
5.	Agriculture	—
6.	Estate and Valuation	Mrs. Atewologun
7.	Education and Social Services	Mrs. I. A. Lawal
	Primary Health Care	Dr. O. M. Akanni
	Planning/Research and Budget	Mr. G. Kolade

Source: Oral Source from the department of Personnel (Administration); 2010.
Staff of the Local Government are in Grade Level 02-15 (There is no level eleven)

Ibadan South West Local Government (ISWLG)

From the records of Ibadan South West Local Government, information gathered revealed that Ibadan South West Local Government was carved out of the defunct Ibadan Municipal Government (IMG) on 27th August, 1991 during the regime of the former Military President, General Ibrahim Babangida (rtd.); when he created more local government to ensure proper equity among the states in the federation. The Local Government is located near Government Reservation Area (GRA Ring Road Ibadan). The headquarters is at Oluyole Estate within the office complex of the former Ibadan Metropolitan Planning Authority along Bashorun M.K.O. Abiola Way (former Ring Road), Ibadan. It is 150km from Lagos and 659km from Abuja, the Federal Capital Territory by the most direct route. It is bounded by Ibadan North West and Ido Local Government, Oluyole Local Government in the South, Iddo Local Government in the West and Ibadan North and South East to the East. http://oyostate.gov.ng/government/Local-govt-area/ibadan-south-west.

Ibadan South West Local Government has an estimated population of 320,536, in 2010 prosection; using as growth rate of 3.2% from 2006 population census. The local government covers a land area of 58,251 sq kilometers with a population density of 5,181 persons per square kilometers. There are 82 primary and 26 secondary schools in the local government. The press centre of the Nigeria Union of Journalists (NUJ), Oyo State Council at Iyaganku is located in the local government. The Nigerian Institute of Journalism, Ibadan Centre is also situated at the NUJ Press Centre. The pioneer Sole Administration is Chief Rasaq Adebayo Ajobo while the current Executive Chairman of the Local government is Honourable (Prince) Tajudeen Aderemi Abass Mogaji Aleshinloye; who was elected on December 15, 2007 under the platform of the People Democratic Party (PDP); and sworn into power on 17th December, 2007. In the administrative section of the Local government there are nine (9), departments – see below their respective heads.

The staff strength is 516; 241 males and 275 females. Junior staff are 137 in number while the senior staff strength is 379; (Local government admin files). There are no farming activities as such; because of its urban nature. Most of the agricultural products planted outside are being processed in the local government; companies involved in these activities includes Zartech, Bronze, Avians and Ajanla farms. The Local government area have small, medium and large scale industries. Majority of the large scale industries are located in Oluyole Estate, Ibadan. Some of these are Yale Foods Nigeria Limited, Caps Feed Nigeria Limited, Niger Hygiene, 7up Bottling Company. Others are Sumal Foods Nigeria Limited Ring Road, Vital Foods Nigeria Limited, Ring Road, Fuman, Apata; NNPC; Apata; Vitamal Nigeria Plc; Lagos Bye Pass Oke-Ado to mention a few. Tourist centres in the local government includes, Nicort Cultural Centre Jericho, Sango Ile Mogba, Isale Osi, Ooni Ile Oloni, Agbeni Ologede, Sango Ile Akere, Agbeni Area, opposite La Opa. The Local Government is dominated by Yorubas and other tribes who are engage in different economic activities.

The Local government is credited for many achievements and developmental programmes in various areas some of these are Health, Education, Construction of roads and market shops, Poverty Alleviation programmes. The Local Government hosts some major markets in Ibadan – Aleshinloye, Agbeni, Gege, Oja Oba, Oke Ado, Owode (Apata), Oja'ba Butcher's market and old Gbagi market.There are other notable features like Hotels, Banks, Telecommunication providers and various other small businesses.

