DEPARTMENT OF SOCIAL WORK

**CONFERENCE PROCEEDINGS OF THE 1ˢᵗ
INTERNATIONAL CONFERENCE OF THE
DEPARTMENT OF SOCIAL WORK, UNIVERSITY OF
NIGERIA, NSUKKA
ON THE THEME
"EMERGING AND CONTEMPORARY SOCIAL ISSUES:
THE PLACE OF SOCIAL WORK EDUCATION AND
PRACTICE IN NIGERIA"**

2018

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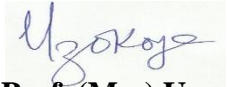## MESSAGE FROM CHAIRPERSON CONFERENCE LOC

The Ist International Conference of the Department of Social Work, University of Nigeria, Nsukka, with theme *"Emerging and Contemporary Social Issues: The place of Social Work Education and Practice in Nigeria"*presents us with an opportunity to dialogue on how we can use social work knowledge, skills and techniques to intervene in contemporary social issues facing Nigeria today and bring succour social justice for our diverse stakeholders.

The response to our call for papers was impressive. We received abstract submissions from social work educators, social work practitioners and students on practice on many diverse topics related to the sub themes. We have selected 91peer-refereed abstracts for oral papers presentation by participants from across the country on the following subthemes related to contemporary issues in Nigeria:

Social Work and Migration
Social Work and the Management of Natural Disaster in Nigeria
Social Work and Internally Displaced Persons (IDP)
Social Work and Terrorism
Social Work and Climate Change
Social Work and Kidnapping
Social Work and Herdsmen Attacks
Social Work and ethnicity
Social Work and Human Trafficking
Social Work and Illegal Child Adoption
Social Work and the Management of Terminal Illness
Social Work and Religion/ Spirituality
Social Work and Public Health Issues
Social Work and New Media
Social Work and Entrepreneurship

Some of the papers presented at the conference have been reworked and presented here as proceedings from the conference. It is our hope that the papers will provide all of us information about the progress social workers are making in Nigeria. Also we hope it will stimulate dialogue on how Nigerian social workers can become relevant working with individuals, families, groups and communities to ameliorate contemporary social problems that affect the well-being of Nigerians.

Our sincere thanks goes to all participants for participating at this 2018 international conferenceand also for reworking their papers based on correction given during the paper presentation by sending in abstracts and also.

Prof. (Mrs) Uzoma O. Okoye
Chairman, LOC

WELCOME ADDRESS BY THE HEAD OF DEPARTMENT OF SOCIAL WORK, UNIVERSITY OF NIGERIA, PROF UZOMA ODERA OKOYE AT THE OPENING CEREMONY OF THE FIRST INTERNATIONAL CONFERENCE OF THE DEPARTMENT OF SOCIAL WORK, UNIVERISTY OF NIGERIA, NSUKKA

The Chairman of this Occasion, The Vice Chancellor, University of Nigeria, Professor B. C. Ozumba,

Our keynote speaker from Julius-Maximillians University, Wurzburg, Germany, Prof. Dr. C. C. Udeani,

Principal Officers of the University here present,

Deans and Directors here present,

Professors and All Heads of Department here present,

Heads of various parastatal/agencies here present,

My dear colleagues and friends,

Our beloved students from Germany,

Ladies and Gentlemen,

Great Lions and Lionesses.

It is with a deep sense of pleasure that I welcome you all to the First International Conference of the Department of Social Work, University of Nigeria, Nsukka. The idea of an international conference was first conceptualised in January this year during a departmental board meeting. The idea was born out of the fact that the Department was looking out for ways of tapping into partnership with the University of Applied Sciences, Wuerzburg-Schweinfurt, Germany and she felt that an International conference was one such way. Planning began in earnest and today we are here.

The conference is an avenue for all practitioners and teachers of social work in Nigeria to come together and deliberate on emerging social problems and their solutions in Nigeria. The theme of the conference **Emerging and Contemporary Social Issues: The place of Social Work Education and Practice in Nigeria** presents us with an opportunity to share ideas on how we develop solutions to contemporary social problems that traditional social work methods cannot solve. Many problems in Nigeria today such as terrorism, illegal migration, herdsmen attack, "baby factories", IDPs and so on are new and most often theories, models, perspectives and treatment plans to be adopted by social workers in finding solutions to them are not found in traditional social work texts. This conference therefore, is an attempt to remind social workers of their responsibilities and the need for them to rise to the challenge.

The keynote presentation which is taken from the theme of the conference is titled "The Social Worker in contemporary Nigerian Society: Challenges and Prospects" will be delivered by Prof. C. C, Udeani, a distinguished scholar from the Julius-Maximillians University, Wurzburg, Germany. He is a foremost Philosopher and Theologian. Since the task before us is huge, we believe that

we can only appreciate our roles and shortcomings as social workers if an "outsider" to the profession tells us to our face that we have failed as a profession to rise to our duties and responsibilities in this new Nigeria. As you listen to him, this morning, you will indeed agree with me that we couldn't have found a better speaker. During the first plenary session, we have another mind blowing lead presentation by Prof. Dr. Ralf Roßkopf Professor of Law, Vice-President for Study and Further Education, Director of International Relations in the Master's Degree Programme "International Social Work with Refugees and Migrants", at the University of Applied Sciences, Würzburg-Schweinfurt, Germany. His topic "International Social Work and the promotion of sustainable development goals with special reference to Migration in Nigeria" will no doubt generate discourse and ideas that are likely to culminate into theses and dissertations in the near future. Believe me, you will be glad you stayed behind to listen.

The response to our call for papers was impressive. We received submissions from social work educators, social work practitioners, social work students and academics in related fields on different contemporary social problems such as Migration, Management of Natural Disaster in Nigeria, Internally Displaced Persons (IDP), Terrorism, Climate Change, Herdsmen Attacks, Human Trafficking, Illegal Child Adoption and so on. We have carefully selected ninety-six (96) papers for oral presentation by delegates from across the country. Some of these delegates are from, University of Benin, Port Harcourt, Calabar, ABU, Ilorin, Lagos, Ibadan, BUK, Nnamdi Azikiwe University Awka, Ebonyi State University, Kano State Polytechnic and so on. It is hoped that you will avail yourself the opportunity to listen and learn one or two things from these presentations.

Organizing a conference of this nature requires the contributions of several people. I would like to use this opportunity to thank the University Administration under the able leadership of Prof. B. C. Ozumba who have been approving thousands of requests from the Department of Social Work in the past three months. We are grateful Sir. We also want to thank our special guests and colleagues who are gracing this occasion today.

Furthermore, I must not fail to thank our students both current and former who have worked tirelessly to make this conference a reality. Many of you contributed personal funds and even went out of your way to source funds in order to ensure that this conference holds. We say thank you.
I also wish to thank all staff of the Department of Social Work and most especially, members of the Local Organizing Committee (LOC), and all site volunteers who have been working tirelessly and sacrificing their personal time and funds to ensure that this conference is a success.

Finally I wish to thank my family members, most especially my husband, Prof CMI Okoye for his immense support these past months that he loaned me to the Department of Social Work and ate anything put before him without comments. Emmy, thank you!

Once again I thank you all for your presence and pray that God will lead you safely back to your various places of abode.

Thank you and God bless

Prof. Uzoma Odera Okoye

Head of Department Social Work

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PART 1

SOCIAL WORK AND ILLEGAL CHILD ADOPTION

SOCIAL WORK INTERVENTION AGAINST ILLEGAL CHILD ADOPTION IN ENUGU STATE, NIGERIA

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Abstract

Children most times are vulnerable to abuse, unable to decide what happen to them and that is why intervention is necessary for the lives of children that are sold to unknown destinations in Nigeria. This study investigates social work intervention strategies against illegal child adoption in Enugu State, Nigeria. Mixed method design is used to authenticate data collected from questionnaire. Ministry of Gender Affairs (Welfare Unit Staff) Enugu and Welfare Office Nsukka were interviewed on the process of adoption and its efficacy. Two hundred questionnaires were shared to 200 respondents using availability sampling as method of their selection. The data were computed using the Statistical Package for Social Sciences (SPSS version 20). The findings show that majority 142 (71%) of the respondents saw adoption as acceptable and government approved while 58 (29%) said it stigmatizes and culturally disapproved.It also showed that majority 126 (63%) go for illegal adoption while 74 (37%) follow legal means. The reasons for illegal adoption – 88 (44%) said cheaper avoiding bottlenecked procedures at the social welfare; 81 (40.5%) said fear of being stigmatized by neighbours and 24 (12%) ignorance of its consequences. Some 72 (36%) said that some sell off their babies to avoid the stigma, shame, family/society's prosecutions,85 (42.5%) for economic reasons; 24 (12%) is to do away with the baby and continue with life and 19 (9.5%) supports all of the above reasons. Majority 157 (78.5%) said no serious attention has been given by the government to stop baby selling due to corruption of the law enforcement agencies. The entire 200 (100%) respondents agreed thatsocial workers have many roles in preventing illegal adoption like working with the federal ministry of women or gender affairs to ensure proper child adoption and follow up after adoption to ensure the safety of the baby, since many baby buyers use them for rituals. These findings have obvious implications for social policies and future research on child welfare.
Keywords: social workintervention, baby selling, illegal child adoption and stigma.

Introduction

Adoption places a child in a home where he/she enjoys all the rights and privileges of being part of that family. The National Assembly enacted the Child's Right Act in 2003. Part XII of the Act has provided comprehensive and uniform legislation on rights and welfare of children all over Nigeria. Reasons for adoption include childlessness; desire to replace a dead child, to get companion for an only child, to stabilize marriage, to legitimate an illegitimate child, to continue a particular line of descent especially males, to give a homeless child a permanent home, to relieve parents who are unable to take care of their child (Chukwu, 2012). According to Eke, Obu, Chinawa, Adimora, and Obi (2014) Nigerians see a child as social security to their parents. This makes every family todesire a child. Despite these genuine reasons for adoption, it has been discovered that some buy children for rituals while some trade them for money, depriving them their right to life.

Many who want to adopt go through illegal child adoption. They most times adopt through someone who sells or who helps the seller to sell. This illegal adoption has negative consequences.

In Enugu State due to numerous sells of babies contrary to the laid down procedures guiding legal child adoption, social work intervention becomes paramount. Social work profession can use multi-dimensional approach to intervene against illegal child adoption in Nigeria, which is in line with its definition as a practice-based profession and a field that encourages change, social cohesion, empowerment and freedom of people. Central to social work are the principles of social justice, human rights, collective responsibility and respect for diversities. Social work employs people and structures to tackle life problems and improvetheir wellbeing. Hence, social work plays important role in preventing illegal child adoption which ranges from awareness campaign on consequences of illegal child adoption, advocacy/probation and influencing policy that can fight illegal child adoption among many others (IFSW, 2014).

The increasing incidence of young, pregnant and helpless adolescent girls and poverty-stricken pregnant women being lured into giving away their babies after delivery for financial remuneration have labeled Nigerian society as one with the most dehumanizing form of child abuse, women sexual assault and trafficking. Charles, Akwara and Andeshi (2014) stated in their study that abject poverty is the primary motivation that is propelling mothers to give out their babies for money. Most people in baby factories producing children for sale are educationally challenged and were unable to complete secondary school education. In addition, girls or women that have failed in their petty businesses and needful of money to restart another businesses or start a vocation or to complete secondary school education also fall prey of baby selling. They also found that greed is one of the main motivating factors for the phenomenon of baby selling in Nigeria and some people purchase babies from baby factories in Nigeria for rituals while some of the buyers of the babies resell them for profit to mostly people living in the Diaspora and other baby buyers are women who are barren and have need of children. For Charles, Akwara and Andeshi, (2014), it appears women living in the cities of Abuja, Lagos and the south-south region of Nigeria are the major consumers of the numerous products of the baby factories situated in the south-eastern part of the country. UNESCO (2006) had earlier identified poverty, level of education, perversion of cultural traditions, and manipulation of religious rituals, harmful cultural and social realities as some of the root causes of baby selling in Nigeria. Huntley (2013) emphasized that among the root causes of the phenomenon baby selling in Nigeria may be those that facilitate any other forms of human trafficking are such that have low levels of education, illiterate ones and people that lack information about human trafficking.

In Nigeria, apart from the adoption of children legitimately by Nigerians and some foreign nationals, cases of child abuse such as baby selling, the use of under aged children for street hawking, alms begging, and house help remains a challenge despite the domestication and adoption of the Child Right Law by several states in the Federal Republic of Nigeria (Business Day Online, 2013). Though, the National Agency for the Prohibition of Traffic in Persons and other related matters (NAPTIP) was set up also by the Federal Government on the 8th of August, 2003 to address the scourge of trafficking in persons in Nigeria and its attendant human rights abuses in its entire ramifications much have not yet been achieved by the government due to corruption of the law enforcement agencies/officials (NAPTIP, 2013).

According to Eke, Obu, Chinawa, Adimora, and Obi (2014),human trafficking is a major human rights violation, which United Nations in 2000 set up the Palermo protocols, tagged "Protocol to prevent, suppress, and punish trafficking in persons, especially women and children" (Palermo Protocol, 2013). The article 3(a) of this document defines child trafficking as the recruitment, transportation, transfer, harboring or receipt of persons by means of threat or the use of force or other means of coercion, abduction, fraud, deception, abuse of power or a position of

vulnerability or the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation. Exploitation here includeprostitution or other forms of sexual exploitation, forced labor or services, slavery or practice similar to slavery, servitude or the removal of organs (Palermo Protocol, 2013).

Also, Oladokun, et al (2009) showed that adoption which should be an alternative to infertility in South West Nigeria is not widely practiced due to some barriers like cultural practices, stigmatization, financial implications, and bottlenecks. They equally suggested measures to curb such barriers like advocacy, community mobilization and enactment of supportive laws that will protect all parties involved (Oladokun et al 2009).

Eke, Obu, Chinawa, Adimora, and Obi (2014) discovered that there is emergence of middlemen who persuade prospective adoptive parents to avoid the procedural bottlenecks of adoption and adopt babies through unauthorized agents who keep pregnant girls illegally till their deliveries. The philanthropists, who discouraged young pregnant girls from aborting their babies, kept them until they deliver in a place started with genuine motive and later gave those babies for adoption. They affirmed that charlatans have now capitalized on thatand turned it into a business thus, giving rise to baby factory. Example is Daughters of Divine Love (DDL), Eha Alumonah, Nsukka, which used to care for girls with unwanted pregnancy but along the line many things went wrong.

Furthermore, many adoptive parents complain of certain barriers to choosing adoption as management option to infertility. These barriers include fear of disloyalty by the child, future claim by the biological parents, lack of genetic linkage with the child and religious reasons (Van der Akker, 2001). There are other fears like genetically inherited traits. Counseling before the consummation of adoption will help clear these doubts. There are still misconceptions and wrong information on child adoption in our society. Fear of confidentiality,long waiting time, corruption, and procedural bottlenecks that involve the adoption process by staff of social welfare of the state makes prospective adoptive parents to patronize unregistered adoptive agents who contract the adoption for them at very exorbitant rates without proper pre-placement medical examination and no official records (Eke, Obu, Chinawa, Adimora, and Obi, 2014). Chukwu (2012) in his paper tagged adoption of children in Nigeria under the child's Right Act 2003 noted that social stigmatization is a major factor militating against adoption in Nigeria. Hence, Aniebue and Aniebue (2008) recommended post-adoption care, especially for the developing countries where complex social and logistic factors work against legal adoption practice.

Many are confused on which one is a legal adoption and the illegal one. Ezugwu, Obi and Onah (2002) reported that majority of infertile women in Enugu, South East Nigeria have heard of child adoption, but only a minority knew its real meaning, its legality, and what the processes are. Social workers should look into these problems and find solutions to them.

Due to unguided illegal adoption some couples have adopted babies that have either hemoglobinopathy or pediatric retroviral infection without knowing. Some may adapt and manage the problem while some may abandon the baby in question. There are many risks that associate illegal child adoption for both the adoptive parents and the babies to be adopted. For instance, due process gives the adoptive parents irrevocable certificate of adoption but many have fallen victims of the biological parents coming to reclaim their child as a result of not following due process. Consequently, serious questions have been raised as to whether these teenage girls and the babies, who are being sold, are still the future leaders of this great country, Nigeria. It is therefore, on the account of the above ugly situations and its negative consequences that this study sought to investigate social work intervention strategies that can be used to fight these problems.

Research Questions

The following research questions were formulated to guide the study.

1. What period in people's life do they seek to adopt a child?
2. What are the reasons for illegal child adoption in Enugu State?
3. What are the consequences of illegal child adoption?
4. Are there meaningful interventions by the law enforcement agencies to stop illegal adoption?
5. What are the strategies social workers can employ to prevent illegal adoption?

Research Objectives

The following objectives were formulated to guide the study.

1. To find out the period people seek to adopt a child in Enugu State.
2. To discover reasons for illegal child adoption in Enugu State.
3. To determine the consequences of illegal child adoption in Enugu State.
4. To know whether there are meaningful interventions by the law enforcement agencies to stop illegal adoption in Enugu State.
5. To determine intervention strategies social workers can employ to prevent illegal adoption.

Relevant Theories

Administrative Control Theory

The administrative control theory was propounded by Useem & Reisig 1999. Explain the situation whereby the authorities neglect their administrative responsibilities rather than their lack of awareness of it. The administrative control theory could be said to have argued that the cause of baby selling/illegal child adoption in EnuguState results from unstable, divided or otherwise weak management (Moser, 2012). One can clearly say, that people's engagement in the act of baby selling result from the neglect of duties of the various government agencies that fights against baby selling present in Nigeria. Agencies like, National agency for the prohibition of trafficking in persons and other related matters (NAPTIP), National emergency management agency (NEMA).

Frustration Aggressive Theory

Frustration aggressive theory otherwise known as the frustration aggressive displacement theory is a theory of aggression proposed by John Dolland, (1939), and further developed by Mile 1941 and also Leonard, Berkowiz in (1969). The theory developed by John Dolland and colleagues, says that frustration causes aggression, but when the sources of the frustration cannot be challenged, the aggression gets displaced, into innocent target. Most young girls, who get pregnant out of wedlock, are faced with heavy stereotype in the society and even in their various homes. Also they are seen as people who have done the undoable, as such are not given proper respect they deserve in their homes and the society at large thereby resulting to the aggression on the part of the young girls, but seen they cannot confront the source of the aggression they tend to displaced such aggression on the innocent child, which most times resulted in them selling the baby so as to get their peace, which gives rise to illegal adoption.

Theoretical Framework

The administration control theory forms the theoretical framework of this research. The theory was put forwards by Useem and Reisig in 1999. The theory explains the situation whereby the authorities neglect their administrative responsibility, rather than their lack of awareness of it. Using this theory to explain the fact that people tend to engage in the act of baby selling/illegal child adoption because the authorities responsible for preventing it are not effective in discharging their duties hence people tends to engage in baby selling knowing very well that the authorities responsible for punishing the act is not effective. One could say that, government agencies such as

National Agency for the prohibition of trafficking of persons and other related matters (NAPTIP) and other security agencies are not getting to the grassroot, where the real thing happen.

Material and Method

Mixed method design is used to authenticate data collected from questionnaire. The research adopted a cross sectional survey design. Cross sectional survey is designed to enable researcher examine a population by taking a cross section of it at one point in time. Similarly, Trochim (2006) maintained that cross-sectional survey research study is a descriptive study; it is a type of observational study that involves data collection from a population, or a representative subset, at one specific point in time with the aim of providing data on the entire population under study.

Enugu state was used as the study area and availability sampling was used to select 200 respondents, who answered the researcher's questions on illegal child adoption. In addition, qualitative data was collected from Ministry of Gender Affairs Enugu (Welfare Unit) and Social Welfare Staff, Nsukka. Information was also collected from NAPTIP officers. This was meant to complement the data from the questionnaire items.

Results

The following tables show the results of the research.

Table 1: The demographic characteristics of the respondents

Age	Frequency	Percent (%)	Marital Status	Frequency	Percent (%)
14 – 23 years	104	52.0	Single	146	73.0
24 - 33 years	53	26.5	Married	53	26.5
34 - 43 years	28	14.0	Separated/Divorced	1	.5
44 - 53 years	15	7.5	**Total**	**200**	**100.0**
Total	**200**	**100.0**			

Sex	Frequency	Percent	Educational Qualification	Frequency	Percent
Male	100	50.0	No formal education	7	3.5
Female	100	50.0	FSLC	4	2.0
Total	**200**	**100.0**	GCE/WASC	68	34.0
			OND/NCE	39	19.5
Occupation	**Frequency**	**Percent**			
Student	149	74.5	B.Sc	67	33.5
Unemployed	4	2.0	M.Sc./Ph.D	15	7.5
Self employed	5	2.5	**Total**	**200**	**100.0**
Civil Servant	40	20.0			
Others specify	2	1.0			
Total	**200**	**100.0**			

Religion	Frequency	Percent	Income Level	Frequency	Percent
			N1,000.00 - N20,000.00	54	27.0
Christianity	193	96.5	N21,000.00 - N40,000.00	25	12.5
Islam	2	1.0	N41,000.00 - N60,000.00	8	4.0
ATR	2	1.0	N61,000.00 and above	31	15.5
Others specify	3	1.5	No income	82	41.0
Total	**200**	**100.0**	**Total**	**200**	**100.0**

*African Traditional Religion

Table 1 shows the demographic characteristics of the respondents by age, sex, marital status, occupation, educational qualification, religious affiliation and income level. The table shows that 104 (52%) of the respondents are still within the teen age, 146 (73%) are still single, there are equal representatives of both sex 100% (50% males and 50% female), majority are students 149

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(74.5%), the respondents are mainly Christians 193 (96.5%) and lastly, their income level shows that majority of the respondents are struggling financially – 82 (41%), which is the highest had no income at all, followed by 54 (27%) that their income level fell within N1,000.00 and N20,000.00 while only 31 (15%) of the respondents could earn N61,000.00 and above. The poverty level of the study area is very high and needed urgent attention.

Table 2: People's view about child adoption in Enugu State

What are your views about child adoption in Enugu State?	Frequency	Percent (%)
It is acceptable and government approved	142	71.0
It stigmatizes people and Culturally disapproved	58	29.0
Total	**200**	**100.0**

Table 2 shows that 142 (71%) of the respondents accepted child adoption while 58 (29%) said it stigmatizes people and is culturally disapproved.

Table 3: When People Adopt

When do people adopt?	Frequency	Percent (%)
At the discovery of inability to give birth	160	80.0
People do not like to adopt at all	22	11.0
When they are old enough	18	9.0
Total	**200**	**100.0**

Table 3 shows that 160 (80%) will adopt at the discovery of their inability to give birth; 22 (11%) said that people do not like adoption at all while the remaining 18 (9%) said people adopt when they are already old living the child to suffer, since some of them will no longer be strong in training and providing their basic needs.

Table 4: Reasons some mothers sell off their babies

Why do mothers sell off their babies?	Frequency	Percent (%)
To avoid shame, stigma and family/society's prosecution	72	36.0
Poverty or for economic reasons	85	42.5
To do away with the baby and continue with life e.g. education	24	12.0
Others specify and all of the above	19	9.5
Total	**200**	**100.0**

Table 4 shows the reasons some mothers sell off their babies. Seventy-two (36%) said shame, stigma and family/society's prosecution in case of teenage pregnancy; 85 (42.5%) talked about poverty (i.e. for economic reasons); 24 (12%) said to do away with the baby and continue with life example their education. Many teenagers do not want their future partner to know they have delivered before while the remaining 19 (9.5%) supports the whole options as reasons for sale of babies by their mothers.

Table 5: Means of illegal child adoption in Enugu State

If yes in question 10, how did they do the adoption?	Frequency	Percent (%)
Through Legal means with the help of a lawyer/with the help of social workers	74	37.0
Illegal means like doctors/nurses that run hospitals/maternity homes and through girls that want to sell their babies	126	63.0
Total	**200**	**100.0**

Table 5 shows that the majority 126 (63%) of the respondents said that the people they know that did adoption was through illegal means like going through doctors and nurses that run hospitals/maternity homes and contracting with girls and women that want to sell of their babies while 74 (37%) said through legal means by meeting a lawyer or social worker who took them through the due process of child adoption with the help of social welfare unit in the state.

Table 6: The reasons for illegal child adoption in Enugu State

What can lead a couple to buy a baby illegally instead of going through government approved process of adoption?	Frequency	Percent
It is cheaper through illegal means	88	44.0
Fear of being stigmatized by neighbours	81	40.5
Ignorance of its consequences	31	15.5
Total	**200**	**100.0**

Table 6 shows that majority 88(44%) of the respondents opined that the reason for illegal adoption is that it is cheaper like delay from staff in social welfare department; followed by 81(40.5%) that said it is because of fear of being stigmatized by neighbours and 31 (15.5%) said ignorance of its consequences.

Table 7: The consequences of illegal child adoption in Enugu State

What do you think can be the consequences of illegal adoption?	Frequency	Percent (%)
The baby may be bought by child traffickers or ritualists that may lead to the death of the baby	122	61.0
Retarded growth as a result of not taking breast milk and lack of motherly care, which can cause emotional imbalance	32	16.0
Inner emptiness of not being able to give birth	13	6.5
For women that inflate their stomach pretending to be pregnant, they might end up contacting disease or womb cancer	17	8.5
Others specify	16	8.0
Total	**200**	**100.0**

Table 7 shows that majority 122 (61%) of the respondents agreed that most illegal child adoption lead to death since many buyers are ritualists; followed by 32 (16%) of the respondents that said retarded growth as a result of not taking breast milk and emotional imbalance due to lack of motherly love and care.

Table 8: Respondents opinion of whether government is doing anything to prevent illegal child adoption in Enugu State

What are the measures applied by the government to discourage illegal adoption in Enugu State?	Frequency	Percent (%)
Nothing because corruption by the law enforcement agent will not allow them	157	78.5
Yes, like confiscation of baby factories and rescuing of victims of such illegal adoption	43	21.5
Awareness programmes using social media that exposes the consequences of illegal adoption	0	0.0
Legalization of social work profession in Nigeria	0	0.0
Employment of social workers as heads of social welfare offices in the states	0	0.0
Employment of social workers in hospitals to monitor proper registration of every baby delivered	0	0.0
Total	**200**	**100.0**

Table 8 shows that majority 157 (78.5%) of the respondents are of the view that the government is not doing anything to stop illegal child adoption in Enugu State. Forty three (21.5%) said yes but no record of punishment given to those law breakers.

Table 9: Suggestedstrategies that can be used to prevent illegal adoption in Enugu State

What can the government do to prevent illegal child adoption in Enugu State?	Frequency	Percent (%)
Empower the legal unit to prosecute any defaulter	58	29.0
Legalize social work profession to enable them take up their advocacy job proper	16	8.0
Empower youths and educate them on the implications of illegal adoption	55	27.5
Making sure every maternity home or hospital registers babies delivered in those places	37	18.5
Others specify and all of the above responses	34	17.0
Total	**200**	**100.0**

The table 9 shows that the entire respondents are of the opinion that the government should implement the child right act that says that the child has right to live and be cared for by affirming the four options raised in the table.The government should legalize social work profession in Nigeria to enable them practice.

Table 10: Social work interventive roles in preventing illegal child adoption

What are the roles social workers can play to ensure legal adoption of children in Enugu State?	Frequency	Percent (%)
Education of the masses on the consequences of illegal adoption	109	54.5
Work with the welfare office to ensure the status of every adopting parents	24	12.0
Follow up in their houses to ensure the safety of the baby from time to time	17	8.5
Reporting any trace of abuse on the baby or any sign of baby trafficking	24	12.0
Others specify and all of the above	26	13.0
Total	**200**	**100.0**

Table 10 shows the roles social workers can play in preventing illegal child adoption in Enugu State and any part of the world. The 200 (100%) of the respondents agreed that social workers have one role or the other to play to ensure the safety of a child. Majority 109 (54.5%) talked about education of the masses on the consequences of illegal child adoption. Twenty four (12%) said that social workers are to work with welfare office to ensure the status of every adopting parents to be sure that they will be able to take care of the baby and that they are not child traffickers among others as shown in the table above.

Results from qualitative findings

Interview with the agencies responsible for adoption and child welfare were held. They are the Social Welfare Staff, Nsukka, Ministry of Gender Affairs, Enugu (Welfare unit staff) and NAPTIP staff. The researcher asked the following questions.
1. What are the roles of social welfare in child adoption?
2. What do you do to prevent illegal child adoption?
3. What are the procedures for child adoption?
4. Are there records on adoption cases fully concluded?
5. Do you know any place where illegal adoption takes place?

In response to the above questions, the social welfare staff said that they play the role of a probation officer during adoption. When an abandoned child is discovered, the person should first of all report to the police for proper investigation. After that, the child is registered in the welfare office; the welfare officer will place the child on foster care for 3 months with the person who wants to adopt the child. During the period of 3 months, social welfare officer will do investigation on reasons for choosing to adopt, your background, situation and medical state of both the child and the adoptive parents and also to know whether the rightful owner of the child will show up. If the right parents did not show up after 3 months, they will proceed to the court. The adoption ruling is done inside the chamber and not in the open court. After the ruling, an irrevocable certificate of adoption will be issued to the parent and the child becomes his forever. The adoptive parent cannot come back to say, I do not want the child again likewise sudden surfacing of the biological parent cannot reverse the verdict. This solves the problem of reclaiming of babies bought through illegal means. As discovered during the course of this research, it is possible to sell a baby illegally and return after a long period of time to reclaim the baby throughlegal means. This is another reason; people should not follow illegal adoption to avoid waste of money, love, time and energy.

The welfare officer noted that it is the duty of the police to stop illegal adoption through investigation, stating that they only get involved in training or educating people that come for adoption. She further stated that it is necessary for the Social Welfare Office to create awareness on, or campaign against illegal child adoption and its attendant consequences, however this has not been done.

NAPTIP has affirmed that they are working with the government to protect people's rights, and they havegone on air to talk about implications of illegal adoption and trafficking.Many traffickers and operators of illegal adoption centers have been caught and most have been prosecuted. A constrain to this prosecution has been Godfathers and undue influence from top ranking individuals.

However, the law requires that evidences of exploitation have to be made before prosecution, which is always difficult to provide. This supports my finding that says that the government does nothing to prosecute the offenders due to corruption of the law enforcement agencies. The administrative control theory is upheld as bases to this research.

The SocialWelfare office at Nsukka said that they use to complete the process of adoption but for now they no longer do that, being that cases of adoption are referred to the ministry of Gender Affairs, Enugu which is solely responsible for adoption now in Enugu State. The office recorded 5 children placed on foster homes last year 2017 but adoption has not been completed on them. This year 2018 no child has been fostered. The ministry of gender affairs does that through their welfare unit. As at the time the researcher went there, there are some adoption application on process but have not been completed. This shows that many go through illegal means not minding the consequences because adoptions happen often in Enugu State.

The report showed that some of the known adoption centers are closed due to government intervention like Daughters of Divine Love, Eha Alumonah, Nsukka. According to the officer in charge of Nsukka Welfare they started with good motive helping to keep teenagers that got pregnant to avoid public shame but were later abused, babies were sold indiscriminately and government started probing them and it closed. In Enugu, there is Mother of Christ Motherless Babies Home where children to be adopted can be found and they work with the National Council of Women Organisation in propagating legal adoption. It was reported that many abandoned children can as well be sold out by so called legal means (Anonymous, 2018). In Nsukka, there is Motherless Babies Home owned by group of women organization registered with Social Welfare but are not taking care of abandoned children. It is stated emphatically that many donations are going to them but the truth is that every child there has someone catering for him/her. Take an abandoned baby there; they will reject the baby unless you will be providing for the baby despite the huge donations coming to them. This means they share the donations among themselves.

The researcher discovered that there are secret baby selling going on in Enugu State but many are afraid to report the case. The government cannot prosecute any victim without evidence and witness. People are not willing to expose or give useful information and evidence to the relevant offices as to the operations of these illegal adoption centers or the activities of traffickers, due to the fear of assassination. What can a social worker do in this situation? As a profession, we respect and uphold the principle of confidentiality as we practice.

Discussion of the findings

A total of 200(100 male and 100 female) respondents were used for the study. The qualitative data was gotten from Ministry of Gender Affairs, Enugu, Social welfare, Nsukkaand NAPTIP. The age range of respondents was from 14 to 53 years. Majority 104 (52%) of my

respondents fall within the age range 14 – 23 years and that was why many of the respondents 142 (71%) saw child adoption as something acceptable and government approved; majority 160 (80%) agreed that people adopt at the discovery of inability to give birth, which out of 160 (100%), 124 (77.5%) fall within the age range 14 – 33 years (young people) giving hope of an improved attitude towards adoption in Enugu State. However, it contradicts the real practice on ground, which is partial acceptance of child adoption due to cultural inclinations by the people. The interview session with the staff of Nsukka Welfare shows that it is only 5 children have been recorded as being placed in foster homes last year 2017and none has been adopted or fostered for this year 2018. The federal ministry of gender affairs handles adoption but few complete the requirements for adoption. The results showed that 58 (29%) see it as culturally disapproved and that it stigmatize the parent and baby adopted. This supports Oladokun et al (2009) that discovered that stigma and culture serves as barriers to legal adoption. Only 6 (3%) said that people do not like adopting at all while 18 (9%) said that couples adopt when they are already old thereby exposing the child to poverty, since the adopting parents are no longer strong to carter for the baby.

Majority of them 138 (69%) have seen babies that have been adopted while the remaining 62 (31%) have not seen adopted babies before now. Seventy four (37%) of respondents said that those they know adopted through legal means while 126 (63%) said the adoptions were illegal like contracting with doctors/nurses that run hospitals/maternity homes and by contracting with girls that want to sell their babies. This is in line with Eke, Obu, Chinawa, Adimora, and Obi (2014) discovery that there are emergences of middlemen who persuade prospective adoptive parents to avoid the procedural bottlenecks of adoption and adopt babies through unauthorized agents who keep pregnant girls illegally till their deliveries. Seventy two (36%) agreed that reasons for selling off ones baby is to avoid shame, stigma and family/society's prosecution; 85 (42.5%) admitted that it is for economic reasons invariably poverty, which is in line with the researcher's discovery of a woman that has many children who later gave birth but sold that one in other to use the money to keep other children; 24 (12%) sell off their babies in other to continue with their life like education while 19 (9.5) gave multiple answers saying that it can be for both to prevent shame, stigma, fear of family prosecution and to continue with life. This also concurs with the findings of Akwara and Andeshi (2014) that stated that abject poverty is the primary motivation that is propelling mothers to give out their babies for money. It also rimes with the researcher's findings that some students, even in University of Nigeria, Nsukka get pregnant and sell them off without the knowledge of their parents, use the money to further the course of their education and life in general. One student wanted to abort and ran into a doctor that encouraged her, paid for her antenatal and after she sold the baby for N1,000,000.00; 200,000 was given to the sisters that assisted her in selling the baby and 200,000.00 to the doctor that assisted her during the pregnancy but the doctor refused the money and said, 'I only wanted to save your life and that of the baby'.

In addition, 88 (44%) said that couples buy baby illegally because it is cheaper, avoiding bottlenecked process from social welfare; 81 (40.5%) said because of fear of being stigmatized by neighbours, 24 (12%) said that they are ignorance of its consequences while 7 (3.5%) chose the whole options as the reasons. This is contrary to the opinion of the staff of the Nsukka welfare that says that the illegal one is costlier, which supports Eke, Obu, Chinawa, Adimora, and Obi (2014) opinion that state thatfear of confidentiality, long waiting time, corruption, and procedural bottlenecks that involve the adoption process by staff of social welfare of the state makes prospective adoptive parents to patronize unregistered adoptive agents who contract the adoption for them at very exorbitant rates without proper pre-placement on medical examination and without official records. The result shows that 122 (61%) acknowledge that babies who are victims

of illegal child adoption end up in the hands of ritualists that lead to death. Followed by 32 (16%) that said retarded growth as a result of not taking breast milk and lack of motherly care, which can cause emotional imbalance; 13 (6.5%) talked about inner emptiness of not being able to give birth; 17(8.5%) talked in regard to the health of women that inflate their stomach pretending to be pregnant, that they might end up contacting disease or womb cancer while 16 (8%) agreed with the four reasons already mentioned.

Most of the respondents 152 (76%) noted that there is no meaningful thing the government does to stop illegal child adoption, 1 (0.5%) said that they do not know while the remaining 47 (23.5%) said they are doing something. Majority 157 (78.5%) of the respondents are of the view that the government is not doing anything to stop illegal child adoption in Enugu State because of corruption of the law enforcement agencies. Forty three (21.5%) said yes but no much records of punishment given to those law breakers. This contradicts the opinion of the NAPTIP that says that much are being done to curb illegal adoption in Enugu State. This makes administrative control theory by Useem and Reisig in 1999 that explains lack of implementation of policies guiding adoption by government officials suitable for this study.

The 200 (100%) of the respondents agreed that social workers have one role or the other to play to ensure the safety of a child. Majority 109 (54.5%) talked about education of the masses on the consequences of illegal child adoption. Twenty four (12%) said that social workers are to work with welfare office to ensure the status of every adopting parents to be sure that they will be able to take care of the baby and that they are not child traffickers or ritualists. Seventeen (8.5%) talked about follow up in their houses to ensure the safety of the baby from time to time after having gotten the irrevocable certificate of adoption. The findings show that most of the officials in social welfare agencies are not social workers and if social workers will head those units they will do better jobs. This advocates the fact that there is need to legalize social work profession in Nigeria, which will empower social workers to do their work of protections of people's rights and advocacy among others. This is contrary to the findings from Nsukka welfare office that says that there is nothing like follow up after adoption, since irrevocable certificate of adoption has been issued to the adoptive parents and no outdoor programmes like seminars where awareness will be created that will reduce illegal child adoption. Twenty four (12%) of the respondents are of the view that social workers should report any trace of abuse on the baby or any sign of baby trafficking.

Conclusion

Most people are away of legal adoption but few go through it. Stigma, shame and economic factors are still strong reasons for baby selling and illegal child adoption. Couples still feel inner emptiness of inability to produce a baby and that leads them to do so many hiding and pretention to confuse the society. Social workers should take note of all these emotional issues, cultural barriers and try to help people come out of them by making adoption acceptable and attractive in the society. What matters most are parents being able to inculcate good values in their children whether adopted or biologically acquired. Success must have a successor and that should be the target. Trying to please people around and thereby hurting ones' self should be fought against.

Recommendations

Government should legalize social work profession in Nigeria for proper licensing. This will give social work profession recognized mandate to operate in the full capacity of their professional strength to prevent illegal child adoption in Enugu State and Nigeria as a whole.

Moreover, there should be continued advocacy and public enlightenment campaigns by both social workers and governmental agencies that protect the rights of the people to ensure that legal adoption process is followed. Proper counseling should be given to adoptive parents and follow up should be made to their houses to ensure safety of the adoptee. The situation of this country is where many good policies are on paper but practical implementation becomes a problem.This has to be addressed. All stakeholders should work hard to reduce or prevent this problem of illegal adoption and make sure the rights of those adoptees are respected.

Serious awareness programmes should be made on the consequences of illegal child adoption and baby selling. This will bring all concerned to the level of knowing the implications and be able to make right decisions. Government should also make sure that every maternity and hospital registers every birth that took place in those places. In addition, social workers should be employed to monitor births taking place in those places, even work with community leaders to monitor births in people's houses. This will help to reduce indiscriminate baby selling by some hungry women in the rural areas.

The agency in-charge of adoption should make sure that the adoption applicants must go through thorough home study, which should include the details of the applicants' physical and mental health, family status, financial condition, personal repute, home environment, ability to give love and care to the child, motivation and any special reasons related to the welfare and interest of the child, and other matters pertinent to child adoption (https://www.motherschoice.org/en/what-we-do/for-families/adopt-a-child/). The adoptee should also be examined medically to ensure that the baby is healthy before adoption process is consummated.

Our values system has to be revisited for proper orientations of people's mindset that will enable us uphold change and maintain good values and not being greedy or corrupt.

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EXPLORING THE INTRICACIES OF ILLEGAL CHILD ADOPTION IN LAGOS AND THE ROLE OF SOCIAL WORK AS A PANACEA

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Abstract
The circumstances surrounding illegal child adoption and its proliferation are egregious welfare concerns in the state. More so, the exposé of child trading and upsurge of baby factories have received a lot of media attention, while the ensuing debates have been on the need to re-examine people's attitude to child adoption and the adoption procedures. Thus, through theoretical reviews and a case study, this paper examined the scripts used to rationalise illegal child adoption practices. The methodology involves the use of qualitative in-depth interview, as well as theoretical analyses of decision making on child adoption. Purposeful sampling strategy was usedto identify the respondent. The interview explored the respondent's perceptions of factors that facilitates involvement in illegal child adoption and what influenced her decisions to adopt a child without due recourse to the law. Finding indicates that the participant perceived both infertility and legal adoption from a 'sure loss' frame, and therefore considered her actions to be altruistic and in the best interests of the child. Also, legal adoption process was considered as intrusive and stigmas attached to adoption was perceived to have 'negative weighed' effects on the adoptive parents and the (adopted) child. The recommendations highlight the need for a systemic approach that involves conscientisation which can deconstruct biased beliefs and attitudes to fertility, adoption and the adoption process, as well as advocacy for policy changes to counter anxieties.
Keyword: Illegal adoption, children, childlessness, infertility and couples

Introduction

Media reports have shown that some childless couples have become enthusiastic to go greater lengths to have children with the increase in the number of baby factories and unregistered factories trading in babies (Ojedokun and Atoi, 2015; LASG, 2018). Albeit, legal adoption has become a universal alternative for childless couples to lawfully obtain the status of parenthood. Studies show that many couples with the challenge of infertility in Nigeria do not often opt for legal adoption (Ojelabi, Osamor, and Owumi, 2015; Ojedokun amd Atoi, 2015; Makinde, et al., 2017).

Diverse reasons have been raised why adoption has not fully been embraced in Nigeria, these mostly ranged from cultural and religious values attached to childbearing in our societies. The principle of blood is thicker than water is held in high esteem; therefore, a legally adopted child is seen as someone that is not of the parent's blood, hence, lacks the right to inheritance and cultural entitlements from family property. This informs the passive attitude of most childless couples towards legal child adoption with associated societal stigma which persists even after the adoption process. Other schoolars feels that the inability to trace the ancestral root of such adopted children, might translate to future tragedy for both the child and adoptive parents with the assumption that such a child might have higher tendency for delinquent behaviours than biological children because of the attributed stigma that accompanies legal adoption and the diverse psychosocial implications (Makinde, et al., 2017;

Ojedokun and Atoi, 2015). Few scholars pointed out the cumbersome nature attributed to the processes of adoption and the incursion into the private lives of adoptive parents, as well as corruption by Agency staff in the adoption process (Ojelabi, Osamor, and Owumi, 2015). Based on the listed contentions, some childless couples found need to covertly adopt children and this has contributed to the growth of illegal trading of children and the infamous establishment of baby factories which constitute a devious trend of human trafficking and child trading in Nigeria.

Besides, there have been reported rise in the illicit activities of orphanages and baby factories, with news emerging almost on weekly bases of closure, arrest of operators and liberation of girls/women and children from the complicit facilities around the country. For instance, in 2018 alone in Lagos, several unregistered orphanage homes, baby factories and individuals found wanting in the illicit business have been shut down and arrested for trading in babies or housing women for the purpose of producing babies (BBC, 2018; Olowoopejo, 2018; The Nation, 2018; Hanfi; 2018; Olufowobi and Falayi, 2018; LASG, 2018). One report specifically showed that 162 children were rescued from a baby factory and two unregistered orphanages in Lagos. The report found that some of these children and babies had experienced varying degree of abuse (BBC, 2018; Olowoopejo, 2018).

Two months earlier, a couple had been arrested for running a baby factory and several pregnant young ladies at different stages of pregnancy were rescued from the home (Igbonwelundu, 2018). There other reports of some people directly selling their own child(ren) (The Nation, 2018, Hanafi, 2018) as they give poverty related excuses for their action, hence will use the proceed of such sales to take care of their remaining children. All these leads to the prevalence of baby trading enterprise in our society, and basic economic law have it that without demand, there wouldn't be need for supply. Reason being that in contemporary times, there are significant number of individuals and childless couples purchasing babies from these illegal sources, even when this practice contravenes both the Child's Rights Law and Adoption Laws of Lagos State.

The question then suffices, how does an individual normalise and rationalise the acts of trading and purchasing of children illegally for the purpose of satisfying societal prescription? Apart from the fact that the buying and selling of infants constitutes a crime with very dire consequences on the physical and mental health of the victims: couples or children; it equally dehumanises, rendering children to be nothing but objects of trade. Hence, in this paper, we conducted a theoretical review which highlights diverse dimensions of decision making about illegal child adoption. The position for this discourse is anchored on various theoretical assumptions, based on the numerous postulations and from the case studies of an adoptive parent who obtained her child without recourse to the law. We therefore, construct a system of rationalisation for participation of undocumented or illegal adoption.

Furthermore, the eco-system approach was used to proffer the roles of social work in pacifying these dysfunctional rationalisations. From the foregoing, the main objective of the study is to explore the intricacies of illegal child adoption in Lagos and the role of social work as a panacea. While specific objectives were to explore factors predisposing the individual to illegal adoption in Lagos and how social workers can ameliorate the incidences of illegal adoption.

Contextualising Illegal Adoption
Defining Illegal Child Adoption in Lagos State

Child adoption is a legal prescription; thus, every nation or state has legislations that define what constitute child adoption. In Lagos state, what is legal adoption is codified in the Adoption Law of Lagos State (ALLS) and the Child's Rights Law (CRL), 2007. Accordingly, the law mandates that only the Magistrate/family Court has the rights to grant child adoption. Therefore, any other form of transference of the rights and responsibilities of parentage to a non-biological person or couple outside of the proclamation of the authorised court can be considered illegal.

Additionally, the ALLS subsection 3(3) explicitly forbids individuals, groups or agencies taken abandoned children into custody (a) "without reference to the police or the Social Development Department (SDD) charged with the responsibility of such children" This is followed by the article which mandates that only social welfare officers of the SDD have the duty to arrange for formal adoption or placement of any abandoned child in the state. Hence, housing of abandoned children or orphans without due involvement of the SDD or commencing adoption proceeding without the SDD designated social welfare officers, is itself illegal, even prior to involving in the transference of the child(ren) to others.

Ab initio, in Subsection 2(3), the law had indicated that parents can only give out their children for adoption only if the children in question are above the age of one year. Thus, adoption of neonatal and babies below the age of 12 months given away or abandoned by their parents is not allowed under the adoption law. Moreover, Section 17 prohibits any form of payment for consideration or facilitation of child adoption. Thus, the laws of Lagos state clearly define what it considered as illegal child adoption, whether it is done by a group or agency (i.e. orphanage or baby factory), or between individuals, when such transference of rights and obligations of a child to non-biological persons or couples is done in violation of any of the following laws, it is conceived as illegal.

Procedures for Child Adoption in Lagos

The ALLS instructs what prospective adopters must do before the Court can grant legal adoption. Sub-section 3(1) (c) states that the child to be adopted must have been in the care of the prospective adoptive parents for 3 months preceding the date on which the order is made. While prospective adoptive parents must have informed the probation officer for at least 3 months prior to the order of their intention to adopt the child.

On the other hand, the ALLS only warrants the SDD in the Ministry of Youth and Social Development (MYSD) to initiate adoption. The process is expected to commence with a letter of interest to adopt a child by prospective adoptive parent(s), written to the Permanent Secretary of the MYSD. This letter is expected to indicate the reasons for adoption, and accompanied with other supporting documents:

1. Copies of prospective adoptive parent(s)' birth certificates;
2. prospective adoptive parent's Decree of dissolution of marriage (if such prospective adoptive parent is divorced);
3. Medical certificate stating the physiological and psychological fitness of prospective adoptive parent(s) from a State or Federal government general hospital;
4. Proof of employment with copies of letter of employment and "To whom It may concern" from the employer;
5. Copies of official identity card – i.e. National identity card, driver's license, etc.;
6. Copies of pay slips for the last 6 months of employment;

7. Copies of statement of account for the last 6 months prior to the request for adoption;
8. Copies of tax clearance for the last 3 years; and
9. Coloured copies of passport photographs of prospective adoptive parents.

Next, the SDD is expected to initiate an investigation of prospective adoptive parents' background through home visits and interviews of relatives and others considered significant to ascertain the prospective adoptive parents' suitability. The processes of validating the suitability of prospective adoptive parents also include mandatory pre-counselling session vis-à-vis adoption seminar, panel session in which the prospective adoptive parents will further be interrogated by welfare officers, and post-counselling sessions. All these are considered preparatory requirements towards the minimum three months fostering by law. Upon successful completion of these processes, the prospective adoptive parents will be issued a letter of provisional approval for adoption during which the child will live with the adoptive parents for at least three months before consideration of the legalisation of the adoption by the Magistrate/Family Court.

Section 23 further provides for the monitoring of the adopted child whilst in the care of the prospective adoptive parents, by allowing welfare officers of the SDD to pay visits to the home and ascertain his/her condition. Thus, the SDD carry out routine check of the child's welfare and subsequently write a report after several visits and verifications. This report is often the pivotal document that informs the Court decision to grant legalised adoption status. Thus, the child could still be withdrawn from prospective adoptive parents if it is reported they are incapable of properly catering to the needs or welfare of the child.

From the above requirement for adoption, there is substantial rigor in the adoption process, which is done for the purpose of protecting the child and ensuring that his/her welfare is guaranteed. As will be discussed subsequently, this is perhaps, one of the major factors that dissuade couples from child adoption. The time invested in the process, the intrusiveness of the process into prospective adoptive parents' personal lives, and because it is not apparently secretive enough are particularly reasons inhibiting the uptake of legal child adoption.

Theoretical Underpinnings
Theorising the Role of Social Work
As a discipline and practice founded on the science of helping individual to achieve the best possible social functioning within the context of their environment. Social work entails the facilitation of change by assisting individuals, families, groups and communities to change or address inimical beliefs, attitudes and also changing oppressive systems preventing people from attaining constructive goals and development (Turner, 1978). This means that social work is involve in both direct practice with individuals and families and as well as lobbying and advocating to change socio-political structures perpetuating social problems at the community, state, national, and international levels (Payne, 2005). Whilst, it has variously been emphasized that the fundamental purpose of social work is to ameliorate conditions that create or contribute to social problems which impair the well-being of individuals and communities (Payne, 2005; Ayangunna, 2013; Okoye, 2014).

In explaining the role of social work in mitigating illegal child adoption, an ecological systems approach is considered. The ecosystem approach is appropriate due to the recognition that normalisation and participation emanates from multiple systems which include personal cognition and structural realities. Besides, the ecosystems approach to social work focuses attention on the interaction of person and environment and is well-grounded in the international definition of social

work which emphasise that 'social work intervenes at the point where people interact with their environments' (International Federation of Social Work, 2012). Scholars concluded that social work roles are centred on helping people by promoting responsive environments that support human growth, health, and satisfaction in social functioning. Hence, assessment and intervention are directed towards the people, their life situations, and the well-functioning or dysfunctional behavioural patterns that result from their interaction (see Germain, 1979; Gitterman and Germain, 2008; Gitterman, 2011).