Oluyole Local Government Idi-Ayunre

Oluyole Local Government is one of the oldest Local Government in Oyo State. It was established in 1976 with a much larger area coverage; but in May 1989, the Ona-Ara Local Government was carved out of it. It shares boundaries with Ibadan South-west, Ibadan South-East, Ona-Ara, and Iddo Local Governments all within the Ibadan Metropolis, and also with Ogun State through Egba Obafemi Odeda and Ijebu-North Local Government (Oluyole Local Government, Handbill). Its headquarters is at Idi-Ayunre town. It has an area of about 4,000 square kilometers thick forest reserve in Nigeria. The Cocoa-Research Institute of Nigeria (CRIN) is at the edge of the forest reserve at Onigambari. Some part of the Local Government lies in the rural setting. The urban section comprises the periphery of the Ibadan metropolis including industrial areas. (Oluyole LGA Hand bill).

The 2006 census gave the population as 202-725 people living in the area. Their achievements includes areas such as Agriculture, Health, Education, Water projects and various other constructions and poverty alleviations programmes. The Local Government have many projects being undertaken, ranging from areas like Education, Agriculture, Health, Constructions, to mention a few. The Chairman of the Local Government is Alhaji Prince Olasunkanmi Salami and Honourable Samson Oluseye Awopegba as his Vice Chairman. The administrative aim of the Local Government is made up of about 580 in nine departments with level classification from level 01 to level 16.

History of Ibadan

The history of Ibadan as narrated by http://mapsof.net/red.asp?subject=Ibadan, is as below:
The original name of Ibadan is Ilu-Eba –Odan, which means the town at the junction of the Savanah and the forest. This town came to be when Lagelu, the jagun (commander-inchief) of Ife and Yoruba's generalissimo left Ife with some people to found his own city Eba-Odan. According to His Royal Highness, the late Olubadan, Sir Isaac Babalola Akinyele in his book 'The History of Ibadan, 1911, this city was destroyed by an instruction of Sango the then Alaafin of Oyo, when an Egungun was accidentally de-robed and mocked by women and children – this was an abomination; an Egungun must not be seen since he was considered as a dead forefather returning to earth.

At the time this event took place, Lagelu was an old man; he had to flee with some of his people to a nearly by hill – for hiding. Their food during the time of exile was 'oro' fruit and snails at the beginning and snails, 'eko' and roasted corn. Later when Lagelu and his men came down from the hill, they founded another city called Eba'dan. This city grew fast and became popular. Lagelu died leaving behind a politically stable community. The newly enthroned Olubadan had only a daughter Nkan. Nkan was given to Olowu of Owu to marry. One day Olowu and his army returning from battle were denied passage by Odo-Oba (River Oba). It demanded for a human sacrifice and Nkan was offered.

The Olubadan was informed and he sent messages to all the 'who is who' at that time – Yoruba kings and rulers – Alaafin of Oyo, Alake of Egba, Agura of Gbagura, Ooni of Ife, Awujale of Ijebu and so on. A formidable coalition was formed to fight the powerful Olowu of Owu and he (Olowu) defeated. After the fight, all the warriors stayed back and started intimidating neighbouring towns, and vicinities, harmlets, thereby making indegenes to be afraid. They took over Ibadan and changed its name to Ibadan, as it is known today.

http://mapsof.net/read.asp?subject=Ibadan. At independence Ibadan was the largest and most populous city (now Lagos and Kano), and third in Africa after Cairo and Johannesburg. It is the capital of Oyo State, located at South-Western Nigeria – 78 miles inland from Lagos. According to 2006 Census results it has a population of 2,550,593, including *11 Local GovernmentAreas*. 1,338,659 (2006 Census) – Covering an area of 128km^2. Ibadan was the ccenter of administration of the Old Western Region since the time of British colonial rule.