Furthermore, Thompson (2012) eco-systemic approach referred to as the PCS model which is personal, cultural and societal. The model proposed that the interactions of these three circles have significant impact on individuals' actions. The personal level (P) involves interpersonal relationships, feelings, attitudes and self-conceptions, and interactions between individuals. The personal is embedded within the cultural context (C) where the person's culture establishes norms and rules that shape how the individual feels about themselves, others and how it shapes interactions between people and the environment. Both the personal and cultural levels are then embedded within the societal framework (S), which sets the structures, norms, rules and order within society. Sipron (1980) acknowledged that any attempt at altering individual attributes requires addressing external linkages and his/her attributions about cultural and social prescriptions.

As such, the ecosystems and the PCS models are particularly central in assessing illegal adoption; especially from the perspective of adoptive parents purchasing infants from orphanages or baby factories. An understanding of the dynamics interaction in the models enables social work practitioners to understand that such decisions extends beyond the personal level of deviance or criminality of the actors, Social work practitioners' activities extend beyond remedial assistance of catering to children saved from such orphanages, and the victims (women) trafficked with varying degree of psychosocial traumas.

Consequently, recognising and applying the ecosystems and PCS approaches that considers the relationship and connection between all the divergent issues at the various levels of individual, social inclusive of political (laws) and cultural environments and how they influence and shape one another provides significant insight for intervention on illegal adoption. Thus, interventions with the individual can work to increase self-esteem, self-worth, coping skills, or attempt to decrease psychosocial and financial discomfort from the pressures of others. Interventions in families and groups can work to enable the members to recognise and change their interactions and patterns of towards infertility, unintended and unwanted pregnancy, and adoption in order to reduce psychological on individuals and couples.

Theorising Illegal Adoption

The strain theory, and its derived 'opportunity hypothesis' by Robert K. Merton in his book titled the Social Theory and Social Structure (1957) provides relevant discourse for understanding the rise in illicit child adoption. Merton noted that in any society there are a number of widely shared goals which provide a frame of 'aspirational reference' referred to as cultural goals. These goals are shared by majority of the populace are often conditioned by defined legitimate or institutionalised means for achieving them. For instance, it is culturally affirmed in the Nigerian society that the hallmark of marriage is the bearing and raring of children. Therefore, when this internalised goal of having children is curtailed by either or both couple's inability to have theirs through institutionalised means, they are subjected to pressure and resort to other means to achieve set goal legitimately or otherwise. This apparent friction for couples to satisfy cultural goals creates

a market, and a substantial opportunity to exploit the burgeoning market through the creation of illegitimate channels. This somehow addresses the increase of child trafficking and illegal adoption, inclusive of baby factories.

Neutralisation theory, propounded by Sykes and Matza (1957) provides some useful explanations on how couples who adopt illegally justify their acts by developing dissociative rationalisation to neutralise and temporarily suspend their commitment to societal values. This provides them with the freedom to commit unlawful acts. The proponents assume that individuals who violate the law are usually sensitive to societal rules and regulation; they make exceptions to the rules through the use of cognitive neutralisation techniques. Through rationalisations, people do not have guilty conscience or negative self-image about their unlawful acts. The theory identified five different types of rationalisations people adopt to justify their deviant or criminal actions (Sykes and Matza, 1957): (1) Denial of responsibility which involves the argument by individuals who says they were propelled towards unlawful act by certain conditions, and that any other person would have done the same. (2) Denial of injury which also involves the argument that the motive of their action is not to hurt or harm anyone that their actions were done with the best intentions. (3) Denial of the victim involves the argument that nobody suffers as a result of their act; i.e. the biological mother profits financially, while the adopted child is better catered for by more deserving adoptive parents. (4) The condemnation of the condemners is where people accused those in authority for failing to provide viable alternative option; i.e. blaming the legal adoption system as being equally corrupt, insincere and complicit. Finally (5) Appeal to higher loyalties is the belief that their actions were predicated on the need to assist the orphan or unwanted infants from being discarded or murdered.

Prospect theory is another relevant one to justify how individuals rationalise unlawful behaviour of trading in children. Kahneman and Tversky (1982) contended that people choose between options depending on their perceptions of events, either as a loss or a gain. Where actor perceives alternatives as losses, then they engage in risky behaviour to avoid "loss" associated with the status quo. Don't adopt, and suffer the humiliation of childlessness, adopt legally and suffer similar stigma along with the adopted child. With both alternatives in the negative, couples may become risk-seeking in search of other alternative. Tying the assumptions of theories to the decisions to adopt illegally, means the more society systematically victimises childless families and denigrate or make alternatives, the greater the favourable rationalisation of alternative albeit criminogenic opportunities. Therefore, decisions to adopt is not just that the child is not their biological offspring but by the perception that adoption is a choice between two negative outcomes. Hence, rationalisation to participate in illegal adoption is considered altruistic 'white crime' compared to the detrimental outcome of death of the children if dumped in an unsafe environment.

While actors consider illegal child adoption as perpetuating illicit trading of babies but did not evaluate the need to have a child devoid of stigma and illegitimacy ascription that may linger on the entire life of the adopted child. They argued that this development has reduced the number of children abandoned by roadsides, attempt at flushing them down the toilet, dumped in bins and bushes, as well as abandoned in the hospital after delivery. Thus, alluding to the prospect hypotheses and structural encumbrances of cultural values which eulogise fertility and are unfavourable to child adoption. Whilst, this may serve as the reinforcement people need to neutralise the guilt that could otherwise have prevented participation.

Methods

The purpose of the study is to explore the dynamics of illegal child adoption in Lagos State and critically examine the social work input, thus a qualitative narrative analysis which includes both secondary sources and primary data were adopted. The sampling technique is snowballing as the intent was that one respondent introduces us to another till all willing eligible respondents such as perpetrators, beneficiaries and also State officials of Lagos State Child Protection Unit under SDD in charge of rescuing of children were interviewed. Method of data collection from officials is in-depth interview (IDI) through case study to elicit responses from victims, perpetrators and beneficiaries of illegal adoption. We tried to secure official permission from the MYSD to interview their staff; the bureaucracy encountered there makes it impossible to interview them in their office except one anonymous official who briefed us about an orphanage that keeps girls/ladies with unwanted pregnancies. This study depends on responses from two respondents through case studies on their attitude and beliefs about their involvement in illegal child adoption. Thus, the findings presented in this paper are from the two respondents who acquired undocumented adoptive child. Ethical consideration of this study involves non-disclosure of respondent's identity hence we used pseudo names all through.

Findings and Discussions

Narrative of a Former Staff of an Orphanage Involved in Illegal Child Adoption

The overarching sampling strategy for this paper was case studies of 3 female respondents. The first respondent is a former staff of an orphanage home where children are being adopted illegally. Her pseudo name is Ngozi, a 27-year-old lady, and a graduate of Social Work who worked at an orphanage for slightly over two years before deciding to quit. She stated that her former employer indulges in the sale of children, and she left because she felt both moral and professional indignation being a part of such. The orphanage, according to her, sold male children from between ₦600,000 and ₦1,000,000, depending on the bargaining strength of the buyer while girl-child was sold from ₦450,000.

Ngozi's responses indicate that one of the primary services rendered by the orphanage to pregnant young ladies were shelter, protection and secrecy. While a paltry sum fixed at ₦70,000 was given as pay-off to biological mothers as extra incentive after health care while pregnant and during delivery. Deductively, from Ngozi narratives about a conversation she had with one of the young ladies abandoning her baby at the orphanage. It was not much about the money, but to maintain secrecy of unintended or unwanted pregnancies and subsequent child birth.

> *"She told me that her parents would have finished her if they knew about the pregnancy. ...The money to her (the teenage mother abandoning her child) was like 'dash' for helping her to solve her problem."* Ngozi

Thus, for some of the pregnant ladies who deliver their children in the orphanage and abandoned or sold their babies. It was an escape root, a prevention of the social stigma and loss of integrity that will occur as a result of the social indignation of unintended pregnancy that may have compelled their action of child abandonment. The prospect of the strain that may occur as a result of deviating from societal expectation resulted in the apparent denial of responsibility and rationalisation than giving away their child was the lesser of two painful outcomes.

Ngozi also alluded that security personnel and staff of the state's SDD in the MYSD as being complicit in baby trading enterprise. According to her:

*"They (official of the SDD) use to give her (owner of the orphanage) information when they are coming for routine checks. We usually know when official of MYSD are coming, they (management of the orphanage) will ask us to move everything around, and some of the babies will be taken away, while pregnant girls are also kept in a different apartment until after the inspection. I think she use to pay them, and they (official of MYSD) know about what they (management of the orphanage) are doing (at the orphanage). Some law enforce agents used to come, and the owner of the orphanage will give them something (money), it is like they are helping her to cover what she is doing, you know what I am saying? Some of them also introduce potential illegal adoptive parents"*Ngozi

Thus, the findings point to a complicit system, where security personnel and staff of the regulatory agency are part of the baby trading syndicate. Moreover, it corroborates many anecdotal experiences and media discussion on the implications of the frailty of and complicit attitudes of security personnel and regulatory body on the perpetuation of crimes, inclusive of illegal trading of children.

Narratives of respondents who participated in undocumented adoption

Bola (pseudo name) is a 51-year-old married woman, who obtained a child through a third party (medical doctor) without involving the state and made monetary transactions during the process. Bola received her adopted child at birth, and stated that her adopted son is not aware of the circumstances of his birth. Bola believed she adopted her son with the full consent of the biological mother and grandmother, although she never met the biological mother who was a teenager that got pregnant and her mother does not want the father to know; else her own marriage might be negatively affected. Hence, a cover up by the mother of the pregnant girl from the girl's father, the girl was sent to one of her aunt (medical Doctor) house for appropriate care till delivery time, whereby the child was handed over to Bola for adoption.

Esther (pseudo name) is a 44-year-old married woman, who adopted her child from an orphanage without due process. Esther adopted son was barely a week old when she received him. She maintained that her son was not adopted from a baby factory, and like Bola, Esther believed the biological mother voluntary abandon her child at the orphanage.

The responses of the two respondents who procured their adopted sons without due process showed their reasons for participating in illegal adoption of babies were innocuous from their point of view. They both acknowledged it was never their intension to adopt a child, talk less of through unlawful process. Bola noted that the opportunity to adopt was offered to her by the aunt (Medical Doctor) of the girl who knows about their infertility challenges. According to Bola, she was informed that there was a pregnant teenager who had decided with her mother to give away her child on delivery. Moreover, she noted that she never met the biological mother or her parent; all transactions were with the doctor. According to Bola, it just happened and it never occurred to them (her husband and herself) that they were doing anything illegal or harmful to anyone. Moreover, Bola felt the child would have been worse off with a teenage mother that didn't want him.

While Esther stated that a friend referred her and her husband to the orphanage, and they were contacted about four months after meeting with operators of the orphanage that a male child was available for adoption. Esther acknowledged that they (husband and wife) knew the process through which they adopted their child was not proper, but they felt it was the right thing to do.

"What is the difference? It is not like going through the government is better? They will stress you and also ask you for money." Esther **(Female, 44 years, IDI, 28/09/2018, Lagos)**

Both respondents indicated that their children believed they were biological sons, and this mean the child would not have any fears of illegitimacy. Thus, the hypothesis that those who adopted illegally might be involved for the altruistic reason of protecting their adopted children by securing cultural acceptability for them when they can acquire these children in secret and pass them off as their biological children. For Bola and Esther, this helps to remove all possible stigmas that may arise as a result of children's adopted status. As such, the fear that adopted children may not be fully embraced by extended families and communities, because they are not biological descendants of their families is an essential reason for normalising their involvement in illegal adoption.

*"You don't know people, not only will they make you feel bad, they will bring it up to judge the boy (her son), He is happy and love the family without any question and the boy is a graduate today and doing extremely well."*Bola **(Female, 51 years, IDI, 3/09/2018, Lagos)**

"My family and husband's own were complaining about our childlessness after 6 years of marriage, so we decided to embrace adoption and the best thing we can do for our family and 'the poor child' is to have a child that nobody will come and be talking about. We thought about it, and felt the boy will be safer and protected (that is everyone believe the child is our biological child)" Esther **(Female, 44 years, IDI, 28/09/2018, Lagos)**

Bola admitted that patience and intrusiveness of the adoption process was perhaps the major reason they never considered legal adoption. She claimed that the privacy of her family is sacrosanct, thus beside prying, legal adoption gives people reason to gossip about *"things they don't know"* which would make the situation worse than their inability to have their own biological children. Esther echoed these fears and went further to acknowledge that their extended families would never have understood if they had adopted publicly.

"You know we heard that adoption officers will ask questions from us (prospective adoptive parent's) neighbours before they can give us a child. ...Our extended families were already talking. In fact, my husband didn't want to hear anything like that, that he embraced an outsider. ...another man's child." Esther **(Female, 44 years, IDI, 28/09/2018, Lagos)**

Respondents admitted that despite knowing better now they would still not be interested in adopting a child through the rigors of legal channel. Nonetheless, if another opportunity arises again, they will be willing to take on the challenge of illegal adoption, as long as they can guarantee that it was not from any baby factory. Both respondents condemned the emergence of baby factories and believed operators should be dealt with severely. As such, while both respondents acknowledged that adoption from baby factories is wrong, they were not willing to adopt through the legal channel. Moreover, they rationalise their conflicting stance, by acquiescing to higher loyalties that the situation differs because some biological parents are unable to take care of their children, hence, needs help. Thus, relieving such parents of the children they never wanted helps everyone, specifically the children that are saved from uncertain life.

"Do you think a child in the hands of a woman who feels a child will disturb her life will fare well? I am not judging the mother, because we face different issues in life, but I believe

she can live her life and the child will be fine" Bola **(Female, 51 years, IDI, 3/09/2018, Lagos).**

They both admitted that having their sons have made their life more bearable and meaningful, and making the child and others not knowing that their child was adopted has made everyone's life better. Esther rhetorically asked if it would have been the same if more people were aware that she didn't delivered her son.

Nonetheless, they acknowledged that investigation of prospective adoptive parents is necessary because not all people have good intentions, *"situations differ"* (Esther).While, they both justified the adoption of their sons as just and altruistic. While Bola noted that the bureaucratic procedures are often too demanding on prospective adoptive parents, but are necessary because the lives and wellbeing of the children should be the priority. Esther's concerns were if investigations could be done discretely to avoid the pressure and disrespect adoptive parent's faces. They both acknowledged the need to validate the intentions and capabilities of prospective adoptive parents is of utmost concerns, but gave greater credence and needs to protect the adoptive parents and the child from the socio-cultural implications (shame and distrust) of the adoption process.

Quite evidently, as the respondents in the study had stated, discriminatory beliefs, attitudes and behaviours of people towards infertility and child adoption, inherently justifies illegal adoption as a win-win situation. Thus, buying children from those that doesn't want them; means a greater good to the society, by giving such children a chance to live and a better life. Moreover, reports have shown that most young girls and ladies caught in the web of traffickers and baby factory operators patronise these centres to avoid the labelling and ostracism which usually accompany unwanted pregnancies outside wedlock. While, some pregnant teenagers and young ladies sometimes willingly give out their babies to operators of baby factories – especially given that the law does not allow parents to give their children up for adoption until such children are at least a year old. Hence, such young people might be of the opinion that proprietors of such centres who assist them to trade their babies are helping them out of the difficult situation they found themselves.

Whilst the findings show that the more society systematically victimises childless families and denigrate or make alternatives; inclusive of the adoption process debasing or unattainable for many, the greater the favourable rationalisation of alternative albeit criminogenic opportunities. Therefore, decisions to adopt are not just impacted by the child not being their biological offspring but by a perception of legal adoption as a continuum of negative outcomes similar to blackmail towards infertility. Otherwise, the normalisation of illegal adoption as an altruistic strategy intended to reverse reckless abandonment or dumping of children by parents that don't want them. Hence, rationalisation to participate in illegal adoption is considered altruistic 'necessary crime' compared to detrimental outcome of death of the children if dumped in unsafe environments such as in trash cans or canals.

Conclusion and Recommendations

The socio-cultural and religious norms and values that lay great emphasis on biological children as the authentic ones have been identified as a possible root cause of illegal adoption. The authors conceived of this research aimed at understanding the various socio-cultural and economic factors predisposing people to illegal adoption in Lagos State. Albeit, in this paper, we only succeeded in eliciting responses from two perpetrators with one former orphanage home staff

making three due to the secrecy involved in this type of study alongside bureaucratic bottlenecks from Ministry officials. The paper points to the need of conductingmore study with diverse stakeholders include social welfare officers at the various departments of the MYSD, other are individuals who participate in the transactions and arrest of people trading in children, that is those who provide the services for illegal adoption and the couples who acquire the children while not excluding the prosecutors.

Interventions must facilitate discussions and advocacy to challenge beliefs and attitudes about infertility that compelled couples to tow this dysfunctional route; particularly those that humiliate and ostracise women in relationship with difficulties having children. Thus, apposite advocacy should be directed at dismissing systems that perpetuate shaming of unmarried pregnant ladies and policies (i.e. the law that prevent a parent from lawfully giving away their toddlers younger than 12 months), and dispelling attitude of gain preference in the trading of their 'unwanted babies.' Intervention must also address the cultural and societal values within which the actors or couplesare embedded which could have facilitated such erroneous decisions. The following recommendations are therefore considered very important if social work is to intervene successfully:

- Social work practitioners need to raise great awareness to help unravel the culture of condemnation towards infertile couples and adoption of babies, and condemn such believes and attitudes.
- Legal adoption should be less cumbersome in order for eligible couples embrace it without any discrimination.
- Public awareness should deliberately be created for those who would like to give their child for adoption to feel free to come to government orphanage homes and get counselled on the process of getting it done instead of throwing them away.
- There should be the provision of government support to keep such mother and baby alive till the legal age of adoption instead of dumping such babies at the canals or dump site or outright selling of babies.
- Social worker must champion the course of educating the public on the social values of adoption and the necessity of the rigorous processes.

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ILLEGAL CHILD ADOPTION AND THE PLACE OF SOCIAL WORK PRACTICE IN NIGERIA

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Abstract
Child adoption is a universal concept that provides legal rights for the adopter and the adoptee to become a family. It is a unique form of child care because it does provide permanent care and parenting for the adopted child as compared to other child care institutions that provide substitute family/home to a child (Aniebue and Aniebue, 2008). Marriage or sexual relationship between the adopted child and any or all members of the adoptive family is absolutely prohibited in a legal child adoption scenario (Federal Ministry of Women Affairs, 2005). Notwithstanding the fact that Nigeria has a National Child Right Act that was enacted in 2003 that seeks to regulate the welfare of adopted children, many Nigerians who engage in child adoption do not follow the due process. Hence illegal adoption owing probably to the rigors in following the due process or due to stigmatization and other social, cultural factors and misconceptions associated with adoption. Consequently, many have been engaging in illegal adoptions that leads to child abuse, child labour and neglect of the adoptees. It is in the light of these apparent anomalies that social work practice needs to play an intermediary role to correct the misconceptions that are inherent in child adoption and help remove some social and cultural factors that inhibit child adoption and its practices in Nigeria. In other to mitigate the harmful social effect of illegal child adoption in Nigeria, social work practice in the context of generalist social work plays a leading role to adequately explore the interventive milieu.
Keywords: **child, adoption, illegal child adoption, social work, baby factory.**

Introduction

Child adoption is a legal transference of parental right and responsibility of a child from the original or biological parents to another (Pamela, 2006). This process grants the adoptive parents permanent and legal rights to parent a child and gives the adopted child a legal right to become a permanent and a complete member of a family (Ojelebi et al., 2015). Thus, the adoptee takes the family surname and enjoys the right and privileges as a biological child including the right of inheritance (Federal Ministry of women Affairs, 2005). It establishes consanguinity relationship between the adopted child and all members of the adopter's family. Furthermore, it is irrevocable except on grounds of fraud, duress or undue influence on any of the parties involved (Tajudeen, 2013). (UNICEF, 2003).

A child is a complete human being that has not attained the age of eighteen. For the purpose of this write up, age of adoptive child is limited to age zero to four years of age because most adoptions are carried out at infancy. At this age, the child is dependent upon an adult specifically the parent for subsistence and survival. Sometimes, children displaced from the family environment find themselves dumped in drainages, garbage bins and so on. Children under this condition face undue hardship, physical and psychological torture. People, specifically, pregnant unwed teenagers are greater participants, partly because of fear of abortion or in relation to cultural belief where the unwed pregnant teenagers face stigmatization and ridicule. Sometimes, they are chased out of the house by their parents for fear of subjecting the family to shame.On the other

hand, parents in dire need of children due to infertility amongst couple, insurance against old age or gender sensitivity seek for children. These children are then integrated into such families through the process of adoption. Child adoption is a unique way of child care because it provides the child with parental love and care in a homestead/family environment similar to the child's biological home/family (Aniebue, 2008). To ensure that such children are really accepted in the family, Nigeria adopted Child Right Act 2003 to regulate the welfare of such children (UNICEF, 2003), and it also outlines ways of ensuring that adoption is carried out in the best interest of the child.

Regrettably, notwithstanding the provisions of this act to ensure the protection of these children, most Nigerians who engage in child adoption do not follow the legal procedures (Obi, 2016).

Illegal Child Adoption

Illegal child adoption is when an institution or a person gives up a child for adoption or adopt a child not following the due process (Mintzer, 2003). Mail online (2018) observes that illegal child adoption was carried out in the 1950s and 1970s in the USA where women were forced to give up their children for adoption while in India, babies and young children were stolen by hospital staff for sales to childless couples (Vanguard, 2011).

UNESCO observes that Nigeria rates high in the involvement in human trafficking and related offences in recent times. In order words, despite the provisions of Child Right Act adopted in Nigeria in 2003, aimed at regulating and protecting children, thousands of people continue to adopt illegally. The resultant effect of illegal child adoption is sale of children, child prostitution, child abuse and neglect and child trafficking. The trending point of illegal child adoption in Nigeria now is "Baby Factories" (Baglietto et al., 2006). Baby factories are where teenage pregnant unwed girls and younger women are confined until they put to bed. They are lured into the house with .the fake promise of safe abortion, better life and care. Some of these "baby factory" operators pay them off after delivery and forcefully give up their babies for adoption before leaving. Some forcefully confine them in the house to bear more children by paying men to get them pregnant.

Literature Review

A number of studies have dealt extensively on child adoption both in and outside Nigeria. This study concentrates on illegal child adoption in Nigeria. Some studies have been carried out on illegal child adoption in Nigeria, although such studies dwelt mostly on adoption methods and practices. Illegal child adoption took a different shape with the introduction of "Baby Factories" where according to UNESCO children were traded like commodities. UNESCO studied this phenomenon and in a paper presentation affirmed the high involvement of Nigerians in illegal adoption. Hutley, (2013) examined the issue of "baby factories" in Nigeria and asserts that such babies were merely sold at infancy for purpose of illegal adoption. In Baghietto et al. (2006), prospective adoptive parents engage in illegal adoption without considering the adoptee's parent's willingness to give their children up for adoption. Moreover the adoptive parents are usually aware of the illegality of such act and still go ahead to carry it out without the feeling of infringement on the child's right and that of the parents (p.10). Hague convention in 1993 underscores ways to prevent the abduction, sale of children and child trafficking by following a laid down procedures in adoption process. Unfortunately, Nigeria did not sign or ratify this convention (Njoku, 2013). The constitution of the Federal Republic of Nigeria stipulates that before the enforcement of any

treaty, it must have been passed into law by the National Assembly. Different legislative measures undertaken by Nigeria to ameliorate human trafficking were introduced before the emergence of "baby factory" and could be ineffective in tackling this new trend in adoption. NAPTIP on its part carried out series of programmes, campaigns and measures addressing human trafficking but did not include illegal adoption cum baby factory. This explains the striking out of the first case of baby factory in 2013 for lack of jurisdiction to handle the case.

Incidence of illegal Child Adoption in Nigeria.

Illegal child adoption in Nigeria dates back to 1994 with a known case of "miracle child syndrome" of a 65-year old woman telecasted on NTA News line. It was later discovered that the baby was stolen. Also the case of baby stealing by a young woman who had a miscarriage in 1997 and concealed it (Mamamia, 1997). According to the OAU charter on the rights of the child, African Child has the privilege to enjoy special care and protection against any form of treatment of negative, social and cultural practices. Illegal child adoption does not give room for adoption follow-up, ascertain the capability of prospective adopters or social, economic or cultural background of the adopters (Vanguard 2011) "Baby factories" in Nigeria are on the increase and efforts by law enforcement agencies in the country to seal different rings throughout the country have not stopped illegal adoption (Agbonkhese et al).UNESCO reported cases of baby factories in Nigeria in 2006, Such discoveries are prominent in Ondo, Ogun, Imo, Lagos, Akwaibom, Abia and Anambra. One baby factory was identified in 2008 and 2009 respectively but the number increased to a total of five in 2013 and eight in 2015 and it has continued to increase (Agonkhese, et al 2017).

Daily Trust Wednesday July, 26 2018 P.2, the US department 2014, Okwumba (2018), Popoola (2016), Obi (2016) NTA news (2017), The Nations (2008)Alfred, Francis and Andeshi, 2014, Media Trust 2017 record incidence of illegal adoption in some states.

High rate of illegal child adoption in Nigeria is established and it is against this background that this research tries to ascertain the agency legally responsible for child adoption process in Nigeria. Why illegal adoption thrives and fate of illegally adopted children in Nigeria. The involvement of professional social workers in child adoption process in Nigeria. To showcase the adoption processes for easy social work intervention. Also to underscore the place of social work in illegal child adoption.

Materials and Methods

This study is making use of data that are already in existence. The bases of this study are on secondary analysis of which have qualitatively and quantitatively studied child adoption, illegal child adoption and practices of child adoption in Nigeria. Thus in a bid to source for data that better explains the subject matter, review of some related literatures is conducted with such words like "child adoption," "illegal child adoption", "baby factories" "baby selling" "child trafficking" "adoption policy", "adoption practices" "socio-cultural beliefs and values" in combination with illegal child adoption in Nigeria. Databases available were searched: google scholar, Heinonline, TV/Podcast, mail online, pub med & Dove press. Assessment on some relevant documents such as the Constitution of Federal Republic of Nigeria, child's right act, 2003, OAU charter on the right of the child, was done through the internet, while practical evidence of illegal child adoption process was sourced from newspapers and other relevant materials through the internet.

Theoretical Framework

The theoretical framework of this research hinges on social identity theory by Henri Tajtel and John Turner in the 1970s. Tajtel and Turner proposed that groups where people belong (family, social class) instills in the person pride and self-esteem. Where one belongs gives the person a social identity and sense of belonging, therefore, children are given up for adoption due to parental incapacitation. Prospective adoptees in their crave for children, either to cover up their infertility status or be a proud and complete parent to meet up with cultural and social demands for children or as insurance against old age accept them as part of their family. Unwed pregnant girls choose adoption instead of abortion and due to their incapability to carter for these children, they seek to give them opportunity for better life and a sense of belonging to a family that will raise their self-esteem and sense of belonging to enable them function optimally in the society.

Child adoption processes in Nigeria:

Child adoption processes and knowledge vary from State to state in Nigeria. Some studies carried out show that a good percentage of Nigerians are aware of child adoption practices (Eke et al., 2014; Avidime et al., 2013). The process of child adoption in Nigeria starts with writing an application to the Director, Child Development, Ministry of Women Affairs and Child Development, writing formal application to any competent court (magistrate court). Medical fitness of the child, birth certificate of a child the adopting parents obtained from a recognized government hospital, a jumbo size photograph of the child, passport photographs of the adopting parents, employment letter from applicants employers, affidavit of record /means deposed to by the applicant. Consent letter from the biological parents (where applicable) power of attorney (where adopting parents are represented by a lawyer). Payment varies from state to state. Upon a satisfactory presentation of application letter accompanied by document to the welfare officer, a formal application is made to the court. After the hearing which is held in the court or in chambers, whereby the court is satisfied it makes an award granting custody to the applicant as prayed otherwise the application would be struck (Obi, 2016, Travel.stat.gov 2018).

Why adopt a child illegally?

Obviously, some Nigerians are aware that one can adopt a child but then legal processes of adopting a child are still obscure. Omosun and Kofoworola (2011) found out in their study that the true meaning of adoption is still not clear. Again illegal adoption thrives due to the rigors and cumbersomeness of the legal and official process of child adoption (Business Day Media: Obi 2016, Oladokun et al., 2010). Additionally, poverty and high unemployment rate mostly in remote areas is another contributive factor to illegal adoption. It is said that majority of Nigeria's populace live below income poverty line of 1 dollar a day. Furthermore, low level income also contributes to adoption fraud. People engage in it to make money and earn a qualitative living. Again, low level of education, illiteracy, and lack of awareness on what constitutes illegal child adoption; bribery and corruption give room for illegal child adoption. Other causes include; the cumbersomeness of adoption process and government attitude towards social problems in Nigeria. Culture is another influence on illegal child adoption. Through oral interviews and discussions, conducted, cultural practices affect adoption processes. In Nigeria, most child adoption occurs as a result of infertility among couples, gender competition, continuity in family lineage and quest for heir for family inheritance (Ojelabi et al., 2015). Therefore, parents, in-laws, family and friends wait eagerly for pregnancy news and subsequent coming of babies. Upon discovery of childlessness or infertility amongst couples, there is the tendency to cover-up the state of

childlessness to avoid being ridiculed, social stigma and pressures from relatives. Sometimes, the pressure becomes so severe that women are forced out of their marriage while in some cases both couples are considered not fit to hold some important leadership position (Oladokun et al., 2009). To avert these problems, desperate couple resort to some herbal clinics where they are given some concoctions that swells their tummy (Daily Trust 2018 p. 1) for onward arrangement for an infant baby. Some adopted children are given derogative and pejorative remarks like bastards, aliens and are treated like outcasts (Nwaoga, 2013). Couples try to avert this by faking pregnancies thereby engaging in illegal adoption. Adoption's legal rules and processes are not adequate to curb the menace of illegal adoption (Simolin, 2006).

Illegal child adoption in Nigeria and Social Work

Social work is a professional service designed to help individuals, families and communities enhance their individual and collective wellbeing, help people develop their potentials and ability to make use of their resources and integrate them to those of the society to enhance their coping capacity. Their primary aim is to ensure that human equity and social justice are maintained in the society (CASW). In its practice intervention, social work practice is carried out in different settings, different groups of people, individuals, families, communities and different agencies (University College Cork, 2017). Social work practice is guided by knowledge, values and skills that guide practice. In different situations and settings supporting and helping people is the paramount concern of social work. Application of variety of skills places the social worker at the fore in the bid to curb illegal adoption. Such skills like communication skills will typically help the social worker be abreast of where such illicit acts are carried out, strategize ways to improve their lives by ensuring that due process is followed. Another set of skill is listening skill and critical thinking skill that will enable him/her know about different agencies to source for resources. Other unique skills social workers possess that could help in ameliorating illegal adoption are social perceptiveness, problem solving, negotiating skill, good judgment and patience for building confidence by showing commitment and rapport. Armed with these skills, the social worker through evaluation finds out whether the prospective adoptive families have homes suitable for the child. After evaluation, the social worker assesses every important need of the children available for adoption and matches the adoptee appropriately.

Implications, Conclusion and Recommendations

Child adoption is a better option for child care because it places the child in a home/family environment as denied him by his/her biological parents. Before the emergence of urbanization, globalization, economic and political instability in Nigeria, children who lacked care are taken care of by extended family members. Sustainability of spirit of brotherhood and sisterhood has been relegated to the mud. People now mind their immediate family members (Wuse & Abanihe, 2006).

Apparently, infertile couples therefore opt for adoption. However, some cultural practices, rigors in following adoption processes and stigmatization expose adopters to illegal adoption. Federal government should seek to harmonize adoption laws in Nigeria as stipulated by the Child Right Act 2003.Integration of social work professionals in the implementation of the Act to ensure that adoption process follows a uniform institutional framework throughout the country. More so, adoption services should be maintained by the Federal Government (Chukwu, 2012). States should be mandated to implement the Child Right Act 2003 throughout the federation to curb the irregularities in the adoption process. Although some people are aware of child adoption, adoption

process still remains obscure due to lack of awareness of legal adoption processes. Therefore, Nigerians should be given the opportunity to know more about child adoption and the cost of doing same be modified to suit them.

Conclusion

In conclusion, urgent problem requires urgent attention. Matters pertaining to human life should be treated urgently. Illegal child adoption could lead to killing of children and young unwed women. Infants could be used for rituals if not attended to urgently while the pregnant unwed young women who resist confinement could be killed by baby factory operators if not rescued urgently. Government should give law enforcement agents right to arrest culprits and immediate prosecution be made. This will deter people from indulging in such act. On one hand, this will reduce subjecting children adopted illegally from untold hardship; on the other hand adopters will be forced to embrace legal adoption. Social work practitioners should be given the legal right to conduct pre and post adoption process. Social workers are professionals and should be given legal right to practice in those agencies like orphanages, hospitals, social welfares and so on. With the application of expertise professional knowledge, social workers if given the opportunity will arrest this problem. What is the fate of thousands of babies already adopted illegally? Investigations should be conducted and if found culprits should made to adopt legally.

Recommendations

The Nigerian cultural values should be integrated to the theoretical social work education learnt in the classroom to solve some of these social problems. These theories have foreign connotations which do not suit our way of life. Those cultural values that affect practices as opposed to our brotherly and extended family practices should be tackled. For instance, through awareness campaign, kindred could be made to accept an adopted child with love thereby accepting him in family inheritance. Moreover, ratification of part of Hague convention in respect with protection of children can ensure transparency in adoption process. Furthermore, there is need to develop programs that will address the issue of poverty and illiteracy in Nigeria. Social workers should be encouraged to intensively and extensively engage in research in relation to illegal child adoption to underscore the operational mode for better understanding and finding a lasting solution to bring it to a stop. Also, the social workers through the support of the government should strategize on ways to break social stigma and taboos in favour of baby factories in Nigeria. Finally, government should place professional social workers at the helm of affairs with regard adoption.

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PERCEPTION OF ACADEMIC STAFF OF THE UNIVERSITY OF NIGERIA NSUKKA ON ILLEGAL CHILD ADOPTION IN NIGERIA: IMPLICATION FOR SOCIAL WORK PRACTICE

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Abstract
Adoption is recognized as one of the forms of alternative care for children who are unable to remain in their family environment. It enables the adopted children access to care in a new family environment and thus prevents them from being placed in foster institutions with the attendant psycho-social implications. However, there are concerns with child adoption in Nigeria due to the increasing demand by those in need of children to adopt. This demand has led to the proliferation of baby factories and illegal adoption homes. This Study investigates perception of academic staff of the Faculty of the Social Sciences of the University of Nigeria Nsukka on the subject of illegal child adoption. The Faculty of social sciences was purposively selected for the study due to its involvement with social problems, social policy and social welfare programme development. Focus Group Discussions (FGD) were conducted with selected academic staff from various departments of the Faculty. Findings reveal that traditional adoption processes are informal and should not be considered illegal. Culture, lack of confidentiality, finance and bureaucratic bottlenecks were identified as major reasons why people patronize illegal adoption sources. The study also identified baby factories, hospitals, orphanages homes, and churches as major sources of adoption. The study recommended the need for the government and the Ministry of Women Affairs and Social Development to engage with policy makers in the harmonization of adoption process. Social workers are key players in this change process.
Keywords: Academic staff, Baby factories, Illegal adoption, Nigeria, Social Work, University of Nigeria Nsukka.

Introduction

The United Nations General Assembly (2010) reported that 8.1 million children under five years of age died from preventable causes in 2009, and that in developing countries more than a third of the children under five suffer from stunting and a quarter suffer from underweight and severe malnutrition before they enter primary school, with, in some cases, irreparable damage to their cognitive development and long-term impacts on their physical health and development. Such vulnerable populations require adequate protection from harm in the form of care or special consideration of their needs and reduction of their exposure to risk. Protection of vulnerable individuals must be balanced to consider the social environment and group and collective needs, as well as individual needs. This is particularly true in the development of interventions to ameliorate serious social problems, including poverty, homelessness, and malnutrition on a global scale. Children, especially unparented or orphaned children, suffer the greatest from these difficult conditions (Rotabi & Gibbons, 2011).

Child adoption is a legally patterned way of providing the needed societal care and succor for the optimal growth and development of the child. It is a legal process pursuant to a state statute in which a child's legal rights and duties towards its natural parents are terminated and similar rights and duties towards his adoptive parents are established (Aniebue & Aniebue, 2008; Avidime, Ameh, Adesiyun et al, 2013). Adoption of children is an international practice but the methods and procedures differs from country to country (Meakings, Coffey & Shelton, 2017). Child adoption is a universal concept that provides legal rights for adopter and adoptee to become a family (Ojelabi, Osamor & Owumi, 2015). In developed countries, adoption is seen as normal and does not generate any controversy once the lay down rules are followed, and the child thus adopted is properly and lawfully integrated into the family of adoption. Child adoption is viewed as a socially-responsive gesture or a solution to infertility (Ojelabi, Osamor & Owumi, 2015). The situation differs in many developing countries where there are variations in the process of adoption, and adopting a child is strongly influenced by socio-cultural norms and factors. Also important is the way child adoption is perceived by the people in these countries, especially with strong emphasis on a family having their own "biological" children. This perception has resulted in untold stories surrounding child adoption in Nigeria where in a bid to escape the statutory and formal methods of adoption, many have resorted to illegal and informal ways that in many cases expose the adoptee to maltreatment, child abuse, child labour and even child trafficking. This method has also gave rise to illegal outlets such as baby factories, trafficking cartels, child stealing and abduction as well as child swapping at maternities in the case of couples desiring a particular gender.

Buying and selling of babies or illegal adoption is not peculiar to Nigeria as a nation. Similar incidents have been recorded in some other parts of the world at different points in time. Spain, China, Chad, Ethiopia, India, Guatemala, and United States of America are examples of countries where issues bordering on the buying and selling of babies have been discovered in the past (Ojedokun & Atoi, 2015)Apart from the rigour and perceived ineffectiveness of conventional ways of child adoption, other factors that affect the practice of illegal child adoption are rooted in socio-cultural practices. Most of the illegal adoption homes and baby factories are usually managed by networks of business merchants, Doctors, Midwives and Nurses. The effects of the operations of illegal child adoption in Nigeria are huge. The operation and high patronage of illegal means of adoption in Nigeria impacts negatively on child adoption in two basic ways – genuine orphanages no longer have enough babies for adoption resulting in long waiting queues for those interested in legal means, and women faking pregnancies so as to purchase babies illegally and

claim such as their biological babies rather than formally adopting children from orphanages (Omeire, Iheriohanma, Osita-Njoka & Omeire, 2015). Illegal child adoption contravenes section 29 of the Convention on the Rights of the Child. Specifically, buying and selling of human being constitutes an offence under Section 50 of the Nigerian Trafficking in Persons (Prohibition) Law Enforcement and Administration Act 2003.

Education has always played important role in the acceptance or rejection of policies and practice in a socio-culturally oriented societies. And the subject of child adoption usually evokes mixed reactions from different persons across cultures and statuses (Omeire, Iheriohanma, Osita-Njoka & Omeire, 2015). While some may view the involvement in illegal child adoption on lack of knowledge of the existence of legal child adoption means or lack of education, it is imperative to state that illegal child adoption is a practice that cut across every social class. The University of Nigeria is a community of people from different works of lives, ethnic and cultural backgrounds and a topic as socially and culturally sensitive as child adoption being discussed in such environment can create a stimulating intellectual discourse. In view of the diversities and academic orientations of the members of the University, this study aims to ascertain how academic staff of the University of Nigeria perceive illegal child adoption practices in Nigeria. The study was considered important because the academia represent the intellectual and play an advisory role to the government and may present ways of controlling the upsurge in illegal adoption experienced in the country.

Literature Review
Adoption is now becoming common in Nigeria. Many people both married and unmarried look for children to adopt. Adoption ensures that vulnerable children are taken care of and people who do not have children to take care of them in their old age. Recently adoption of children have been on increase. Some of the factors that led to this are infertility, love for children, and gender balancing. Formal adoption process in Nigeria as contained in the Child Rights Act of 2003 is under the umbrella of the Federal Ministry of Women Affairs and Social Development. Recent events in the country show that there is an increase in illegal adoption. Some of the factors that have contributed to this are financial gains, administrative bottle necks, ignorance, and vulnerability of unwed mothers (Ojelabi &Osamor, 2015). Some strategies used for illegal adoption in the world include abducting babies by a variety of methods including organized kidnapping remunerated pregnancy, falsely informing a mother that her baby was stillbirth or died shortly after birth and subsequent transfer of baby to another woman (Cantel, 2017). Illegal adoption is perceived as a form of trafficking in human beings (THB) and should be criminalized (Alexander, 2014; Cantel, 2017).This position also applies in Nigeria despite the punishments stipulated by the law on illegal adoption of children in the country. According to literature, data show that illegal adoption still thrives in Nigeria (Omeire, Iheriohanma, Osita-Njoka& Omeire, 2015; Huntley, 2017; Makinde, 2016). This paper examines the perceptions of academic staff of the university on illegal adoption of children in Nigeria and how it can be controlled.

Methodology
The study area is the University of Nigeria Nsukka Enugu State. The University is made up of fifteen faculties (Academic Planning Unit, 2018). The Faculty of the Social Sciences is one of the faculties with a total of 320 academic staff. The study design is an explorative research design which relied on qualitative research method. This was informed by the need to adequately capture the views of academic staff of the Faculty of the Social Sciences on the subject matter of illegal

child adoption. The academic staff was used because of their involvement with social problems, social policy and social welfare programme development and advisory position to the government. The Faculty is made up of departments of Geography, Political Science, Psychology, Public Administration/Local Government, Religion, Social Work, Sociology, Philosophy and Public Administration and Local Government. A total of 21 academic staff was used for the study. The respondents were selected using purposive and convenient sampling. Data was collected using Focus Group Discussions (FGD). A total of four FGDs were held. Each session was made of academic lecturers from selected departments in the faculty of the Social Sciences. The first group discussion was with female junior academic staff, the second group discussion was with male junior academic staff, the third group discussion was with female senior academic staff and the fourth group discussion was with male senior academic staff. Data was analyzedusing themes. Themes were developed after series of modifications of research questions courtesy of field experiences (Babbie, 2010). In this study, themes were developed through noticed trend in the transcriptions. The final themes became (a) participant views on the concept of child adoption (b) participant views on legal and illegal child adoption (c) participant views on sources of legal and illegal child adoption (d) participant views on the sources of child adoption that the public patronize more. (e) Participant views on the challenges and ways to harmonize child adoption in Nigeria. The data was presented sequentially with excerpts that capture vividly participant thoughts or expresses contrary thoughts. Thus, this presents holistic thoughts in the analytical discourse.

Result

Socio-demographic characteristic of participants

The socio-cultural characteristics are shown below.

	Frequency	Percent
Male	12	57.1
Female	9	42.9
Total	21	100.0
26-33years	5	23.8
34-40years	3	14.3
41-49 years	8	38.1
50years and above	5	23.8
Total	21	100.0
Geography	3	14.3
Religion	3	14.3
Psychology	4	19.0
Public Administration	2	9.5
Sociology	4	19.0
Social Work	5	23.8
Total	21	100.0
Graduate Assistant	1	4.8
Assistant Lecturer	7	33.3
Lecturer 11	6	28.6
Lecturer 1	2	9.5
Senior Lecturer	3	14.3
Professor.	2	9.5
Total	21	100.0
Single	4	19.0
Married	16	76.2
Divorced	1	4.8

	Total	21	100.0
	B.SC	1	4.8
	M.SC	11	52.4
	P.HD	3	14.3
	5	6	28.6
	Total	21	100.0
	Christianity	21	100.0

Participants views on the concept of child adoption.

Participant gave different views on what they understand to be child adoption. Majority of the participants from both the senior and junior academic category agreed that child adoption means getting a child that is not biological related to one and providing for the welfare of such child or children. Most participate explained that child adoption can be done through the traditional means or western means. A female junior academic staff noted that, "child adoption is when people get children either from legal or illegal sources and take good care of such children". Another female junior academic staff said that, "Child adoption means going to the hospital or any other place to get a child that one want to take care of … this is especially for couples who are childless". A female junior was quick to say that, "I don't think child adoption is only for childless couples, even people who are not married can even adopt children or a child as the case may be". All the participants in the female junior staff category agreed that child adoption is taking custody of a child who is not biological related and making such child a part of the family with the child having full rights and privileges just as it applies to a biological child. The junior male staff also shares views similar to that expressed by the junior female staff on the concept of child adoption. This was captured when one of the participants said, "child adoption is when a couple decides to take into custody a child who is in need of care and protection to become their own biological child". Another junior male staff noted that child adoption is when one willingly takes a child who is not related in any way to him/her whether married or single and see to the needs of the child". A participant who wants other participant to be more explicitly explained that, "…I think we should be more clear with our definition of child adoption especially with legal and illegal child adoption… for me child adoption is taking legal custody of a child". The junior male staff category agreed that child adoption is not exclusively for marred people only but can also be undertaken by single parents provided the child is shown love and care. The senior academic staff brought in a more robust discussion when they introduce the concept of traditional and western child adoption. A male senior academic staff participant explained that:

> …child adoption can be traditional, for instance in some communities in south east Nigeria, when a woman gives birth in her father house and such a woman is not in any way married before…if a man is childless, that man can go to the family of that woman that has given birth in her father house and ask for her hand in marriage. If all the traditional requirements are met, the man will marry her and inherit all the children she has given birth to in her father house… to me this is child adoption.

Another male senior academic staff who corroborated what the earlier participant said, "Yes I want to agree with him on the concept of child adoption as it relates to the traditional means but we must understand that child adoption is silent in Igbo tradition. People adopt children but integration is a big problem". The concept of traditional child adoption brought in various views that generated some form of arguments amongst the participants. A participant argued that, "there is nothing like traditional child adoption as all child adoption process must pass through the legal means which is the government". Another participant said, "No, I think I want to disagree with your own view

because we all know that traditionally, children use to live with their kinsmen and often such kinsmen take those children as their biological children by adopting them in a traditional way". A participant quickly interjected by saying, "we must understand that there is a big difference between child adoption and child fostering, I think the concept of child adoption is a western culture". One of the participants said, "Child adoption is taking custody of a child or children that are not related to one biologically. Such custody can be through the traditional or western process". A participant noted that:

> Traditional child adoption is viewed different by various communities in both the south east and other parts of the country. To me, child adoption is when married couple who are childless decides to takes a child who is abandoned and officially makes that child their own biological child.

Another male senior academic staff said that, "from a sociological point of view, child adoption is bringing a child into another family to be a member of that family with full benefit like every other member of the family". Views of the senior female academic staff were captured when one of the participant noted that, " Child adoption is when married couples who are childless decides to bring in a child who is not biological theirs and give that child a sense of belonging, love and care". One of the female senior academic staff explained that:

> ...this days, child adopt cut across various segment of the population. Sometimes you see childless couples adopting a child; other times you can even find married couple who have children adopting a child on the bases that they want a particular sex either male or female. There are also cases where you have aged married couples who have grown up children that are all married going for child adoption… when you ask them the reason for adopting a child, they will tell you that the house is lonely and they needed someone to keep them company and do some house chores since all their children and grandchildren are not within reach… In fact some even adopt just to help a child who is in need or abandoned by sharing a part of their wealth with that child… Child adoption is vast and can come in various forms.

Participants views on what constitute legal and illegal child adoption

There were different views from both junior and senior academic staff on what constitute illegal and legal adoption in the Nigeria context. While some expressed their views by aligning to the opinion that child adoption is illegal if due process is not followed and if there are no document to show ownership. Other objected and said that even in the process of following due process, some illegalities come into play. Some were of the opinion that it is difficult to differentiate between a legal an illegal means in child adoption in Nigeria , A female junior academic staff mentioned that "bringing a pregnant girl home and allowing her to give birth then paying her off and taking the baby for the purpose of making money is illegal child adoption". Another female junior participant tried explaining what legal and illegal child adoption is and this was captured when she said "legal child adoption means following due process through government approved means to get a child while illegal means following short cut or deviating from the set down rules as regards child adoption" In support to the earlier view expressed, a female junior participant noted that "if you don't have any certificate showing that the child is adopted, it mean it is illegal and the child was gotten from an illegal adoption source".One of the female participants quickly cut in by saying that, "sometimes even the ones you call legal process will not have certificate or document to show that one has passed through the legal process". Another junior female participant corroborated by saying that "legal process in child adoption is following due process,

but sometimes you cannot follow due process without the illegal process" A participant identified the traditional child adoption process as a legal means of adoption as she noted that:

> in the traditional setting, when someone wants to adopt a child if there is need for that, such a person can call his kinsmen and give them kola nut to discuss his intention toward adopting a child. If the kinsmen give their consent, it becomes binding and this is legal child adoption if though it has not passed through any of those western means we are all familiar with.

Another female junior participant who thinks there is nothing like legal and illegal child adoption said that, "it depends on what you call legal and illegal child adoption. In a situation where a child is abandoned in a hospital and somebody is willing to adopt the child there and then… is this legal or illegal adoption? A participant in response to the question explained that,

> …there are processes of doing things, do you just pick a child on the road and because you are in need of adopting a child takes the child home and start nursing him or her? You must make necessary reports to the police and social welfare to be safe of any danger in the future. What if it is a case of stolen child and the child is eventually found with you… we must be careful.

The junior academic male staff also expressed different view on what constitute they think constitute legal and illegal child adoption. Majority of the participant saw the traditional way of child adoption as illegal since it lacks a clear and a defined process. Few participants however caution on the use of illegal in traditional adoption. A participant noted that "child adoption can be seen to be legal to those engaging in the process but may be illegal to another who is not part of the engagement process". Another participant was of the opinion that "child adoption is legal when there is a consent between the two parties involved in the adoption process… it only becomes illegal if there is no agreement between the parties involved in the adoption process". A participant who was not happy with the use of the word legal and illegal child adoption called the attention of the participants to the process of traditional child adoption which though does not go through a defined process but is still binding on the two parties. According to the participant he noted that:

> The ideal of legal or illegal child adoption was not coined by our people. It was diffused into our culture by western influence, since we have our way of doing things, we cannot say that our ways of doing things is illegal. I don't subscribe to that … if we have our traditional way of adopting children, we should not call it illegal rather we should promote it. This ideal of referring to our traditional way of child adoption as illegal is offensive"

In support of this, another male participant also pointed out that

> There is legal and illegal child adoption, but when we start seeing most things that we do traditionally or in our customarily way as illegal, then there is going to be serious problem. This is because most of our marriages are not legalized. The moment we start seeing the customarily way of doing things as illegal, then it will illegalize most of the things that we do traditionally as a people. The custom of a people is a law on its own.

This was a strong argument by the participants on accepting that the traditional method of child adoption is legal or illegal. The participant however found a common census when a participant explained that, "any adoption process that is a money making venture and not in the best interest of the child is illegal… adoption should not project money but rather project help for a child who is in need". Other views expressed by both the female and the male senior academic staff are that most child adoption process in Nigeria do not follow the due process due to government bureaucratic process. A male senior participant noted that, "… the government sees any child adoption done outside the social welfare agencies as illegal" Another male senior participant

pointed that legal child adoption does not take palace only with the social welfare agency as he noted that:

> In my denomination, we don't encourage abortion… girls who are pregnant out of wedlock are encouraged not to abort. Such girls are taken care of throughout their period of pregnancy. Once the girls give birth, the church takes their babies and gives them out to those in need of adoption…. This is based on informed consent of the girls...This is legal child adoption but to the government, this may be illegal.