The indigenous language of the Ibadan people is Yoruba. The 1st Nigerian University established as a college of the University of London in 1943 and later converted to University of Ibadan in 1962 is situated in Ibadan; and also the Polytechnic, Ibadan. There are several notable Institutions – primary, secondary, University College Hospital (UCH); Institute of Tropical Agriculture (IITA); the first NTA Station, Ibadan Airport, monuments, landmarks and other tourist centers in Oyo State are mostly located in Ibadan

RESEARCH METHODOLOGY

The survey for this study was descriptive; and the method of data collection adopted was the qualitative approach. The study took place in three Local government councils of Oyo State-. Ibadan south East Mapo,, Ibadan South west, Alesinloye, Oluyole , idi-Ayunre out of the eleven(11) Local government in Ibadan metropolis The population consisted of all permanent members of staff, both male and female, in junior and senior staff categories in the local government**.** The sample size used was three(3) FGDs and six(6) IDIs which was selected through purposive sampling techniques from the three local government used. Two types of data was collected for the study: Primary and Secondary Data. The primary data was collected with Focus Group discussions and in-depth interviews guides. The secondary data was sourced from textbooks, newspaper scholarly works and the internet The method of data analysis adopted was purely qualitative; The qualitative data analysis was contently analysed.

Ethical Consideration

All Ethical issues was handled justifiably by the researcher. Serious care also taken to respect the research subjects. The use of force and plagiarism was totally avoided. Materials used was dully acknowledged. Permission to obtain information was sought where necessary from the appropriate authorities.

SUMMARY OF FINDINGS

Findings from the four research objectives raised are as follows:

Meaning of Political Corruption

Participants were asked what they understand about political corruption ; there was no outright definition of what political corruption is; reactions of participants was more or like highlighting features manifested when a country or state is politically corrupt. A male participant reacted viz:

It is a kanka worm that has bedeviled the Nigerian society
Our leaders see themselves as if, if they are not corrupt
They cannot live. They need to serve the masses.
(field survey FGD. 2012)

Another participant emphasized thus;

Is our political system okay? They are there for their own
benefit. They promise water and so on. Where is……
(field survey FGD, 2012)

One other participate stated that:-

Corruption is in the system,, favoiurtism, -nepotism……
Using my office to change the law, I want my child to be
put there whether he/she is qualified or not
(field survey IDI).

From the above, we could see that, though political corruption was not outrightly defined,; it is very clear that the people have the understanding of both what /political corruption is. It could be deducted from their responses that political corruption bothers on every anomaly that affect the institution of government officials into office and their defective fraudulent leadership modalities and styles Emile Durkheim agrees that there is definitely a breakdown of morality in modern society. Societal rich values are changing speedily. A cultural system of political corruption is being established where the traditional beliefs, values, norms and behaviour of the people

bounded by a collective conscience, in the pre-colonial days have been abandoned (Osadolor, 2003. Page 65-67 in Oyebade, 2007).

he researchers agree that corruption is indeed fast becoming a 'culture' in Nigeria. This is affirmed by Hanson,(2007), when he said that "culture becomes the lens through which we perceive and evaluate what is going on around us" – Culture touches almost every aspect of who and what we are. " Daniel Jordan Smith paints a vivid portrait of Nigerian corruption--of nationwide fuel shortages in Africa's oil-producing giant, Internet cafés where the young launch their e-mail scams, checkpoints where drivers must bribe police, bogus organizations that siphon development aid, and houses painted with the fraud-preventive words "not for sale." This is a country where "419"--the number of an antifraud statute--has become an inescapable part of the culture, and so universal as a metaphor for deception that even a betrayed lover can say, "He played me 419." It is impossible to comprehend Nigeria today--from vigilantism and resurgent ethnic nationalism to rising Pentecostalism and accusations of witchcraft and cannibalism--without understanding the role played by corruption and popular reactions to it."