A participant was bold enough to say, "Yes I hear of illegal adoption and illegal child adoption but I don't even know which one is legal and which is illegal". All the participants agreed that homes and organizations that houses young girls, recruit men that get them pregnant and forcefully take their babies for the purpose of money making ventures are illegal means of child adoption. They also identified that the new trend referred to as 'baby factories' where young girls are forced to become pregnant and then trafficked both mother and child is illegal child adoption. This was captured when a participant said, "sometimes those girls that are kept indoors for the duration of their pregnancy don't even know the reason why they are kept… some think that they are hired as domestic help but may end up being pregnant" . Another participant said that "bringing in a pregnant girl home and allowing her to give birth and then paying her off and taking away the child to an unknown destination is illegal child adoption". Majority of the participant were opposed to the fact that legal adoption can only be through the social welfare department. A few participants identified that religious institutions and other private agencies also engage in legal child adoption but that most often than none, some religious and private agencies engage in sharp practices. It was unanimously agreed by all participants that child adoption is legal when it is in the best interest of the child and follows due process. They also agreed that child adoption is illegal if it lack proper documentation, does not follow due process and not in the best interest of the child.

Participants views on sources of legal and illegal child adoption in Nigeria

Participants from both the senior and junior cadre identified sources of legal and illegal child adoption in Nigeria. While some participants noted that social welfare departments, religious institutions, community children's homes, orphanages homes, and motherless babies homes are legal sources of adoption, other participants objected as they equally noted that religious institutions, community children's homes, motherless babies' homes, orphanages homes also constitutes sources of illegal child adoption in Nigeria. All the participants however agreed that baby factories and government ministries/agencies are the major source of illegal and legal child adoption in Nigeria respectively. For instance, a junior male participant noted that,

> People adopt children from churches. There are some churches that have a place where they harbor pregnant girls and take care of them to avoid them aborting the babies and dying in the process or losing the babies. Once the girls give birth, the babies are given to people who want to adopt a child. The church is really doing well in this aspect and many couples who are childless have been able to get children through the help of the church.

A male junior lecturer interjected by saying that, "Churches are even the worst place to adopt a child from. This is because there is so much politics and delays involved in the process. The participant went further to narrate that "once you don't have a big person in the church board or management. Just forget about adopting a child from the church. The priest will always give to their own person. Another male junior participant also quickly responded by saying that, "churches engage in child legal child adoption, but most church run their child adoption process based on their own ideological principles which we must respect". A senior male staff explained that,

"people adopt children legally from hospitals, orphanages homes, community development offices and churches. Another female senior staff noted that, "child adoption done in churches, hospitals and the traditional means are not illegal. This is because those sources have clear procedures on child adoption". Another female participant noted that " the major source of illegal child adoption are all this unregistered maternity homes, orphanage homes, motherless babies homes and most private agencies." A female junior staff explained that:

> any child adoption that is done through baby factory sources or through any means that is suspicious such as the case where a women who want to adopt will fake pregnancy by taking some pregnancy inducing pills and then go to a home either orphanage or motherless babies or any other private home like all this maternity homes and traditional birth home to pick a child as an adopted child… such is illegal source of adoption.

A participant who was not happy with the view expressed by the participant said, "Do people even know which source is legal and the one that is illegal". She went further to explain that:

> What I observe personally is that there is need for proper sensitization by the government, churches, media and even you social workers on what constitute legal and illegal child adoption. People just engage in child adoption based on suggestion from families and friends without even verifying which source is legal or illegal… the issue of illegal or legal only comes up when there is a serious problem in the process either during or after the adoption process. Do you know that even the ones you refer to as legal child adoption sources have some forms of illegal process? Just go and find out from those that have adopted in the past.

A female junior staff noted that, "some people adopt children from convent". Another female junior participant quickly asked," do people adopt children from convent? Most of the senior staff participant noted that legal child adoption takes place with government agencies though the ministry of Women Affairs and Social Development or any other names it goes with in the various states across the federal. They however noted the need for harmonization in the adoption process especially with regards with the legal process such as the baby factories and the religious institutions.

Participants' views on sources of child adoption that the public patronize more in Nigeria

Majority of the participants agreed that people prefer going through the illegal sources than the legal sources. This is because the legal process is takes time and there are a lot of bureaucratic processes involved. This was captured when a male senior participant said, "people patronize baby factory which is one of the illegal child adoption sources. This is because there is no documentation and the process gives a quick result for those in dire need of adopting children". Another female junior participant said, "People prefer illegal adoption because it is cheaper compared to going to social welfare agencies to adopt children". One of the participants quickly cut in by saying, "it is not that cheap as you think, it depends on the sex of preference". A participant said, "Both the legal and illegal sources collect huge sum of money in the process of child adoption". A participant asked, "Do you mean that people pay also in legal adoption? A participant was quick to give the feedback by saying that:

> "Yes they pay in legal adoption, a male child goes for between 350 to 400 thousand naira while a female child goes for between 250 to 200 thousand naira. This in not fixed, it varies from location to location, I mean state by state. The illegal child adoption even cost more. I think a male child cost as much as 1.6 million while a female child goes for at least 1 million. The only thing is that the process is fast. It is cash and carry.

Majority of the participant were of the view that people go for illegal sources of adoption with the mind of faking their pregnancy. A female participant noted that, … "people prefer illegal means so that they can conceal their fake pregnancy, move to another location and stay all through the period of pregnancy and come back after nine months with a baby". A female respondent who seem to be displeased with the recent report on baby factories and the way people come with fake pregnancy after making arrangement with those that will sell babies to them explained that ,

> People prefer illegal child adoption sources because there is no documentation, no assessment, no pre-adoption assessment and post-adoption assessment. Just pay in the agreed amount of money and a baby will be given to you… going through the legal process means involving the government and there is no much stigmatization about that. People don't want much publicity about them adopting a child. The social welfare will not publicize it.

Another female participant noted that:

> Yes I agree with my sister, going through the social welfare agencies is always not confidential. People don't want others to know that they have adopted a child and so they will want the process leading to adoption to be kept secret. So rather than use social welfare, they will prefer to go to an unknown place either baby factories or some of this unregistered motherless babies homes and maternity to adopt a child.

The participant agreed that people prefer the illegal sources than the legal source of child adoption for various reasons. A male junior staff said that:

> In my community, an adopted child is not entailed to any form of inheritance meaning that his inheritance will be taken away once his adopted father is late… to avoid this scenario, a women will prefer to fake pregnancy and lie to ensure that her adopted child inherits his late father wealth. The only way to do this is to patronize illegal adoption sources where there will be no form of documentation and confidentiality is grantee

Another female junior participant said that, "people still go to illegal sources because they want to impress their families and friends that they too can be pregnant. This is because of the stigmatization that women go through when they are unable to conceive" A participant noted that people use illegal sources because there are no professional in most legal sources were child adoption takes place". Another participant noted that, "people use more of the illegal sources due to the cultural beliefs and stigmatization".

Participants' views on processes involved in legal and illegal child adoption in Nigeria

Many of the participant expressed ignorance about the process of legal and illegal child adoption. All the participants were ignorant on the process leading to illegal child adoption. A few of the participants that were knowledgeable about the process of legal child was due to their experience working with some social welfare agencies and departments. For instance a junior female participant noted that:

> for legal child adoption through the social welfare department, the requirement are that the applicants are required to provide birth certificate or sworn declaration of their age, 2 passport photographs of each applicant, a medical certificate of fitness for each applicant from a government hospital. There is an investigation by the police to ascertain your home and community, account details and there must be consent from the other spouse for married women and men.

A female junior participant asked, "Do policemen carry out investigation in cases of child adoption? For most of the participant, the process leading to legal child is not known neither do

they know the process to illegal child adoption. Same ignorance was expressed by the junior and senior academic staff. One of the senior male participants however noted that, "am aware that some requirement are usually called for during the legal child adoption by the social welfare department, but I don't know for the illegal sources"

Participant views challenges of child adoption and way to harmonize adoption process in Nigeria

Participants noted challenges such as cultural beliefs, lack of information and enlightenment on illegal child adoption, pressure from families and friends, lack of defined framework, poor budgetary allocation amongst others as the major challenges facing child adoption in Nigeria. A participant noted that, "Government do not bring professional to talk about child adoption services in Nigeria. Most of the radio and television talk shows are done by people who know little or nothing about the services, process and need for child adoption". Another male senior participant noted that:

> there is so much publicity on child adoption in Nigeria from the media but not much is said about illegal child adoption… there is need to start taking about illegal child adoption because if you keep telling people the benefit of adoption without telling them how to go about the process,, we will continue to have the problem we have having now. All we hear is child adoption, child adoption what do we know about the illegal and legal sources of child adoption. The social welfare professional should come out and educate people even you social worker. The truth is that people don't know much about this illegal child adoption.

A female junior participant said that, "People go in for adoption in Nigeria due to pressure from families and friends". Majority of people that you see seeking for child adoption are not psychologically prepared for it". A male participant noted that, "Social workers need to do more counseling for married couple for them to know that the reason for marriage is first for companionship and not necessary to bear children, couple just want to adopt a child for no reason". A female participant said that, "The problem of who becomes the heir is a major challenge to adoption in Nigeria. In most communities especially in south east Nigeria, an adopted child is often not seen as the rightful heir and often experiences intimidation and threat from other family members".Having identified the challenges of child adoption in children, participants generally agreed that the challenges can be handled if government can harmonize adoption process and come up with laws and policies on child adoption. Other participants were of the opinion that there is already a legal framework and law in places but that most states are yet to pass the law. For instance, a participant noted that:

> It is going to be difficult to undertake this harmonization task because there is no budgetary allocation to motherless baby's homes. The people with more money will take these children…Most of these agencies are unregistered agencies. The government should grant them autonomy to operate by registering them and building their capacity.

Another participant added that, "Agencies undertaking child adoption should be dully registered with government…The legal framework of child adoption should be addressed and the methodology known. If not it will increase corruption and inability to handle cases. It must be harmonized using defined framework". Majority of the participant at the senior level agreed that faith based organization are better organized to handle child adoption services than the government. Another participant noted that "The faith based organization are even better prepared for handling child adoption than the government…If the government is not fourth coming they

should hand it over to religion bodies who are more prepared to carry out child adoption". A participant noted that, "government should make legal adoption more accessible so that illegal adoption will go into extinction". Another female junior participant said.' we should try and enlighten people that think there is nothing wrong in adopting children from illegal means". A senior female staff noted that, "The government should come up with laws and policies on child adoption so that people can know when they are patronizing illegal and legal sources". This was supported by another senior female staff who said that, "There should be awareness on the sources of legal and illegal adoption in Nigeria by government and other relevant authorities". A junior male staff explained that:

> …to me I will give example with the illegal refining of oil in Niger Delta. For government to gain those illegal sources of child adoption government should encourage them to register their agencies and then monitor their activities… government can call then encourage them through capacity building since it is a source of humanitarian services that they are also providing.

A junior male staff noted that, "government are very non-chalant with their duties, do they even monitor they own motherless babies homes to even know what is happening there? There is a lot irregularities taking place within government social welfare agencies" A female participant noted that, "if the government makes the legal adoption process attractive, the illegal process will die naturally". Another said that, "the institutions of government are there, if they are strong and responsive, illegal child adoption will be brought under check". The participants also pointed out that "sensitization and orientation is the key to minimizing cases of illegal child adoption in Nigeria. A male participant explained that:

> The reason why people want to adopt children is just to have somebody that will take care of them when they are old. This is because government is providing social security and other benefits to the people so everybody is planning for the future…if government can provide social protection programmes like non-contributory pension and if we have social security, people will be more relaxed and will not involved in illegal child adoption.

A participant corroborated by saying that, "yes it is because the legal process of child adoption is not working well that is why people cut corners. There are no social amenities, no protection programmes in place. Nobody wants to walk into the future without a definite plan"

Discussion

The issue of illegal child adoption has been a major concern to social workers and other child welfare professionals in recent times due to the abuse and trafficking of children and teenage girls associated with it. Studies and quite a number of scholarly literature have noticed that there is a growing demand on adoption of children in Nigeria due to the level of awareness in recent times on the importance of child adoption as a substitute for childless couple (Ezugwu, Obi & Onah, 2012; Nwoga, 2013). This demand had equally led to the proliferation of adoption homes and orphanages known as baby factory were illegal adoption is being carried out (Huntley, 2017; Makinde, 2016). This illicit act has been going for a long time with people knowing little or nothing about it. This present study explored perception of academic staff of the University of Nigeria on illegal child adoption in Nigeria.

Findings from this present study came from 21 academic lecturers of the University of Nigeria Nsukka, who expressed their views on illegal child adoption in Nigeria. Like findings from previous studies, the issue of illegal child adoption in Nigeria has been associated with unregistered motherless babies homes, orphanages, maternities homes and hospitals (Eseadi, Achagh, Ikechukwu-Ilomuanya, & Ogbuabor, 2015; Ojedukun & Atoi, 2016; Omeire, Iheriohanma, Osita-

Njoku & Omeire, 2015; Owolabi.2016; Nwaolikpe, 2018). Findings from the present study thus reveal that illegal child adoption is common with unregistered orphanages homes and hospital referred to as baby factories where young girls are kept to give birth and thereafter the baby will be sold to people who want to adopt children. This present finding is in agreement with Ekwueme and Ogechukkwu (2016) that identified baby factories to be involved in the breeding, selling, trafficking, and abuse of infants and their biological mothers. Other studies and scholarly literature have also identified illegal child adoption in Nigeria to be common with unregistered orphanages homes and hospitals (Ekwueme & Ogechukwu, 2016; Huntley, 2017; Makinde, 2016; Olatunde. 2016; Owolabi.2016).

This present study identified that people patronize illegal sources of child adoption due to stigmatization, pressure from families and friends, cultural attachment to futility, the need to secure prosperity for the adopted child, to desire to prove that the woman is not barren and thus the push to fake pregnancy by taking pregnancy inducing tablets. Most scholarly literature opined that several African cultures like the Igbos and Yorubas of Southern Nigeria place high social value on procreation, and the inability to conceive can often result in severe psychosocial stress for couples (Amujiri, 201; Onyemachi, 2010). As a result, couples are willing to go to great lengths to achieve the social status of parenthood even if that means going through illegal means (Makinde, Olaleye & Makinde, 2015). Other studies have also found the reasons for the increasing demand of children through illegal means. For instance, Omeire, Iheriohanma, Osita-Njoku & Omeire, (2015), explained that women who fake pregnancies will prefer to purchase babies from baby factories and claim such as their biological babies rather than formally adopting children from orphanages. The reasons for this fraudulent practice are to create the impression that the woman is capable of becoming pregnant, and that she is not barren after all. This is due to the stigmatization attached to women who are barren and the unacceptability of adopted children in most part of Nigeria especially in the south east geopolitical zone. This was noted when a participant said that, "The problem of who becomes the heir is a major challenge to adoption in Nigeria.

In most communities in Nigeria especially in the south east geopolitical zone, an adopted child is often not seen as the rightful heir and often experiences intimidation and threat from other family members. This is based on the general notion that child adoption is not fully embraced by the Igbo but rather seen as a product of colonialism and globalization (Nwaoga, 2013).A male junior staff from the present study said that:

> In my community, an adopted child is not entailed to any form of inheritance meaning that his inheritance will be taken away once his adopted father is late… to avoid this scenario, a women will prefer to fake pregnancy and lie to ensure that her adopted child inherits his late father wealth. The only way to do this is to patronize illegal adoption sources where there will be no form of documentation and confidentiality is grantee

Couples who are childless and desire to have a child they can entrust their property to, will do anything possible to see that they have their own. Ojedokun and Atoi (2016) noted that one of the major root causes of this phenomenon is the Nigerian cultural practice that over-emphasizes the place of biological children within the family. According to the scholars, one of the most agonizing experiences that married couples typically have in Nigeria is infertility or childlessness. Childless couples, most especially, the wives, are routinely ridiculed and stigmatized by their husbands" extended families and members of their immediate communities. Hence, desperate childless couples often resort to any means, be it legal or illegal, to acquire their own babies. For instance a female participant in the present study noted that:

Women suffer a lot when they don't have a child of their own, there is always pressure coming from the in-laws, friends and other extended families. Sometimes the husband is even advised to go and marry another woman because the person he is living with is a man…once the woman is constantly under pressure. She can decide to fake pregnancy to end the shame and stigmatization. If faking pregnancy did not work, she can decide to adopt a child from any means especially from illegal sources just to have some sense of belonging in that family.

A major finding from the present study that somewhat differed from previous studies was that there is still lack of knowledge and awareness on the issues of illegal child adoption. Majority of the participants from this present study were of the view that the mass media need to do more in the area of enlightening the public on the sources of illegal child adoption. Knowledge and awareness of child adoption may be on the increase but most couple wishing to adopt children knew little or nothing about the legal and illegal child adoption sources in Nigeria. A male participant in this present study noted that:

there is so much publicity on child adoption in Nigeria from the media but not much is said about illegal child adoption… there is need to start taking about illegal child adoption because if you keep telling people the benefit of adoption without telling them how to go about the process,, we will continue to have the problem we have having now. All we hear is child adoption, child adoption what do we know about the illegal and legal sources of child adoption. The social welfare professional should come out and educate people even you social worker. The truth is that people don't know much about this illegal child adoption.

Previous studies found that there is an increasing level of awareness on child adoption (Adewunmi, Effi, Tayo, Rabin, Akindele, Otun & Akinlabi, 2014). In a study by Avidime *et.al* (2013), the researchers found that there is high level of knowledge of child adoption practices through sources such as mass media, friends and relatives. The researchers compared their findings with the findings from both the southeast (Aniebue & Aniebue, 2009) and southwest (Omosun & Kofowrola, 2011). Similar findings have been recorded in other scholarly studies with the mass media taking a leading role as regards awareness of child adoption in Nigeria (Avidime *et.al,* 2013; Ekwueme & Ogechukwu (2016).

To overcome challenges of illegal child adoption participants from the present recommended that Agencies undertaking child adoption should be dully registered with government and the legal framework of child adoption should be addressed and the methodology known. Majority of the participant also noted that government should make legal adoption more accessible so that illegal adoption will go into extinction. Education and enlightenment was a major factor that the participant pointed out that will help address the issue of illegal child adoption. For instance a female junior participant said.' we should try and enlighten people that think there is nothing wrong in adopting children from illegal means". A senior female staff noted that, "The government should come up with laws and policies on child adoption so that people can know when they are patronizing illegal and legal sources". This was supported by another senior female staff who said that, "There should be awareness on the sources of legal and illegal adoption in Nigeria by government and other relevant authorities.

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SOCIETAL PERCEPTION OF ILLEGAL CHILD ADOPTION AND IMPLICATIONS FOR SOCIAL WORK PRACTICE IN ENUGU METROPOLIS SOUTH-EAST NIGERIA

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Abstract
Illegal child adoption is one of the contemporary issues that is affecting the Nigerian society. Several studies have been conducted on adoption especially in Nigeria; yet little is known regarding views of the public on illegal adoption especially in Enugu Metropolis, south-east, Nigeria. This study tends to fill this significant gap. Data collection was undertaken through focus group discussion (FGD). The participants for the study were adults who were 18 years and above resident in Enugu Metropolis (N = 60). The collected data were analyzed in themes. The study findings revealed that majority of the participants perceived illegal adoption with disdain; and an unholy act which is similar to human trafficking. However, factors such as economic hardship, lack of knowledge of the legal process of adoption and corruption amongst others are associated with illegal adoption. This study therefore recommended that Nigerian government should create more employment opportunities especially for young ladies and also to harmonize adoption laws that will put some control on the operation of some orphanage homes. Social workers also should take up a public enlightenment programmes to educate the public on legal processes of adoption in Nigeria.
Keywords: Contemporary issues, Illegal child adoption, Metropolis, Societal perception, Social workers

Introduction

Having babies is one of the criteria for a successful marriage especially in Africa. In Nigeria therefore, culture holds procreation in high esteem because children are seen as priceless benefits of marriage (Aniebue & Aniebue, 2008).This implies that children bring element of security and source of pride for men and women as well as other members of the family. However, the inability to bear children by couples as a result of infertility is usually seen as a personal tragedy or private agony and compounded by other social stigma as its attendant consequences(Adeshina, 2007). Studies have shown that infertility rate among couples is rapidly increasing. For instance, more than 70 million couples across the globe are certified infertile; meanwhile in sub-Saharan Africa, Nigeria remains one of the hardest hit of infertility with the record of about 20%-45% cases (Adetoro& Ebomoyi, 1991; Adewunmi, Etti, Tayo et al., 2012). Managing infertility has advanced through assisted reproductive technology (ART)according to Adewunmi et al. (2012) and through practice of full child adoption which is growing with improved public awareness (Ojelabi, Osamor& Owumi, 2015). However, many Nigerian couples are opting out of these services as alternative citing some reasons such as high cost of the services (Adewunmi et al., 2012), lack of knowledge of adoption process (Omosun& Kofoworola, 2011), as well as procedural bottle-necks (Avidime, Ameh, Adesiyunet al., 2013; Eke, Obu, Chinawa, Adimora, & Obi, 2014). Consequent upon these factors, some childless couples resort to illegal adoption as alternatives.

The proliferation of illegal adoption has become a social menace in Nigeria but more prevalent in south-east Nigeria(Omeire, Iheriohanma, Osita-Njoku & Omeire, 2015). The National

Agency for the Prohibition of Trafficking in Persons [NAPTIP] (2016) report that a total of fourteen baby factories that engage in illegal adoption of new born babies were discovered within the first ten months of 2014 and 2016 across south-eastern states of Nigeria. In the same vein, Uzor (2014) aver that about 2,500 teenagers were rescued by the police from baby factories within one year in the south-eastern states of Nigeria. In Imo State, Ndidi (2013) reported that the police command rescued 16 pregnant girls aged between 14 and 19 years quarantined in Ezuma private hospital, Alos. Ahaoma (2014) aver that in the year 2008, seven teenagers were rescued in Enugu town and 13other girls were equally rescued from an 87-year-old woman in the same Enugu state. In Abia State, Eseadi, Achagh, Ikechukwu-Ilomuanya and Ogbuabor(2015) asserted that more than six baby factories were sealed with hundreds of pregnant young girls released in 2009; meanwhile in 2010, between January and March more than 70 teenage girls were equally rescued in Abia state.

Studies have shown that the proliferation of illegal adoption has taken a huge toll on the social, political, health, emotional, and financial development of Nigeria. For instance, Eke, Obu, Chinawa, Adimora and Obi (2014) posit that childless parents usually patronize unregistered adoptive agents who contract the adoption for them at very exorbitant rates without proper pre-placement medical examination and no official records. According to them, some couples have adopted babies that have either hemoglobinopathy or pediatric retroviral infection without prior knowledge. While a few couples could adjust and face the challenges thereof, others may resort to child abandonment as an alternative with its attendant risks to the child in question.In the views of Omeire, Iheriohanma, Osita-Njoku and Omeire (2015)the emergence of illegal adoption in Igbo land and the high patronage it enjoys challenges or impacts negatively on child adoption because genuine orphanages no longer have enough babies for adoption. According to Makinde (2015) illegal adoption is a new systematic abuse structures that are promoting infant trafficking, neo-slavery and the exploitation of young women with unwanted pregnancies in Nigeria. This abuse can be classified into immediate and long term. Immediate abuse includes inadequate care and its repercussions, denial of birth registration, illegal adoption and murder. Long-term or delayed abuse that they may be exposed to includes health-related consequences, neglect, death, child labour, prostitution and other sexual abuse, organ trafficking and recruitment as child soldiers.

Many studies have been conducted on adoption system and practice in both Nigeria and other countries (Adebagbo, Obiyan & Olurode,1999; Eke, Obu, Chinawa, Ademora & Obi, 2014; Ojelabi, Osamor & Owumi,2015; Omosun & Kofoworola, 2011). However, none of these studies had addressed societal perception of illegal system of adoption especially in Enugu metropolis. This study therefore tends to fill this significant gap; and in view of achieving this, the following questions were raised: (1) What are the views of the participants on illegal adoption in south-east Nigeria? (2) What are the factors that encourage illegal adoption in south-east Nigeria? (3) What is the implication of findings to social work practice? However, in this current study, illegal adoption entails an adoption of babies through unauthorized agents who keep pregnant girls illegally till their deliveries; or an adoption that is done in violation of laws or boycotting of legal processes. This could be in the form of abduction of children, the sale of children, and traffic in children.

Methods
Study area
      The study was carried out in Enugu metropolis, south-east Nigeria. Enugu metropolis consists of three local government councils: Enugu North, Enugu Southand Enugu East. The choice of the area for the study was informed by the fact that it is strategically located to attract individuals from different localities for different socio-economic activities. Therefore, individuals from different cultural backgrounds come to work, trade, and live in the area and this boosted the prospect of eliciting needed information from diverse individuals who are indigenes and non-indigenes but who live at the study areas.

Procedure and data collection
      The study adopted the cross sectional design. For a focused, complex, and comprehensive views of illegal adoption in Enugu metropolis, the premise for qualitative study developed by Creswell (1998) was utilized. Six FGDs were conducted with 60 participants who were 18 years and above and they consist of 30 males and 30 females. The researchers were responsive about gender prior to the recruiting of the participants for the discussions;this was to enable the discussant communicate freely without feeling out of place. The FGDs were made up of three all-male groups and three all-female groups with 10 discussants in each group.
      In selecting the participants, the researchers adopted both probability and non-probability sampling methods while simple random, quota, and availability sampling were adopted as sampling techniques. Quota sampling was adopted to assign 20 participants to each of the LGAs. Hand drawing method of simple random sampling technique without replacement was adopted to select two areas from each of the three LGAs totaling six areas selected for the study. The participants for the study in each area were selectedon their availability during the period of the discussion because the discussions for focus group discussions were held in three primary school halls and three restaurants. The eligibility criteria for recruiting the participants included the participants residing in the study area and their willingness to reveal vital information on the topic under study. One of the researchers conducted the discussion sessions while the other researchers served as note taker/recorder. The discussion exercise lasted approximately 75 - 90 minutes per discussion session. The study was carried out between May and June, 2018.

Data analysis
The researchers adopted the inductive thematic analysis opined by Braun and Clarke (2006) for the analyses of the transcripts and field notes. The discussion sessions were audio-taped, though some necessary observations were equally made, and then transcribed. The collected data were initially transcribed in Igbo language, and verbatim translation into English language was done to ensure that both languages are similar in meaning. The analyses of transcripts were separately read several times by the researchers in order to generate suitable themes for the study. In going through the transcribed data, a number ofcommon and recurrent themes emerged and were identified. The emerged themes formed the base for which the final reports of this study were made.

Findings

Table 1: *Socio-demographic characteristics of participants*

Demographic data	Frequency	Percentage
Sex		
Male	30	50
Female	30	50
Age		
18-28	6	10
29-39	18	30
40-49	26	43.3
>60	10	16.7
Marital status		
Married	25	41.7
Single	12	20
Ever married	23	38.3
Education		
Primary	3	5
Secondary	16	26.7
Tertiary	41	68.3
Religious affiliation		
Christianity	52	86.7
Islam	-	-
ATR	8	13.3
Occupation		
Applicants	2	3.3
Trading/business	25	41.7
Civil servant	33	55

Source: *Researchers field survey, 2018*

The table 1 shows the background characteristics of participants. The result shows that there were equal number of males and females. The result also shows that greater percentages of the participants (43.3%) were within the ages of 40-50 years. Also, greater percentages of the participants (41.7%) were married. In addition, majority of the participants (68.3%) were holders of educational certificates from tertiary institutions. Equally, majority of the participants (86.7%) belong to Christian religious faith; while 55% been the majority of the participants were civil servants.

Participants' perception of illegal adoption

The researchers probed to ascertain the views of the participants regarding illegal adoption. The responses show that majority of the participants indicated that illegal adoption is an unholy act which amounts to human trafficking. Other participants equally indicated that illegal adoption is a nefarious act upon innocent children. A male participant said, "it is an evil which we are seeing nowadays". Also, a female participant stated, "illegal adoption is the sign of end time; it is a modern way of slave trading". Another male participant indicated that "illegal adoption is an abominable act, you mean someone selling her baby for money". Meanwhile, some of the participant views were expressed in the following quotes:

Illegal adoption is perpetrated by agents of Satan. It is another way of enslaving people. Many people have seen it as the cheapest means of making money. It is an act of wickedness. Sometimes, the hospital staff especially nurses and midwives collaborate to give out the baby for money immediately after delivery and inform the mother that the baby died immediately. God will definitely judge us. (A female participant).

Supporting the view expressed above but in a different opinion, a female participant stated thus:

What I know is that whatever you sow, you are bound to reap it. Those who engage in illegal adoption cannot go without being punished. When the repercussion starts coming, you may not know. Sometimes, a young lady who may have disposed her baby for money when she was a spinster may one day get married and expect to be blessed with children. If I am God, I will not fail to pay her according to her deeds.

On the contrary, some of the participants disagreed that illegal adoption is neither a social evil nor inhumanity against man. Some of the participants noted that illegal adoption is a means of making money or to eke out livelihood. A male participant in the discussion reflected, "This has become money making venture in Nigeria". Another male participant equally noted thus: "some people are making money out of the business".A male participant said, 'if you want to get it quickly, you must break the process".Afemale participant in the study reflected thus:

Some of the young ladies in our country today do it as a business. Some of them even drive private cars from the money they make through disposing their babies to childless couples in the illegal maternity homes. These illegal maternity homes give out babies at the rate of ₦1.2 to ₦1.5 million for a baby boy and ₦800,000 – ₦100,000 for a baby girl to desperate childless couples who believe that the legal process is too tedious and can last for five or ten years.

Another female participant equally stated:

I don't see anything wrong in adoption whether legal or illegal. It has saved many childless families from perpetual agony. Moreover, many abandoned children and those who were thrown to the gutters were rescued and received a new lease of life through adoption. What I am advocating is that we should not condemn it entirely but we should adopt caution.

Factors that contribute to illegal adoption

The researchers sought to ascertain the factors that are responsible for illegal adoption. The analysis of the transcript reveals some factors that contribute to the increase in illegal adoption in Nigeria. With the exception of very few participants, majority of the participants indicated that unemployment situation in the country chiefly contributes to the proliferation of illegal adoption. Some other participant attributed the unsavory escalation of illegal adoption in Nigeria to economic hardship or poverty. A male participant in the study reveals that, "some people engage in the business because they have nothing they are doing". A male participant equally reflected thus:

There is absolute lack of job opportunities for the young girls. Since the girls need money to cope in their daily lives they prefer to be pregnant and dispose the babies after delivery. Some of their parents do not care for their wellbeing. In fact, it is now a survival strategy. Apart from that, I know that church pastors that pretend to take care of the pregnant teenagers in the name of charity do it to make money especially now that our economy is bad.

Another male participant equally said:

Most Nigerians are passing through traumatic situations; people have to take to any means in order to survive. We have graduate unemployment while our legislators are busy padding the budget to build hotels and acquire properties in Europe. You can see our young boys and girls

dying in the Mediterranean in order to leave this country. We should hold the ruling class responsible for this social evil. Illegal adoption is now a survival strategy for unmarried young women who have nobody to help. After all, what do you expect them to do?

The analysis of transcript reveals that other factors that increase illegal adoption as majority of the participants revealed is the high level of corruption in Nigeria civil service. Majority of the participants indicated that the Ministry of Women Affairs and Social Development in the state has been at the fore front on the increasing level of illegal adoption. Other participants indicated that illegal adoption is a result of selfish interests and ambitions. One of the male participants stated thus:

Most of the government officials are principal agents that facilitate this business of illegal adoption. They bridge the processes and distort the system by collecting money from childless couples for their selfish end. Many of them drive the latest cars and own many buildings and undeveloped plots in the city centres. Everybody in Nigeria today want to become a millionaire because what the civil service pay as salary is nothing to reckon with.

Another participant who toed a similar opinion remarked:

We are living in a corrupt society. It is most scandalous that majority of the people who go for adoption in those illegal homes are the heavy weights in the society. Do you expect the officers of the Ministry or the police to challenge them when many of them are at the helm of affairs and goes with convoy and escorts? By dishing out just a small amount, all lips are closed. Nigerians do not complain once something is entering their pocket. We place our selfish interest above national interest. May God help us.

Moreso, the findings of the study revealed that ignorance, lack of knowledge adoption procedures and bureaucratic bottlenecks involved in the legal adoption process increases the cases of illegal child adoption in Nigeria. A male participant reflected:

Government bureaucratic bottleneck (rules and guidelines) tend to push people to go for the illegal process of adoption. I know of a couple who started it legally at Abuja and came down to Enugu for the past ten years and it has not worked out. The couple told me they could not endure it after many years and they had to go for it in illegal homes.

Another male participant in the study equally stated:

The whole process under the Ministry of Women Affairs is so confusing; hard and slow. Moreover, there are not laid down policy pertaining that in Enugu State. Only the people at the helm of affairs know what they are doing. If you want to get it quickly, you must break the process.

The finding also revealed that the legal process of child adoption usually reveal the identity of the adopters. However, some of the childless couples who adopt babies may not want people to know about it in order to avoid being stigmatized. Some of the participants indicated that some women even travel outside their locality to adopt a child through this illegal process. A female participant noted, 'if you follow the legal process, the Ministry will announce it; they often do not protect the identity of the applicant to shield him or her from stigmatization'.

Discussion of findings

The study ascertained societal perception of illegal child adoption in Enugu metropolis South-East Nigeria. As revealed by study, illegal child adoption in Nigeria especially in south-east is regarded as evil, modern day slave, an abominable and unholy act which is not different from human trafficking. This finding is in agreement with the finding of Huntley(2013)that The International Crimes Database Report describes the phenomenon of illegal adoption in Nigeria as

a widespread crime which is systematic in nature since some of the operators are allegedly serial human killers and are part of the human trafficking networks. Also, Eseadi, Achagh, Ikechukwu-Ilomuanya and Ogbuabor (2015) found that baby factory now serves as an avenue for human trafficking which is ranked the third most common crime in Nigeria, after financial fraud and drug trafficking in UNESCO's 2006 Report.

The finding of the study equally reveals that illegal adoption has been attributed to economic hardship. This finding is in agreement with the study of Nwafor-Okafor (2005) who found that consequent upon the economic downturn in Nigeria, many young ladies resort to giving out their babies through unregistered maternity homes as the quickest route to making money. Also, Agbo (2014) reveal that it is as a results of poverty that some people establish illegal adoption agencies and orphanage homes "baby factories" where teenage girls are lured into giving birth and selling their babies for the same purpose. In the views of Charles, Akwara and Andeshi (2014) abject poverty is the primary motivation that is propelling mothers in the baby factories to give out their babies for money; most of the those in baby factories are educationally challenged and were unable to incomplete secondary school education; most girls or women having failed in their petty businesses and needful of money to restart another businesses or start a vocation or to complete secondary school education.

The finding of this study equally revealed that poor knowledge of the legal process of adoption, corruption of staff of government ministries in-charge of adoption. Conforming to other studied such as Orakwe (2018) many people in Nigeria tend to maneuver things to their own favour; meanwhile corruption on the part of staff of government ministries in-charge of adoption and other stakeholder was found to be other potent factors responsible for increase in illegal adoption in Enugu metropolis. Also, Ossai (2013) revealed that powerful people in government and in the business world were allegedly involved in the illegal adoption business hence, the law is taking it as a child's play.

The results of the study equally showed some variations on the perceptions of illegal adoption in south-east Nigeria. While some of the participants indicated that illegal adoption is an unholy act which is not dissimilar to human trafficking and other heinous crimes, other participants indicated that illegal adoption is a form of business and a means of money making venture for some individuals. Supporting thesefindings is the attribution theory which was first developed by Heider (1958). Subsequently, attribution theory was modified by Jones, Kannouse, Kelly, Nisbett, Valias and Weiner (1972); Weiner (1974); and (1986). These theorists observed the course behind people's interpretation of events, and also devote concrete analysis of situations through making cause and effect inferences not just to their behaviours but to others. This theory posits that individual seeking to understand and explain why a person behaves in certain way over an event may attribute one or more causes to that behaviour. This can be attributed either internal/dispositional attribution such as character or personality traits, level of intelligence, level of education, health condition and other variables that make the individual responsible for the behaviour (Feldman, 1997); or external/situational attribution such as environmental factors [social pressure, money, culture and social norms] (Heider, 1958; Jones et al., 1972). When we attempt to understand the views people holds about illegal child adoption, the first thing we should consider orunderstand is the rationale behind the actions. In other words, we should be able to determine whether the cause is internal/dispositional or external/situational. In Nigeria, people engage in illegal child adoption as a means of making money because of the high level of unemployment. Others are involved because of the difficulty in process of legal adoption.

The finding of the study also showed that some of the factors that encourage illegal adoption include lack of knowledge of the legal process of adoption, the administrative bottleneck, economic hardship and unemployment. This finding demonstrated the importance of social work professionals on the process of child adoption in Nigeria. First of all social workers should through some educative measures such as workshops, seminars, public lectures and enlightenment programmes to educate the public on the consequences of engaging in illegal child adoption. Social workers especially in the field of child welfare and child protective services should influence the process of adoption to ensure that some of the procedural impediments encountered by the adopters should be removed to enable people adopt babies legally whenever the need arise without any hitches.

Conclusion and recommendations

The study revealed that proliferation of illegal adoption has become a social menace in Nigeria especially in the south-east part of Nigeria. The study revealed that illegal adoption system in Nigeria is no longer a hidden issue. Many orphanages or organizations or individuals claiming that they arrange adoption are for money making enterprises. The study equally revealed some of the factors responsible for illegal child adoption which includes economic downturn emphasis on corruption of staff of government Ministries in-change of adoption, inadequate knowledge of the legal process of adoption. Meanwhile, in view of the findings, some recommendations were made and they include:

(a) Teenage mothers should be given proper education or orientation on the available genuine adoption homes to avoid being lured into baby factories scattered in different places.

(b) The law enforcement agentssuch as police, EFCC, ICPCshould intensify their detecting operations in order to track down the perpetrators of the illegal adoption and their various operating homes.

(c) There is the need to create more employment opportunities or livelihood skill development and empowerment for our young ladies. The beneficiaries of the federal government N-power programme should be extended to people of other categories other than graduates of institutions of higher learning.

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PART 2

SOCIAL WORK AND PUBLIC HEALTH

KNOWLEDGE OF AND ATTITUDE TOWARDS HUMAN PAPILLOMAVIRUS (HPV) INFECTIONS AND VACCINES AMONG UNDERGRADUATE STUDENTS OF UNIVERSITY OF NIGERIA: PRACTICE CONSIDERATIONS FOR NIGERIAN SOCIAL WORKERS

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Abstract
Persistent infection with high-risk type of human papillomavirus (HPV) is a prerequisite for the development of cervical cancer. The study investigated knowledge of and attitude towards HPV infections and vaccines among undergraduate students in University of Nigeria. Focus group discussion involving 60 undergraduate students from selected departments in University of Nigeria, Nsukka, was used. Thematic analysis was adopted in analyzing the data collected. Findings show a low level of awareness of HPV infections and vaccines among undergraduate students and only a few knew that the vaccines were for the prevention of cervical cancer. Also, most of the undergraduate students expressed a desire to be vaccinated and were willing to recommend it to their friend. The study concluded that professional support from social workers is very vital in improving knowledge of HPV and achieving positive attitude towards HPV vaccination. This can be done through educational intervention and awareness campaigns as it is being done in other countries including Northern part of Nigeria.
Keywords: Human papillomavirus, Knowledge, Attitude, Undergraduate students and Social work

Introduction

Human Papillomavirus is a major disaster in human health and existence. Despite the recent trends in scholarly works on Human Papillomavirus, ignorance of the virus as well as possible vaccinations and solutions are the major reasons for the increased rate of cervical cancer (Bingham, Drake & LaMontagne, 2009; Jemal, Bray, Center, Ferlay, Ward & Forman, 2011; Muhammad, & Guido, 2015; Turiho, Okello, Muhwezi, & Katahoire, 2017). Reason for this ignorance especially in Africa can be traced to the attitude of women and men towards HPV in general. Commonly, the attitudes of people to involve in any health protective behaviours including their attitude towards HPV vaccinations are greatly influenced by varieties of psychological factors many of which are discussed in relevant theories on health behavior (Becker

& Maiman, 1975; Fishbein & Ajzen, 1975; Rosenstock, Strecher & Becker, 1988; Ajzen, 1991; Conner & Norman, 2005).

Annually, there are approximately 14 million newly diagnosed cases of human papillomavirus (Smith, 2017). Universally, HPV is one of the leading causes of sexually transmitted infections/diseases (Cates, 1999; Baseman & Koutsky, 2005; Trottier, & Franco, 2006; Makwe & Anorlu, 2011). HPVs are in different types, some lead to genital warts while others result to different types of cancer. Yearly, about 19,400 women and 12,100 men resident in the United States are faced with cancers that stem from HPV (Smith, 2017). HPV is a DNA virus consisting of more than 100 subtypes, of which more than 40 are capable of blighting the genitals and anuses of men and women. This virus is the major cause of about 70% of cervical cancer and in 2008, new cases of the virus recorded 530,232 and 85.5% of these occurred in developing countries (Ferlay, Shin, Bray, Forman, Mathers, Parkin, 2010; Makwe, & Anorlu, 2011). Obstinate contagion of the cervix with precise increased risk types of HPV is a requirement for the advancement of cervical intraepithelial neoplasia and cervical cancer (Moscicki, Schiffmanb, Kjaer, & Villa, 2006).Various means through which HPV can be contracted are outlined thus; through sex (oral, vaginal, or anal sex), during birth to an infant (causing genital or respiratory system infections), each HPV has its unique symptoms.

Furthermore, World Health Organization (WHO) in 2009 identified two types of HPV vaccinations approved for usage in the prevention of cervical cancer. These vaccines are prepared with recombinant technology, using purified L1 structural proteins that self-assemble to form HPV type-specific empty shells or virus-like particles (VLPs). There is a bivalent HPV-16/18VLP vaccine and a quadrivalent HPV-6/11/16/18 VLP vaccine. These vaccines are best administered prior to exposure to the virus, ideally during pre adolescence (i.e., 9–13 yearsof age). Additionally, there are no cures for HPV but these vaccines given at the age of 11 to 12 years can protect one against infection (WHO, 2009; Smith, 2017). Even though there seems to be no cure for HPV, its various symptoms can be treated (Trottier, & Franco, 2006). HPV affects both men and women; no gender is isolated from the virus. Presently there is no test available for men to check for HPV unlike women who can check for HPV through a PAP smear test or a DNA; diagnosis is made primarily on visual inspection.

This study adopted the Health Belief Model by Rosenstock. HBM consists of five constructs projected to influence the likelihood a person will engage in a specified health behaviour to avoid an undesirable health outcome. They include: perceived susceptibility (perceptions of the likelihood that one will experience the outcome), perceived severity (perceptions of the seriousness of the consequences associated with the outcome), perceived benefits (potential advantages of engaging in the health behavior, including the behaviour's perceived efficacy in preventing the undesired outcome), and perceived barriers (perceived obstacles to engaging in the health behavior). Cues to action, the fifth and least studied construct in the HBM, are factors that signal or remind an individual to engage in the health behaviour and range from experiencing symptoms to receiving persuasive appeals from the media, family and friends, or a health care provider (Becker & Maiman, 1975; Rosenstock, Strecher & Becker, 1988). HBM is of the belief that a woman has the likelihood of utilizing any service she knows will be of great benefit. Various studies have shown the association of women's intention to be vaccinated against HPV (Kahn, Rosenthal & Jin, 2008; Di Giuseppe, Abbate & Liguori, 2008; Marlow, Waller & Evans, 2009; Juraskova, Bari, & O'Brien, 2011; Bennett, Buchanan & Adams, 2012).

Social work is a helping profession that believes in the health and general well-being of individuals. The 2008, National Association of Social Workers (NASW) Code of Ethics specifies

that social workers are to encourage client self-determination (p. 5). Accordingly, NASW Policy Statements (NASW, 2009), they promote self-determination in regards to reproductive health. Social work Professionals play a major role in enhancing equality and social justice in the society. They advocate for effective and efficient programmes for health (NASW, 2009:127). These health services must be legally, economically and geographically accessible to all who need them" (NASW2009, p. 129). Due to the type of roles social workers play they come in contact with patients infected with HPV and also potential clients who are at risk of the infection (Ely, Dulmus, & Akers, 2010). For instance, a social worker may be the first point of contact for a person who wishes to be enlightened on sex education or a victim of cervical cancer who is considering suicide. Thus, knowledge and an understanding of the importance of being able to provide information on HPV is a plus to the professional and the society at large (Ely & Dulmus, 2010; Flaherty, Akers, Dignan & Noland, 2012).

However, various studies have been conducted on HPV. For instance, a study carried out in low resource settings [Bingham, Drake, & LaMontagne, 2009;] prior to the introduction of HPV vaccination, found that the understanding of cervical cancer and HPV was limited but sentiments toward cervical cancer vaccination were positive. Also, in a study carried out among women of Arkhangelsk, Northwest Russia on knowledge about human papillomavirus and prevention of cervical cancer it was found that most participants had a sufficient level of knowledge of HPV and educational gaps were identified that potentially could be used to tailor interventions in cervical cancer prevention (Roik, Sharashova, Nieboer, Kharkova, Postoev, Odland, 2017). Very close to the study area, a study on acceptability of human papillomavirus vaccine and cervical cancer screening among female health-care workers in Enugu, Southeast Nigeria, revealed that with more public enlightenment, available and affordable HPV vaccine, there can be prevention of cervical cancer in developing countries where the burden is high (Ugwu, Obi, Ezechukwu, Okafor & Ugwu, 2013). None of these studies carried out was a qualitative study involving the practicability of social work practice; hence, this study aimed at bridging the gap. The objective of this study was to examine the knowledge and attitude of undergraduate students in the University of Nigeria, Nsukka towards HPV infections and vaccines.

Materials and methods

The study was a qualitative study. The study area is University of Nigeria, Nsukka. It is one of the prestigious universities in Nigeria.

Sampling procedure

Totally, through simple random sampling, sixty (60) undergraduate students residing in the hostels (40 female students and 20 male students) from the Department of: Pharmacy, Sociology, Zoology and Environmental Biology, Food Science and Technology, Agricultural Economics Extension, Theatre Art and Chemistry were purposively selected for six (6) sessions of Focus Group Discussion, each session had 10 participants each from the outlined departments.

Data collection

The study was done between September to November 2017. FGD guide was used in all six sessions. The time for the FGDs was always on Sunday by 4:00pm as agreed to be the most suited

for the study participants. Each of the researchers had two trained assistants attached to help in recruitment, note taking and other forms of assistance needed.

Data analysis

Although each researcher had a note taker attached, yet the responses from the study were audio-taped. Later on, they were transcribed by an expert in the Department of Mass Communication University of Nigeria, Nsukka. The themes developed and discussed were: knowledge of HPV, attitude towards HPV, HPV vaccination, social workers involvement and the way forward.

Ethical considerations

Ethical approval was gained from the University of Nigeria, Nsukka ethical review board. All the study participants were fully informed and they participated willingly.

Results
Demographic characteristics of participants

The study had sixty (60) participants from the selected hostels (Okpara, Nkrurumah, Bello, Awolowo, Alvan and Eni-Njoku) and departments (Pharmacy, Sociology, Zoology and Environmental Biology, Food Science and Technology, Agricultural Extension, Theatre Art and Chemistry). The students ranged from 200 level to 400 level (the researcher felt these set of persons have been in the system well enough to be informed and relate properly in the FGD sessions). Also, age of the participants ranged through 17-25 years. 70% of the respondents were Christians, 60% were from stable homes comprising of the father and mother living together while 40% were from unstable homes.

Knowledge of HPV infection and vaccines

Study participants gave their opinions on knowledge of HPV infections and the vaccination. The level of awareness as regards HPV virus is poor. Majority of the participants revealed that they had no knowledge of HPV. To start, A 22-year-old final year student in the Department of Theatre Arts acknowledge that "I have no knowledge of what human papillomavirus is, I have never heard of read about the infection". Another female student from the Department of Sociology commented thus:

> …. I do not know what Human Papillomavirus means. The only thing coming to my heart now is "Apollo", that infection that brings out whitish substance from the eyes. Also, since I can hear virus, maybe it is a new species of HIV/AIDS that affects people. Anything that has to do with virus is deadly so I am very sure this disease has killed and it is still killing people (Female participant in Bello hostel UNN).

Adding to the above mentioned comment is the view of a 21-year-old 200 level student of the Department of Zoology and Environmental Biology who said:

> I am not aware of Human Papillomavirus. I do not know whether it is a good thing to have or if it is dangerous to one's health. Please before the end of this discussion brief us on what HPV means you know, it was said that knowledge is power and if one is not informed then such a one is deformed (Female participant Okpara hostel UNN).

Additionally, an Agricultural Extension 200 level student said:

I have no sufficient knowledge of HPV but if we talk of other sexually transmitted diseases I know of Syphilis, Staphylococcus, HIV/AIDS, Candida, Yeast Infection, Hepatitis B, Genital Warts etcetera. I also know that when these infections are not treated they lead to infertility, cancer and even death. But for HPV I have never heard of it even when I got to the medical centre regularly to run a general test (Female participant Awolowo hostel UNN).

Few participants had a fair knowledge of HPV. For instance, the comment below by a 400 level Chemistry student revealed thus:

I have an indistinct knowledge of HPV and this is because the woman I served while still in secondary school died of cervical cancer and I heard her husband trace the cancer to Human Papillomavirus. He kept on hammering on the fact that they knew about the virus too late after it had eaten deep to the health of his wife. After her death he took me and their 13-year-old daughter for vaccine; because the doctor told him the virus has no cure but can be prevented with vaccination (Female participant Bello hostel UNN).

Also, a 300 level Pharmacy student opined that:

I think HPV is a deadly disease easily gotten from sex. Most times ladies who involve in multiple partners are advised to always go for HPV test.(sic) I know my mum during our sex education session was telling me that when a girl is introduced to sex at an early stage that it is good she does a regular screening to check against HPV (Female participant Awolowo).

Additionally, some male participants had a somewhat differing view on what HPV means. They revealed thus:

This HPV should be an infection that affects only women, I don't think men have issues with such a disease. You know the way a man's body is, he can easily be relieved of any infection unlike women. Their body is complicated. You should check the other female hostels I am sure you would find students with such a disease there not here (Male participant Alvan hostel UNN)

Additionally, 300level male participant in Pharmacy department revealed that "HPV and its effect affect only women not men" (Male participant Eni-Njoku hostel UNN).

Attitude towards HPV infections and the Vaccines.

From the discussion, since the participant has knowledge of HPV, their attitude towards HPV infection and vaccines are affected. A participant opined that:

Since I have no knowledge of HPV I can't boldly ask somebody to go for HPV test or mention any form of solution to anyone who has the infection, but I know it is good to take preventive measure towards any health challenge faced by anybody in the society (Female participant in Nkurumah hostel UNN).

Various participants gave their reason for not being vaccinated. Below are responses of study participants towards HPV vaccines.