The Causes of Political Corruption

Participant's views on what causes Political corruption are selfishness, poverty, greed, tendency to steal, ethnicity, societal influence, self-centeredness, protecting ill-gotten goods lack of fear of god, acquiring wealth for their unborn children children, god-fatherism, poor moral upbringing, loss of moral values, perpetual power hold, weak provisions in the constitution, impromptu leaders with no ideologies, financial demands in electoral procedures, corrupt leaders who go unpunished and so many others.

A male participant emphasized that if people are poor, they can be manipulated by political leaders to achieve their aim especially during election period. One other participant says , societal values is one major cause; most ethnic groups would like to associate with their very son/daughter if he/she comes home with, for example a big car. No one cares to know where he/she got the money. Sutherland theory is relevant here when he said that deviant is learnt from others like families, friends, peers and even subcultures; towards the positive or negative. The researchers are of the opinion here that evil companion over time corrupts good manners; so people's behaviour are largely influenced by the attitude that determine what they do. (Robbins and Judge, 2007; Macionis and Plummer, 2002)

The Effects of Political Corruption

According to the participants, political corruption presents pathetic effects on the citizens in different forms which include physical and psychological impacts. These include inflation, poverty, poor policy implementation, money laundering, assassination, insecurity, bad leaders; low productivity; suffering pensioners, low pace of development, deprivation for the many neglected, arm-robbery and many other abnormality in the country.

All the effects identified by both the participants at the FGD and IDI's are devastating. No wonder, Emejuiwe writing in the Tuesday Guardian Newspaper of October 23rd lamented that "Nigeria as a country has unfortunately been associated with corruption. This negative image has earned it a distasteful rating as the second most corrupt nation in the world. Corruption in Nigeria can be traces back to the advent of the various Military administration……Funds were largely deposited in foreign banks thereby neglecting relevant sectors of development.The Obasanjo administration tried to plead for the debts to be written up; but this hjas not helped, as the situation has been reverted back. "Currently Nigeria's external debt stands at 4.5 trillion naira and the 2012 budjet is to be funded with 81.712 billion loan"

"Presenting a paper titled. "Corruption, National Development, The Bar and The Judiciary" …….. 52nd Annual General Meeting of the Nigerian Bar Association, NBA, holding in Abuja, Ezekwesili noted that the fight against corruption and demand for good governance must go beyond the actions or efforts of government.(PM News; August, 2012). According to her, findings reveal that as much as 20 percent of the entire capital expenditure will end up in private pockets annually. "The negative effects of corruption is starkly demonstrated by the fact that based on current track record, Nigeria will miss all the Millennium Development Goals target set in 2000 despite the richness of its natural and human resource endowments. There is no doubt that at the heart of any progress towards meeting these goals is the quality of governance at all levels of government and yet the general perception since validated by the revealed large scale corruption in the petroleum sector especially, but not limited to the management of the subsidy scheme by all the relevant agencies of government, is that poor governance of public resources and assets in Nigeria at every level of government. "She pointed out that poor governance of public resources and assets in Nigeria is worsening at every level of government, across institutions of state, the private sector and fast engulfing the wider society". Furthermore, a male participant during one of the IDI's said,

what can you say, Omisore of Osun State then was in prison for corruption,

yet he won the election of a senatorial seat. What about the celebration of Bode George when he was released from prison. In a country where 'rogues' go free- a country where thieves are celebrated.

The researchers are of the opinion that if Nigeria refuses to diversify its economy and bring all corrupt past and present leaders to book; it would be better for her to go back to the colonial era. Secondly elected officials must not be those elected accidentally; they must have a workable manifesto.

Departments that are most vulnerable to Political Corruption

Participants were skeptical to answer this question. Infact most of them avoided it; the researcher put up the question again in another form- What is your view, Is Governor Ajumobi performing? One man at one of the FGD nodded his head and said,

yes yes

Others showed signs of disapproval; but no comment. Even though I assured them their names will not be mentioned; A female participant in one of the IDI's later reluctantly said;

It affects us greatly, God will save us, every sector is corrupt
even the minimum wage is not yet implemented

Nigerians, even in serious suffering are not usually used to making statements of truth; it could be as a result of fear of the unknown because people sometimes suffer unjustly for the truth they know about. However, as the discussion progressed a female O YES staff said that their salaries has not been paid for three months now. Also a newly pensioned staff said he is yet to receive money for the month of July and it is now September.