The reason given by many of the students for not receiving HPV vaccines was insufficient knowledge of the infection, availability, affordability and the reliability of the vaccines. According to a participant from the department of Pharmacy;

I have no knowledge of HPV so I can't take a vaccine for what I am ignorant of. For instance, if I am sick of malaria I know the signs and symptoms and without necessarily running a test I know how to get treated whether with herbs or I go to

the pharmacy to request for malaria drugs. I do not know the symptoms of HPV so even if I get infected I don't know so I see no reason to get vaccinated (Female participant in Okpara hostel UNN).

Additionally, a participant from the department of chemistry revealed thus:

In my area and even in this schools medical centre you can't get the vaccine for HPV. It is expensive and not available so I don't even bother myself in thinking of getting the vaccine. Although I have heard of the benefits of getting vaccinated from my cousin who resides in Canada but here in Nigeria we can only hope for the best to come, whenever I see the vaccine I will take it (Female participant Nkurumah hostel UNN).

Additionally, this participant revealed thus: "I have no knowledge of the vaccine. I don't know if it is given yearly or daily. I don't even know if it is affordable or expensive" (Male participant in Alvan hostel UNN).

Preventive measures of HPV

On the possible preventive measures few of the participants reasoned thus: "these vaccines should be made available and given to girls before they engage in sexual activities, doctors and medical consultants should also advise women and girls to engage in regular HPV screenings" (Female participant in Bello hostel UNN). Also, "the use of condoms should be encouraged, this will help sexually active students not to contact the virus" (Male participant in Alvan hostel UNN). Again, "I suggest that people be educated on curtailing multiple partners and if possible, abstinence should be encouraged, since the virus is transmitted easily through sexual contact with an infected person" (Female participant in Awolowo hostel UNN). Additionally, "regular check-ups and medical examinations should be carried out through screenings and pap smears" (Female participant in Okpara hostel). Finally, "since there are only two types of vaccination for HPV, I suggest that the government considers making the vaccination programme free for all" (Female participant in Nkurumah hostel UNN).

Discussions

The present study examined knowledge of and attitude towards HPV infection and vaccines among undergraduate students of University of Nigeria, Nsukka: Practice consideration for Nigerian Social workers. Majo v1,kpwrity of the participants had no/poor knowledge of HPV and the vaccinations. This study is in agreement with a Malaysian study on ethnically diverse female university students' knowledge and attitude of HPV conducted among university students. They found that only 21.7% of the respondents have heard about HPV (Wong & Sam, 2010).

The study observed that HPV is believed to affect only women and not men. This Observation is in contrast to the report of Smith (2017) who reported that yearly, about 19,400 women and 12,100 men resident in the United States are faced with cancers that stem from HPV. The study also found that HPV virus can be gotten through sexual contact with an infected person, thus, participants are of the opinion that abstinence, the use of condom and non-multiple partnership in sexual relationships are measures to prevent the phenomenon.

Furthermore, on the attitude of vaccines, it was found that HPV vaccine is not available, thus, there is the need for government to make the vaccine readily available and free for all to utilize. This can be done through creating programmes that support nationwide vaccination against HPV.

Implications for social work practice

 The study centered on knowledge and attitude of undergraduate students towards HPV infection and vaccination. Social work from a generalist approach is inclined with various activities and services that help for a whole man. HPV virus which leads to cervical cancer and other grave infections can be properly handled and prevented if the services of social workers are employed. The study found that abstinence and sexual education will go a long way in preventing the effects of HPV, we also found that majority of the participants are not aware of HPV and male participants also think HPV is a virus that affects only women. Therefore, this is a good area for social work practice as social workers can counsel and sensitize respondents on the importance of abstinence, they can also educate young men and women in the institution on sex education and the dangers of engaging in sexual activities. Also, enlightenment and public rallies can be carried out in the school environment on the benefits of being vaccinated against HPV. Social workers if given their rightful place in the society as well as the needed support by the school and the government can help in fighting the resultant effect of HPV.

Limitations of the study

 From the authors point of view, this study is the first to examine the knowledge and attitude of undergraduates' students on HPV and its vaccination in the University of Nigeria Nsukka. However, only sixty (60) students participated in the Focus Group Discussion since the study was strictly a qualitative study. Also, issues of getting the ten (10) participants each for the six sessions was hectic as each student had a different list of to-dos. Again, since this study had no grant from any organization it was expensive to run so only six sessions of the FGDs were carried out. These limitations should be considered before interpreting the findings of the study.

Conclusion

 The knowledge and attitude of the HPV infection among undergraduate students in the University of Nigeria, Nsukka was poor. Despite their poor knowledge, most of the participants displayed positive attitude towards being vaccinated. There is a strong need to provide preventive and curative information on Human Papilloma Virus to the students in University of Nigeria Nsukka when they go to the schools medical centre for their yearly renewal and registration for the National Health Insurance Scheme (NHIS), which enables them utilize the medical centre, If this awareness and knowledge comes from the medical centre, students will know the value of regular Pap smear check up and they will also submit themselves eagerly for the screenings and vaccination.

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MONKEY POX AND DESTABILIZATION OF COMMUNITY LIFE IN NIGERIA: IMPLICATION FOR SOCIAL WORK PRACTICE

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Abstract
Monkey pox epidemic in Nigeria was greeted with fear as Social workers and other health experts were faced with differing health and socio-economic challenges emanating from the epidemic. The government was not poised to confront the outbreak on the onset, which resulted to panic, mystification and destabilization of community life/activities. The dominant reliance of this paper is to have an overview of Monkey pox outbreak in Nigeria and the place of social work practice intervention. The study used descriptive research design and thus, secondary data was employed. Participant observational method was also deployed in data collection. The result of the study showed that the outbreak of Monkey pox in Nigeria was characterized by panic and destabilization of socio-religious, economic and educational activities. The study also depicts that panic and perplexity that characterized the epidemic was worsened by the belief of some people that Monkey pox was a conspiracy and biological weapon deployed by the Federal Government of Nigeria to decimate and subjugate the population of the South-East and South-South because of their interest in the independent state of Biafra, a claim which the government debunked. The study recommended that social workers should collaborate with other public health workers while creating awareness on prevention of monkey pox disease, lobby other social-care agencies to care for the at-risk persons, advocate for establishment of special laboratory centres for monkey pox diagnosis, advocate for free drugs and food for the victims of the disease, and help the infected and affected families to overcome psychological and emotional trauma associated with the disease.
Keywords: monkeypox, destabilization, community life, social work, Nigeria

Introduction

According to World Health Organization [WHO] (2016), Monkeypox is a rare viral zoonosis (a virus transmitted to humans from animals) with symptoms in humans similar to those seen in the past in smallpox patients, although less severe. Smallpox was eradicated in 1980. However, Monkeypox still occurs sporadically in some parts of Africa. Similarly, according to Silas (2017), Monkeypox is a rare and infectious disease caused by Monkey virus, transmitted from animals to human, with symptoms similar to those of smallpox, although less severe. Center for Food Security and Public Health [CFSPH] (2013), Monkeypox is a viral disease that resembles smallpox, but unlike smallpox, is acquired from animals. Monkeypox virus is endemic in western and central Africa, where it circulates in unknown animal hosts and emerges periodically to affect humans. According to Pal, Mengstie and Kandi (2017), Monkeypox is also a rodent virus which occurs mostly in West and Central Africa. The identification of Monkeypox virus is based on biological characteristics and end nuclease patterns of viral DNA.

There are number of indicators that a person is infected of Monkeypox. According to Center for Disease Control and Prevention [CDC] (2015) Monkeypox illness in human begins with

fever, headache, muscle aches, backache, swollen lymph nodes, chills and exhaustion. Within 1 to 3 days (sometimes longer) after the appearance of fever, the patient develops a rash, often beginning on the face then spreading to other parts of the body. Lesions progress through the following stages before falling off: Macules, papules, vesicles, pustules and scabs. The illness typically lasts for 2−4 weeks. In Africa, Monkeypox has been shown to cause death in as many as 1 in 10 persons who contract the disease. In the same vein CFSPH (2013) opined that Signs of illness start about 12 days after exposure. Symptoms include fever, headache, muscle aches, backache, chills, sore throat, swollen glands (lymph nodes), and fatigue. Usually within 1 to 3 days, a rash with raised bumps develops, on the arms and legs and possibly the face and torso. Later, these sores develop into "pocks", blister-like lesions containing pus. In the final stages, these sores crust over, form scabs, and eventually fall off.

Davis (2017) in 2017, an outbreak of Monkeypox began in Nigeria. The Minister of Health said the virus has spread to 11 states and 74 suspected individuals are affected. This large outbreak is thought to be triggered by river flooding that has caused infected wild animals (especially rodents and monkeys) to more closely associate with humans, thus spreading this zoonotic (transmitted to humans from animals) disease. Similarly Silas (2017), was of the view that the first case was reported on September 22, 2017 in Bayelsa, and according to the Nigeria Centre for Disease Control (NCDC), 31 suspected cases have been reported across seven states including Rivers, Akwa Ibom, Ekiti, Lagos, Ogun and Cross River. Gaffey (2017) opined that health authorities in the West African country said at least 11 cases of the disease have been identified after an 11-year-old boy in the southern state of Bayelsa presented symptoms in September. A further 32 close contacts are being monitored in case they have caught the virus.

Statement of Problem

Monkeypox distorts peoples' looks especially the face and makes infected person look more like a monkey. It makes infected person to be very distressed and uncomfortable and if not taken adequate care of leads to death. The outbreak of the virus placed a lot of individuals, families, groups and organization under panic and perplexity. The basic trust of this paper is to find out how this Monkeypox destabilized community life in Nigeria and it's outbreak in the country with special emphasis with South East and South-South Nigeria; the treatment available to victims; the level of care for the victims and the place for social work intervention.

Literature Review and Theoretical Framework
Destabilization of Community Life by Monkeypox

Panic and fidgeting was a major reaction during the outbreak of Monkeypox in Nigeria most especially in South South and South Eastern Nigerian. The normal community life activities were destabilized such as religious activities, education; going to school, business; market place activities, research activities and social gathering. Monkeypox was believed to be highly contagious hence people avoided one another for fear of contacting the virus. Individuals stopped going to church because of the possibility of coming in contact with a victim of Monkeypox, with the chances of infecting them too. Parents withdraw their children from school in fear that their children might contact Monkeypox.

The educational aspect was worst hit; there was perplexity when the military suddenly entered public and private schools in a mission to immunize school children against Monkeypox without prior notice to school authority and parents. This heightened the tension in the environment and further boasted the assumption and suspicion of the people that Monkeypox was a biological

weapon orchestrated by the government, partly through the military who came in disguise of giving school children vaccination against Monkeypox. A lot of parents ran helter-skelter to withdraw their children from school leading to break down of educational activities most especially in South East and South South Nigeria.

Furthermore, the Monkeypox dealt a great blow to the social life of community people; individuals refused to enter public transport in fear that they might contact monkeypox from the next person seating close to them, similar to what happened during the outbreak of Ebola virus in West and East Africa in 2015. People refused to shake hands with one another; they refused to huge one another in fear of contacting the virus. Some families were starved; they could not go to the market to buy food stuff because they were afraid that they might contact monkeypox.

The economic implication of monkeypox was expressed in the pressure families had in a bite to provide medical, emotional and physical care for a family member who was a victim. At the outbreak of monkeypox there was no known cure, so families spent money trying many different types of treatment options. Most of the South South and South Easterners stead indoors because of fear of Monkeypox infection.

Research activities were equally compromised and disrupted. Unknown faces seen in the rural communities were suspected to be agents of the Federal Government of Nigeria deployed to infect community members with Monkeypox virus. This believe was because they saw the Monkeypox as a biological weapon employed by the Federal Government of Nigeria to subjugate and suppress the South-East and South-South part of Nigeria who were the ones canvassing for the sovereign state of Biafra. A life event took place that depicted the above claim. I and few other young men were research assistants to an Associate Professor who is also a research fellow conducting a research on maternal health care service in rural villages. We happened to be collecting data in Nkanu Local Government of Enugu State Nigeria at the time of Monkeypox outbreak, there were panic everywhere and the people were suspecting the government. It is believed that the government was sending agents in the guise of vaccination for Monkeypox and uses it as a decoy to infect people in Biafra agitation zones with Monkeypox. It happened that when the people of the local government saw us, they mobilized against us ready to mop and lynch us in suspicion that we were agents of the government deployed to infect them with Monkeypox. We were able to escape by proving beyond reasonable doubt that we were on a research, have not come for vaccination and was not sent by the government to infect them with Monkeypox. That was how we were liberated. However, that affected our data collection because nursing mothers were afraid and uncomfortable to grant us interview on maternal health care services in their community for fear of Monkeypox, the ones that did grant us interview were too conscious and apprehensive. It is believed that other researchers in the field at that moment in time of Monkeypox outbreak experienced similar fate of distrust by the research respondents.

Care for Victims of Monkeypox Infection in Nigeria

There were a lot of concern and speculations on lack of care for persons infected of monkeypox. It was largely believed that the government were not doing enough to curtail the wide spread of monkeypox and the treatment of victims. According to Ewepu (2017) ABUJA-WOMEN under the auspices of Virtuous Women and Youth Empowerment Initiative, VWYEI, has expressed worry over lack of vaccine and laboratory to contain the spread of Monkeypox virus disease across the country. It was also recorded that a Monkeypox victim committed suicide in the Niger Delta University Hospital (UNDTH) Okoloniri, as a result of lack of adequate care and excruciating pain associated with Monkeypox infection. An infected person took his own life

because he cannot afford to see himself pass through the agony of the virus infection. Similarly Nwakanma (2017) opined that one of the victims of the viral disease, Monkeypox, has committed suicide. The victim allegedly took his own life on Monday at the quarantine center in Yenagoa, Bayelsa State, located in the Niger Delta University Teaching Hospital, Okolobiri, in Yenagoa Local Government Area of the state.

However, other sources indicated that the Federal Government of Nigeria was able to mitigate the spread of Monkeypox infection and provision of effective treatment for infected persons. According to Onyeji (2017) all the suspected cases of Monkeypox are currently receiving appropriate medical care and the patients are all improving clinically in their various states. Adewole (2017) the health minister of the federal government of Nigeria indicated that patients with Monkeypox infection were doing well clinically. Concerted efforts were made and all hands were on the deck to care for infected person. With respect to the Monkeypox virus infected person identifies in Benin City, Edo state, Nwafor (2017), the Head of Public relations of University of Benin Teaching Hospital (UBTH), in a statement indicated that "the good news is that the patient is recovering very fast and we presently do not have any reason to worry".

Theoretical orientation

Conspiracy theory formed the theoretical orientation for this study. Conspiracy theory is a belief that some covert or influential organization is responsible for an unexplained event. According to Ayto (1999) a conspiracy theory is an explanation of an event or situation that invokes an unwarranted conspiracy, generally one involving an illegal or harmful act carried out by government or other powerful actors. Conspiracy theories often produce hypotheses that contradict the prevailing understanding of history or simple facts. In the conspiracy theory of Monkeypox outbreak in South Eastern and South South Nigeria, Monkeypox was believed to be a biological weapon utilized by the federal government to subjugate and suppress the agitation for the sovereign state of Biafra. Biafra is an ideology and a movement for the sovereignty of the Igbo nation comprising of South East and South South of Nigeria. Biafra agitation was making waves in Nigeria in 2017 after the release of the leader of Indigenous People of Biafra (IPOB), Nnamdi Kalu.

IPOB is a separatist organization led by Nnamdi Kalu. The group wants a number of states in south-east Nigeria, made up mainly of people from the Igbo ethnic group, to break away from Nigeria and form the independent nation of Biafra (Doxin, 2016, Amodu, 2017 &Hegarty, 2017). The federal Government was not delighted concerning the agitation for the sovereign state of Biafra, hence used every means possible to suppress the movement. That led to the launching of Operation Python Dance, (Operation Egu Eke). Operation Python Dance is a military mission code just like the United States operation Geronimo (short to kill) that lead to the death of Osama Bin Laden, the terrorist who was responsible for the 9/11 terror in the United States. Except that Biafrans agitators were claimed to be unarmed and innocent protesters for their own sovereignty as a nation. Operation Python Dance led to the killing of scores of Indigenous people of Biafra, most especially the IPOB group members. After the Operation Python Dance, the way about of the IPOB leader Mr. Nnamdi Kalu is yet unknown. Speculations are that he might have being killed by the military in the Operation Python Dance or he might have gone into hiding to avoid being captured or killed by the military.

As a result of the desperation of the federal government of Nigeria to suppress the agitation for a sovereign Biafran nation, it is believed by a lot of indigenous people of Biafra or South South and South Eastern Nigerians that Monkeypox was a decoy, a strategy and biological weapon

deployed by the government to eliminate the capacity of the quest for sovereign state of the people of Biafra. It was believed that Monkeypox virus was used to weaken and distract the people of South East and South South part of Nigeria from the agitation for the sovereign state of Biafra. However, the Nigerian government debunked the claim and asserted that it was absurd, frivolous and lacks evidence. According to Onyeji (2017), the federal government had on Sunday described the report as fake and sinister which stated that the outbreak of monkeypox in some parts of the country resulted from the alleged free medical care by the government in the affected areas.

Methodology

The study adopted descriptive research design. The researcher made use of secondary data such as newspaper articles, journal publications and periodical. Participant observation method was also used to get information from the public.

Social Workers Intervention with Monkeypox Outbreak in Nigeria

Social workers have numerous roles to play to abate the effect of Monkeypox on infected persons. They also have roles to play towards ensuring its outright eradication and prevention in Nigeria. According to International Federation of Social Work [IFSW] (2018), Social work is a practice-based profession and an academic discipline that promotes social change, development, social cohesion, the empowerment and liberation of people. Principles of social justice, human rights, collective responsibility and respect for diversities are central to social work. Canadian Association of Social Workers [CASW] (2018), sees social work as a profession concerned with helping individuals, families, groups and communities to enhance their individual and collective well-being.

The goal of social work is to enhance individual, family, group and community wellbeing. There are a lot of circumstances and epidemic outbreak that can hamper individual, family, group, community or even countries wellbeing. Monkeypox outbreak in Nigeria has indeed hindered and hampered the citizens' wellbeing and destabilized community life activities such as education, business, private and government based work, religious and social activities. Social workers can play the following role in Nigeria to combat further spread of Monkeypox virus and effect rapid recovery for those infected.

Social workers can advocate for installation of sophisticated laboratory centers poised with capacity to remedy rare and vicious contagious epidemic outbreak in Nigeria and hospitals that are readily available to identify and combat epidemics like Monkeypox. It was observed that at the outbreak of Monkeypox in Nigeria. There was no readily available sophisticated laboratory center or health facility that could test for Monkeypox status in Nigeria. It took the federal government of Nigeria to confirm from World Health Organization [WHO] Regional Laboratory in Dakar, Senegal, the status of victims in her country. According to Adekunle (2017), for 24 days, the disease carries the tag of "suspect" until the federal government obtained laboratory evidence from WHO, Regional Laboratory in Dakar, Senegal, to confirm three of the cases in Bayelsa State.

Social workers can create the awareness of the preventive measures against Monkeypox. It can be observed that most often than not, contagious diseases infect numerous people because of lack of awareness of preventive measures. According to Center for Disease Control and Prevention [CDC] (2017), the following number of measures can be taken to prevent infection of Monkeypox virus: avoid contact with animals that could harbor the virus (including animals that are sick or that have been found dead in area were Monkeypox occurs); avoid contact with any materials, such as bedding, that has been in contact with sick animal; isolate infected patients from

others who could be at risk of infection; practice good hand hygiene after contact with infected animals or humans. For example, washing your hands with soap and water or using alcohol based hand sanitation; use Personal Protective Equipment (PPF) when caring for patients. Despite the outlining of specific preventive measures of Monkeypox by CDC, a lot of citizens of Nigeria are not equipped with the knowledge or awareness of it. Hence, it is the responsibilities of the social worker to create public awareness campaign on Monkeypox preventive measures. The preventive measures can be broadcasted through television and radio stations, social media outlets, stickers and banners. The effect of lack of awareness of contagious epidemic preventive measures by Nigerians was seen during the outbreak of Ebola virus in Nigeria in 2015. A lot of Nigerians were seen drinking salt water and doing all manner of awkward things as preventive measure, while doing the very things that could facilitate infection. So lack of awareness of preventive measures is a problem of great magnitude and social workers have important role to play.

Social workers can help victims of Monkeypox and family members to overcome psychological and emotional trauma. It is on record that at the initial stage of Monkeypox outbreak in Nigeria, a victim committed suicide. According to Akinkuotu and Utebor (2017) one of the patient of the viral disease, Monkeypox, at the quarantined center in Bayelsa State has committed suicide, the state government said on Monday. The unnamed patient allegedly took his own life on Monday at an isolation center at the Niger Delta University Teaching Hospital, Okolobin, in Yenagoa Local Government Area of the State. This suicide could have been prevented if there were social workers paying close attention to the victim, encouraging, counseling, admonishing and giving them hope of survival. Families of victims of Monkeypox are equally affected psychologically and socially and social workers have the role to administer psychosocial therapy to them to enable them cope with the stress associated with caring for a family member who is a victim of Monkeypox infection.

Social workers can advocate for government provision of free drugs (vaccines) and foods to victims of Monkeypox infection. According to Support Empower Advocacy Promote [SEAP] (2018), advocacy in all its form seeks to ensure that people particularly those who are most vulnerable in society are able to: have their voice heard on issues that are important to them; defend and safeguard their right; have their views and wishes genuinely considered when decisions are being made about their lives. Based on the forgoing, social workers can advocate for the general wellbeing of victims of Monkeypox virus in Nigeria by lobbying with the government for adequate provision of drugs and food for them. Drugs or vaccines for rare epidemic outbreak can be exorbitant in most cases.

Findings:
Reviews from relevant publications and the participant observations from the Monkeypox outbreak in Nigeria showed the following:
Outbreak of Monkeypox in Nigeria was characterized by destabilization of community life normal activities such as education, business, social, religious, government and nongovernmental work activities. South Eastern and South South Nigeria suffered tremendously from the epidemic as most business activities were short down as a result of fear of Monkeypox infection.

The result of the study also showed that one of the worst dimensions of Monkeypox outbreak in Nigeria was that people from the South East and South South Nigeria believed that monkeypox outbreak in Nigeria in 2017 was a biological weapon orchestrated by the government to subjugate and suppress the South East and South South part of the country for agitating for independent nation of Biafra; a claim which the government debunked.

There were a lot of doubts about the preparedness of the federal government of Nigeria to tackle the outbreak of Monkeypox. The doubt became more pronounced when it was evidence that after 24 days of the outbreak, there was no Nigerian based laboratory poised to ascertain the monkeypox status of the victims. The victims were tagged "suspects" of monkeypox infection until there was laboratory evidence from WHO Regional Laboratory in Dakar, Senegal which resulted to the confirmation of three cases in Bayelsa.

The study also showed that a victim of Monkeypox infection committed suicide as a result of frustration and lack of care. Such situations could have been averted by the government if social workers were deployed to counsel, care and assure victim of guaranteed and safe recovery. The study also revealed that later on the governments were able to take charge and curb the spread of Monkeypox. The development came after so much criticism of government unpreparedness to tackle the outbreak.

The study showed that social workers have major roles to play in a situation of an outbreak of epidemic such as Monkeypox in Nigeria. Four major roles were specified (a) Social workers can advocate for installation of sophisticated laboratory centers poised with capacity to remedy rare and vicious contagious epidemic outbreak in Nigeria, (b) Social Workers can create the awareness of the preventive measures against Monkeypox. Findings showed that the public do not know the exact precautions needed prevent Monkeypox infection, (c) social workers can help victims of Monkeypox and family members to overcome psychological and emotional trauma, (d) social workers can advocate for government provision of free drugs and foods to victims of Monkeypox infection. Social Workers can also lobby nongovernmental agencies and philanthropist to help in the work of caring for victims of Monkeypox in Nigeria.

Conclusion

Critical to this discuss is that the outbreak of Monkeypox in Nigeria was devastating to community life activities. The destabilization of community life activities such as education, work, transportation, religious and social activities was endemic and catastrophic at the outbreak onset. The situation worsened by a notion of the people on conspiracy by the government of the day because of the agitation for the sovereign state of Biafra and the government effort towards suppression, subjugation and truncation of the secessionist movement. From the foregoing there was a suspicion of biological weaponry and this intensified panic and unrest throughout the outbreak. However, after so much criticism and one suicide casualty, the government rose to the occasion and abated the outbreak of Monkeypox and also debunked the accusation of conspiracy and Monkeypox biological weaponry. Social workers have center roles to play in time of epidemic outbreak such as Monkeypox. The instrumentality of NGOs, international community and organization such as CDC, WHO and UN is invaluable to the sustainability of intervention in the Monkeypox virus affected region. Their lending of helping hands in terms of provision of laboratory equipments is unequivocal.

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SOCIAL WORK INTERVENTIONS AND MANAGEMENT OF TERMINAL ILLNESS

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Abstract
A terminal illness is a disease that has been certified to have no cure at the time of diagnosis. Such illness cannot be adequately treated and has high tendency of leading to a predictable death of the patient. Terminal conditions are usually progressive in nature until the death of the patient regardless of medical treatment. Diseases such as cancer, AIDS and advanced heart disease are incurable and convey a status of being "terminal" on a patient from the point of diagnosis. The news of being diagnosed with a terminal illness has an ominous and terrifying impact on patients the world over; it is perhaps one of the hardest topics to digest for patients and their loved ones as it connotes an impending end to a cherished life, to dreams, to aspirations and perhaps, to relationships. The management of terminal illness requires a holistic dimension which calls for a multidisciplinary professional care. Social work is indispensable to the professional practise of the multidisciplinary palliative care team both in hospice and hospital setting. This paper identifies and discusses the psychosocial health needs of patients and families and explains the psychosocial health services available to address them. The paper also discusses the role of social workers in identifying the burden of managing terminal illness and Evidence-based practise (EBP) interventions that can help terminally ill patients and families. Such interventions include psycho-education, cognitive behavioural interventions and family therapies.
Keywords: Social work, intervention, management, Terminal illness.