From the above, it is clear that the local government are greatly affected by political corruption,; the researchers agree with Hanson, 2007, when he emphasized that "these big men are not accountable to the general population because they receive their money from the central government"

What Necessary Steps Can Be Pursued To Stop Political Corruption

The above questions produced the following suggestions at both the FGD's and IDI's:

The constitution should be reviewed;. The political offices should be made unattractive especially financially;. All that are politically elected and appointed should be placed on the normal civil service scale grade and made to receive monetary benefits as such; The protection clause for incumbent political office holders should be removed from the constitution; Electorates should be empowered to hold un-performing leaders accountable for unfulfilled promises; Leaders should declare their assets; All stolen money should be recovered; All corrupt past and present leaders must be tried; Families should revive and promote moral values in themselves and their children. The long chain and strings of governance should be reduced – it should be either senators or house of representatives; Religious leaders should stop celebrating corrupt leader; Existing laws should be enforced; General reformation – aggressive enlightenment campaign to eradicate corruption must be staged; during one of the FGD's, a male participant who seems to be toeing the path of Karl Marx retorted:

Revolution will come whether voluntary or in voluntary.

The researchers want to remark on something that transpired throughout the study- this is the fact that participant are quick to rest their case with God. Statements like – only prayer will help us; God will save us was common. The researchers want to ask, if Nigerian are so religious; then why political corruption? Is it that we do no practice what our two major (Christianity/Islam) religions teaches us? Then it is significant we redraw our values and follow them seriously so that political corruption will be a thing of the past.

(1) To determine their level of understanding of political corruption.
(2) To ascertain the extent to which political corruption affect Nigeria and Nigerians.
(4) To investigate whether there are departments in the local government most vulnerable to political corruption.
(4) To identify possible suggestion or policies that can reverse political corruption in Nigeria.

CONCLUSION AND SUGGESTIONS

Findings from the study showed that there is political corruption in Nigeria and the following causes were identified as selfishness, poverty, greed, , ethnicity , societal influence, self-centeredness, protecting ill-gotten goods lack of fear of God, poor moral upbringing, loss of moral values, perpetual power , weak provisions in the constitution, impromptu leaders with no ideologies, financial demands in electoral procedures, corrupt leaders who go unpunished and so many others. This has greatly affected Nigeria development economically, socially and

morally. It is recommend that Nigeria needs to chart a new path urgently if she does not want to impose a new type of colonialism on itself; A new drive like that of the Idiagbon regime is required for all existing policies to be implemented; and functional new designs to curb political corruption in the country.

A popular saying from a Nigerian proverb goes like this –'when two elephants fight, it is the grass that suffers. Corruption is a monster and it is becoming a standard in Nigeria- one female participant during one of the ID's observed that even our children must be bribed to run simple errands. She advised that this must be stopped as it could perpetuate corruption. Whatever the case may be; Nigerians must see that corruption of any kind must be 'fought with our last blood'. All the institutions(INEC, ICPC, EFCC, NGO's and so on) responsible to produce a politically incorrupt Nigeria must stand up to their responsibilities .The executives, legislatures and judiciary should lead Nigeria on a new pathway. A total reorientation campaign should be lodged. Nigerians should put Nigeria first before themselves. Attitudes must be changed since attitudes influences positive or negative behaviour. (Robbins and Judge, 2007); if the Vision of the ICPC (*To fight corruption to a standstill and restore Nigeria to the enviable standard of responsibility and dignity within the comity of nations*) will not be a fallacy.

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