Introduction

The word 'terminal' means "the end," and when used medically, it has an omi-nous and terrifying meaning. It means "this is the end of your life," "your life is over," "you have no hope of living much longer." (Stevens, 2010)

Although most commonly used to refer to patients with cancer, "terminal" can also be used for other medical conditions. A patient's terminal status can be dependent on treatment. A person

with severe insulin-dependent diabetes mellitus could be considered terminal if they did not take insulin appropriately,however, with proper insulin treatment and diet, they can live a long time, even many decades. Patients with kidney failure requiring dialysis would die in a few days without dialysis; in that sense they may be considered terminal, but with dialysis they can live many years (Stevens, 2010). This implies that a chronic illness (condition requiring lifelong treatment but not life threatening) can become terminal (life threatening condition) if not well managed.

Terminal illness as defined by Reddick (2015) is an advanced disease state from which there is no expectation of recovery. In the context of this definition, "Death is expected within a short period of time owing to the fact that the illness either has no known cure or has progressed to the point where it cannot be cured; and in the opinion of the patient's attending Consultant, the illness is expected to lead to death within (the earlier of) 12 months (and the remaining term of the cover)

Lynn, (2018) highlights that a terminally ill person is a person that has been predicted to die within six months, sometimes modified as "with usual course". The prognosis to live for six months or less implies:
1. Nearly certain to die within six months
2. Very likely to die within six months
3. More likely than not to die within six months

According to Reddick (2015), a vast majority (95%) of Terminal Illness claims are for cancer; others include heart failure, kidney disease, chronic lung problems, and neurological diseases. Also, terminal conditions may develop as a result of dwindling in cases like dementia, Parkinson's disease, frailty, strokes, ALS, Organ systems failure. The primary factors in determining life expectancy for terminal illness include:

•Exact Diagnosis
•Age of patient
•Patient 'Performance Status'
•Treatment Options & Response

Social workers are trained in the theories of human behaviour, empowerment, discrimination, cultural awareness, family relations theory, and interpersonal communication.This knowledge constitutes important factors in working with clients with terminal illnesses, their families and loved ones (NASW, 2010).

Social workers undertake diverse psychosocial and practical support in palliative care (Watts, 2013). Psychosocial support involves the culturally sensitive provision of psychological, social and spiritual care (Hodgkinson 2008). Psychosocial Supports are range of services which help individuals and families to heal the psychological wounds and rebuild social structures after a critical life event (North House, 2014). Psychosocial support in palliative care addresses the ongoing psychological and social problems of patients, their partners, families and caregivers (WHO, 2014), while some of the psychosocial support services are instrumental (*emotional* support, informational support), others are tangible support services (financial assistance, materials, goods, accommodation program, etc. (Ajala, 2016).

It is recognized that the provision of palliative care to terminally ill persons is a multidisciplinary process practised both in hospice and hospital setting with social work as an

integral part of the team (Watts, 2013). Social workers play important roles in the delivery of meaningful palliative, end of life and bereavement care. Some social workers are palliative care social workers, working in services which specialise in this area of support (NASW, 2010). However, in the line of duty, all social workers will encounter people who are experiencing loss, the end of life or bereavement (Association of Palliative Care Social Workers, 2014). Raymer, (2016) reported that, social workers on hospice and palliative care teams make an initial psychosocial evaluation that is essential to making medical care effective and appropriate for each unique patient and family. In this evaluation, questions include spiritual and cultural beliefs so that social workers can help educate other team members as well as themselves about what each family wants, and even more importantly, what they might not want. Patient and family past history is also crucial, because social work takes into account past strengths of the patient and family, and identifies coping skills and strengths patients have already utilized (NASW, 2010). These skills and strengths are drawn upon and enhanced to help patients during their current challenge. If there are special difficulties, such as multiple losses or financial stresses, social workers help make plans to provide extra interventions, support, and/or resources (NASW, 2010). More importantly, Association of Palliative Care Social Workers, (2014) reports that social workers serving on the interdisciplinary team represent the patient/family's wishes at every team meeting and advocate within other systems to enhance their responsiveness and ensure that each family receives care that is hand tailored to fit their needs. After death, social workers provide bereavement information, education, and support to help patient's family and loved ones cope with the death and the subsequent adjustment ("new normal") to a life without their loved one.

This paper therefore identifies and discusses the burdens of terminal illness and the myriad of evidence based Social Work Interventions in the management of terminal illness.

BURDEN OF TERMINAL ILLNESS
Burden of Terminal illness for Patients
A terminally ill person is typically faced with various issues to address. These issues are grouped into four areas:
   1. **Maintaining Acceptable Quality of Life during Advanced Stages of illness.**
The advanced stages of many terminal diseases now span months, sometimes years, patients (and families) often need to focus on ways to maintain an acceptable quality of life while the patient is dying (Gastona & Mitchell, 2005). This requires considerable effort to manage symptoms and pain, but also to find ways to remain emotionally connected to family and friends. Patients often need to detoxify or become less anxious about death's inevitability by having opportunities to discuss their fears and concerns. These discussions with formal or informal support providers enables them to maintain a hopeful, but realistic attitude about their condition (Schroepfer, 2006). The long months of waiting can be boring, and patients seek ways to meaningfully fill their time. They often long for communication with others about their fears, but also need support for developing distracting and normative activities that keep them connected to ongoing life. Patients may require help with decisions about continued treatments for their diseases as they weigh the benefits of additional months of life offered by medical advances, but with the possibility of reduced quality of life and additional suffering for themselves and their families.

   2. **Coping with Deteriorating Physical Condition**
In the advanced stage of illness, deterioration in functions constitute a serious problem to patients. As the disease progresses, more of the patient's attention is focused on managing symptoms, pain,

and related psychological distress (Gastona & Mitchell, 2005). They require support for mourning losses in function as they occur, but also for recognizing and maximizing remaining strengths and capacities.

3. Confronting Existential, Spiritual, and Religious Issues

As the disease progresses patient's also confront thoughts about the meaning of their lives, their suffering, and their impending death. Cultural, religious, and spiritual views impact their thinking. Patients struggle with fears of existential aloneness. The search for a positive sense of meaning in one's life, death, and suffering has received greater attention in recent years, since it has been found to impact the patient's quality of life as much as physical symptoms. The ability to see oneself in a context greater and more enduring than the self, moves many patients from suffering to a sense of wellbeing, and therefore, a focus on seeking meaning is being incorporated into interventions (Mount, Boston, & Cohen, 2007).

4. Planning for the Remaining Family and Friends

No matter how old the patient is, there may be family or friends left behind. Planning for their care and well-being and having final conversations that address final goodbyes, loving connections, forgiveness, and reconciliation can provide important solace for both patients and families.

Burden of terminal illness for patient's family and loved ones

1. Remaining involved with the patient, sometimes over many months and years of illness and challenges in functioning.
2. Arranging for effective medical and custodial care of the patient.
3. Adapting to role changes as the patient's condition alters over time.
4. Bearing the effects of grief over the patient's losses in functioning.
5. Coming to terms with the reality of the impending loss.
6. Saying goodbye to the dying loved one.

SOCIAL WORK INTERVENTIONS IN THE MANAGEMENT OF TERMINAL ILLNESS

As a result of the various burdens of terminal illness discussed in this paper and others that are not discussed. The following social work interventions are helpful in the management of terminal illness:

1. Palliative Care

Palliative care is an approach that improves the quality of life of the patients and their families facing the problem associated with life-threatening illness, through the prevention and relief of suffering by means of early identification and impeccable assessment and treatment of pain and other problems, physical, psychosocial and spiritual (World Health Organization, 2002). Palliative care includes all supports rendered to terminally ill patients, families and others who are close to the dying person. These supports seek to enhance remaining life opportunities (APCSW, 2013). The Canadian Hospice Palliative Care Association (CHPCA)defines hospice palliative care as an approach to care that aims to relieve suffering and improve the quality of living and dying. Such care approach strives to help patients and families to:

1. Address physical, psychological, social, spiritual and practical issues, and their associated expectations, needs, hopes and fears.
2. prepare for and manage self-determined life closure and the dying process; and

3. cope with loss and grief during the illness and bereavement (Ferris, 2004)

WHO, 2008 projects that Palliative care:
- Provides relief from pain and other distressing symptoms;
- Affirms life and regards dying as a normal process;
- Intends neither to hasten or postpone death;
- Integrates the psychological and spiritual aspects of patient care;
- Offers a support system to help patients live as actively as possible until death;
- Offers a support system to help the family cope during the patient's illness and in their own bereavement;
- Uses a team approach to address the needs of patients and their families, including bereavement counselling, if indicated;
- Will enhance quality of life, and may also positively influence the course of illness;
- Is applicable early in the course of illness, in conjunction with other therapies that are intended to prolong life, such as chemotherapy or radiation therapy, and includes those investigations needed to better understand and manage distressing clinical complications.

Dalgaard, Thorsell, and Delmar (2010) put forward three Palliative care and clinical phases in incurable illness trajectories:

1. **The early palliative phase**
- The patient is incurably ill
- Disease-controlling medical treatments are relevant
- Other life-prolonging medical treatments are relevant
- Care interventions to a far extent are based on rehabilitation
- The condition typically lasts for years

2. **The late palliative phase**
- The patient is incurably ill
- Disease-controlling medical treatment is not possible or not relevant
- Other life-prolonging medical treatments may still be relevant
- The condition typically lasts for months

3. **The terminal phase**
- The patient is terminally ill and dying
- Life-prolonging medical treatments are no longer relevant
- The condition leads to death within days/weeks

Social work is integral to the professional practice of the multidisciplinary palliative care team, both in hospice and hospital settings. Alongside nursing, medicine and a range of other clinical and complementary therapies, social work provides practical and psychosocial support to those coming to the end of their lives (Watts, 2013). Death and dying involves loss and transformation, and for many can be experienced as overwhelming such that they require help to manage their feelings and come to terms with this significant transition (Mallon, 2008). Loss is always both personal and social, so the focus of social work practice in this area includes family and social network responses to the end of life of their loved one (Reith and Payne, 2009). Social workers

are the professional group particularly well placed to provide skilled psychosocial support of all kinds to those struggling to come to terms with terminal illness (Watts, 2013).

Palliative care social work is centred on helping people to deal with core existential questions associated with facing one's mortality, coping with serious illness and managing the dying process (Watts, 2013). All social work is relationship work; hence social workers are professionally enabled to build relationships which offers safety, emotional warmth, consistency, commitment and genuine care with patients as well as good team relationship with other professional in the palliative care team(Mallon, 2008). Parker (2005) develops on this point, arguing that social workers' training helps them to locate the patient and family within a social and cultural context and thus to exploit resources which may help the family to resolve the difficulties they face.

2. Evidence-Based Practice (EBP) in Social Work

According to Howard, McMillen and Pollio (2003), Evidence-Based Practice is the conscientious and judicious use of current best practice in decision-making about interventions at all system levels. Conscientious includes both consistently applying evidence, and continuing to learn as new evidence becomes available. Judicious includes balancing client characteristics, preferences, and life circumstances against relevant research/practice guidelines (expert consensus, research-based treatment recommendations).

Going by the above definition, Evidence-Based Practice involves four steps:
1. Formulating specific answerable questions regarding practice situations and identifying practice information needed.
2. Finding and critically appraising the best research evidence
3. Applying the practice-relevant research evidence in the treatment process, and
4. Evaluating the utility of information obtained by evaluating treatment outcomes/process.

Evidence-based social work is the integration of best research evidence with clinical expertise and values in patient's diagnosis and treatment. (Sackett, Straus, Richardson, Rosenberg & Haynes, 2000). This definition highlights the three components: best research evidence, clinical expertise and values. The values are important because, it is argued that, it is ethically unacceptable to experiment with people's lives unless there is some evidence that what is being done in the name of good is actually likely to be of some help (Sackett, Straus, Richardson, Rosenberg & Haynes, 2000).

In healthcare, Gray puts forward that 'Evidence-based health care refers to 'use of best current knowledge in decision making about groups and populations. (Gray, 2001) while Sackett et al, (1997) earlier stated in agreement that It is the conscientious, explicit and judicious use of current best evidence in making decisions about the care of individual clients.

A model of evidence-based decision in social care by Gambril, (2005) outlines four key factors:
1. Client characteristic and circumstances
2. Clinical expertise
3. Best research evidence
4. Client preferences and actions

By the terms of this model, the practitioner has first to understand the characteristics of the client and the circumstances in which he/she or the family live. In this sense social workers need to know

both the epidemiology and the aetiology of the type of problem presented. The competent practitioner should then establish the preferences and wishes of the client. In an ideal world the case worker might ask the client: 'what would be your 'dream scenario'? This 'dream scenario' then has to be adjusted to the current realities of the client's situation.

For example, in cases of offending, child abuse and mental health, this may mean ensuring that the client understands the legal repercussions of their actions. The practitioner then applies what he/she knows from research evidence. For instance, in a situation of child abuse where the parent is very aggressive, there may be a local anger control programme that can help. But this is not the whole story. Every person is unique. In the end there is an element of clinical expertise in judging what might be the best interventions to help the specific client.

Implementing evidence-based approaches is a considerable challenge. It involves a change of attitude and humility to accept new approaches. Evidence-based social work interventions in management of terminal illness include:

i.   Psychoeducation

Psychoeducation includes teaching patients with advanced disease and families about the illness and treatment process and how they can cope with their disease, the health care system, and at the same time prepare psychologically for the terminal illness. The evidence base suggests that a broad range of teaching assists can be helpful in educating patients, but often need to be tailored to individual preferences and capacities (Elliott, Ross-Degnan, Adams, Gelb Safran, & Soumeral, 2007; Gastona & Mitchell, 2005; Houts, Witmer, Egeth, Loscalzo, & Zabora, 2001; McPherson, Higginson, & Hearn, 2001; Walling et al., 2008). The following topics have been incorporated in these patient and family psycho-education approaches in palliative care:

- Psychosocial impact of advanced illness.
- Navigating health care and social systems.
- Communicating with their health care team.
- Communicating with each other as a family.
- Completing advance directives.
- Coping with/managing symptoms and distress.
- Managing practical needs.
- Recognizing and managing the effects of grief.

ii.   Decision-making during Advanced Illness

In the treatment setting, the need for discussion about goals of care and decision making often occur during certain crisis or transition points in the illness. Clearly attention to well implemented transitions in care is vital to effective care coordination and patient and family well-being (Coleman, 2003a, 2003b; Mayfield, 2004; Parry, Kramer, & Coleman, 2006; Schroepfer, 2006; Walling et al., 2008). Typical transitions include:
1. Transitions from aggressive/curative treatment to palliation only.
2. Establishing DNR/DNI status.
3. Planning for where the death will occur or change of setting for the patient: hospital, home, hospice, long-term care.

4. Determining what resources can be accessed.

Facilitating decisions takes place in the context of concerns of health care professionals and family members, both of whom worry about "taking away hope" (Albinsson & Strang, 2003; McCarthy, Addington-Hall, & Lay, 1997; Raleigh & Boehm, 1994; Schroepfer, 2007).

iii.   Crisis Intervention

Crises in medical care are typically situational. Commonly, the crisis is related to emotional exhaustion in both patients and family caregivers. The goal of crisis intervention is to enable clients to quickly regain a sense of equilibrium, maintain hope, and focus on meaningful and effective activity. Social workers are uniquely skilled to manage the challenging family dynamics that can occur and to draw on multiple systems of support to help the family and patient solve the problems at hand (Loscalzo & BrintzenhofeSzoc, 1998; Schroepfer, 2007).

Guidelines for social workers during medical crises include the following:
1. Accepting your limitations helps patients accept theirs, and helps you make appropriate referrals.
2. Promise only what you personally can insure will happen.
3. Do not prematurely stop the expression of intense emotional feelings.
4. Avoid saying "I know how you feel."
5. Telling a client that everything will be alright may not make anyone feel better.
6. Demanding a positive attitude can be an unrealistic burden.

iv.   Cognitive-behavioural Interventions (CBT)

Cognitive-behavioural interventions are based on the postulate that mental and physical symptoms are in part a function of underlying thoughts, feelings, and/or behaviours that are of a maladaptive nature. The goal of these interventions is to restructure the individuals thinking and feeling to be more adaptive to the situation. For example, to identify realistic goals they can achieve even with their current functional limitations.

By nature, Cognitive-behavioural interventions have the following characteristics features:
a. They are among the most widely offered psychosocial services in comprehensive cancer centres.
b. They have an evidence base that shows they are effective in reducing emotional distress and controlling physical symptoms
c. They can be administered in a brief period of time,
d. They can be easily tailored to the individual
e. They are readily accepted by patients since the emphasis is on providing increased sense of personal control and self-efficacy.

Evidence base suggests that cognitive-behavioural interventions are effective in improving mood, quality of life, and reducing pain and symptom distress; however, further research is needed to clarify whether one approach is more effective than another during advanced illness. Some examples of these interventions are discussed as follows:
a. Life review is an intervention with a growing evidence base in working with older adults and advanced illness. It includes components of reminiscence, reconciliation, forgiveness,

and resolution of past conflicts. It offers individuals a chance to "edit" their life story by re-telling and in the process reintegrating events in the broader perspective of a full life course. In recent years using this intervention with older adults has shown improved psychological well-being and life satisfaction, and improved levels of depression (Bohlmeijer, Smit, & Cuipers, 2003; Chochinov et al., 2005).

b. Progressive muscle relaxation, cognitive restructuring, coping self-statements, distraction, systematic desensitization, hypnosis, guided imagery, and problem-solving therapy are often effective when used in combination to help patients manage pain, and other physical and emotional symptoms of advanced illness (Altilio et al., 2006; D′Zurilla & Nezu, 2006; Loscalzo & Jacobsen, 1990).

v.   Group therapy

Group therapy refers to any helping process that takes place in a group (Yalom and Leszcz, 2005). It is a form of psychotherapy in which one or more therapists treat a small number of clients together as a group. These clients usually comprise people facing a similar life challenge. The aim of group therapies in terminal illness covers areas concerning patient and family well-being. Such as dealing with anxiety and depression, grief, thoughts of premature death and suicide, burden of families and societies (Bohlmeijer, Smit, & Cuipers, 2003).

Evidence-base indicates that social workers facilitate group therapies for terminally ill persons and also group therapies for family, care givers and loved ones to address the myriad needs of both groups separately. Group therapies are basically marked by shared experiences and cognitive behavioural therapies and interpersonal therapies aimed at instilling hope, impacting information, catharsis, self-understanding, and enhancing socialization (NASW, 2010).

vi.   Family Conferencing

Family conferencing is a team intervention strategy. A family conference intervention is consistent with the interdisciplinary focus of palliative care practice and acknowledges the unit of care as the patient and their family and support network. According to Hudson et al., (2008) and Yennurajalingam et al., (2008), the benefits of family conferencing as cited by professionals in some studies among others include:

a. The conference presents an opportunity for gathering and disseminating information efficiently.
b. It is a means to minister to the needs of the patient and family.
c. It is an important tool for consensus-building when a decision needs to be made.
d. It decreases the possibility of miscommunication.
e.   It reduces lengths of stay in the ICU and increases patient and family satisfaction with their care while there. (Curtis et al., 2005; McDonagh et al., 2004)

A recent review of the limited practice and research literature on family conferencing found that social workers are the major conveners reported for this interdisciplinary intervention (NASW, 2010). Family conferencing provides an avenue where the whole family jointly make decisions on how best to support the patient. In general, family therapies enhance the quality of care offered to terminally ill patients and their families in a holistic dimension (Hudson et al., 2008).

Practical Dimensions of Care for Patients and Families

A synthesis of findings of end-of-life care outcomes found evidence of the association of satisfaction and better quality of care with practical support, and enhanced caregiving as well as other medical interventions. (Mularski et al., 2007).

The social worker's practical dimension of care for patients and families cover what to do for pain and other symptoms, how to make decisions, who to call, whatto do after death? These can be achieved in three areas:

a. Physical Environment and personal care.
   What to provide for immediate comfort and control, how to manage personal care, how to permit privacy or companionship when wanted, how to provide physical access and safety, how to provide education about managing personal care.
b. Family and others close to the patient. What to do for primary companion and caregiver, what to do for dependents, who to be the on-call in emergencies.
c. Financial and other practical issues. How to handle short-term finances, what to do about longer-term finances, how to manage the household.

Limitations to Effective Social Work Intervention in Management of Terminal Illness in Nigeria

1. The cultural belief of self-sufficiency and having no need for professional help among patients and family members.
2. Illiteracy and financial constraint.
3. Shortage of professional personnel in palliative and end-of-life social work.
4. Lack of government involvement in palliative and end-of-life care.

Implications for Medical Social Work Practice

Social work intervention is an indispensable tool in palliative health care, hospice care and end-of-life care, hence, the various interventions discussed in this paper have useful implications for the medical social worker working with terminally ill or dying patients. Such implications include:

1. The medical social workers serve as compassionate professional friends to the terminally ill patients and their loved ones guiding them patiently through the process of management of the illness.
2. The medical social workers should help the patients to answer some existential questions, strengthen family ties while preparing for the ultimate exit to eternity.
3. The medical social worker helps the patient to appreciate the gift of life, prepare for and courageously face their ultimate end-death.
4. The medical social workers also has the responsibility of empathising with patient's loved ones during bereavement and offering bereavement counselling.
5. The medical social worker psycho-educates the patient's family on nature of illness, transmission and prevention for genetically transferable conditions.

Conclusion

The news of being diagnosed of a terminal illness is a disheartening one that marks the beginning of new life experience for patients and their loved ones. This journey of uncertainty

towards an unknown exit from terrestrial existence leaves the patients and their loved ones with different unanswered questions, indescribable feelings and a great sense of loss which heralds grief for all parties involved. While the medical science continues to evolve in discoveries and seek treatment for terminal conditions, management of this conditions is the only available help that can be offered to the patients and their families at the moment.

It can therefore be summarily concluded that when adequate and prompt attention is given to the physical, mental and spiritual needs of the terminally ill patients, (e.g., giving them adequate financial, emotional, material support, guiding them to pray or inviting a pastor to pray for them, playing music for them etc.) helps to enhance the health, well-being and quality of life of patients and may even enhance a prolonged life.

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SOCIO-CULTURAL FACTORS THAT ENCOURAGE SPORTS BETTING AMONG STUDENTS IN THE UNIVERSITY OF NIGERIA, NSUKKA: IMPLICATIONS FOR SOCIAL WORK PRACTICE

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Abstract
Sports Betting is a public health issue that has been affecting Nigeria as a nation. Several studies have been done on public health in Nigeria; however, there are limited studies that focus on sports betting. The current study aims at filling this significant gap by examining the socio-cultural factors that encourage sports betting among Nigerian Undergraduates University of Nigeria, Nsukka. Data was collected through quantitative and qualitative methods of questionnaire and focus group discussions from 200 students. Results indicated that factors like parental influence, peer influence, the use of internet and so on encourage sports betting among Nigerian Undergraduates students. One major implication of the study is for social workers to adopt a multi-systemic approach of prevention, intervention, education, training and advocacy while addressing the multi-dimensional effects of betting. It is recommended that government should come up with a working and effective policies that seek to cater for the well-being of people of different ages especially youths in the country. Places or settings where people with betting issues can go for treatment should be provided and made affordable and accessible to the members of the public.
Keywords: social, cultural, factors, sports, betting

Introduction

Sport betting thrives among people of different classes in our contemporary societies. It is a form of gambling where bettors stake their monies on the outcome of sporting events with the hope that their predictions will be in their favour (Palmer, 2013). Sport betting started with the Greeks more than 2,000 years ago where it spreads to Rome where betting on gladiator games became very popular (Milton, 2017). It was from this betting on gladiator games that betting on other sporting events spread to other countries of the world. Sports betting also thrives among people of different countries in Africa, for instance, Wangari (2017) maintained that in Africa, Kenyan youths represent the highest number of bettors followed by Uganda, Ghana, and South Africa respectively. In Nigeria, the history of sports betting could be traced to the existence of Nigerian premier lotto popularly known as "Baba Ijebu" (Omonisa, 2015). Evidences abound in literature that sport betting is being perpetuated in the society by a number of factors (Ahaibiwe, Lakuma, Katunz&Mawejje, 2016, Appiah 2016; Purdie et al., 2011; Wardle et al., 2011). For instance,Wardle et al., (2011) opined that men are more likely to engage in sports betting than women thus, discussing the gender factor. Other socio-cultural factors include parental and peer influence, socio-economic status, and internet (Ahaibwe, Lukuman, Katunz&Mawejje, 206); Appiah 2016; Boland, 2014; Purdie et al., 2011).

Studies support the notion that engagement in sports betting pose numerous problems in our contemporary societies (Affi, Brownidge, Macmillian&Sareen, 2010; Ahaibwe, Lukuman, Katunze&Mawejje, 2016;Awo, 2015; Awo, 2015; Hsu, Lam & Wong, 2014; Wong Kwok, Tang, Blaszcynski&Tse, 2014; Wong et al., 2010). According to Ahaibwe,Katunz, Lukman and Mawejje

(2016) in their study, opined that workers who earn monthly salary especially men now bet with 12% of their monthly salary. Wong, Kwok, Tang, Blaszczynski and Tse (2014) revealed that 81% of bettors seeking treatment in Asia have expressed suicidal ideation while 30% and 0.6% of them have attempted suicide and murder respectively. In the same manner Wong et al., (2010) opined that about 20% of persons who engage in sports betting have committed suicide and died while 47% have unpaid debt accrued from betting which made the environment unconducive for them. Frequent engagements in sports betting has also been found to be associated with family violence especially among partners who are yet to marry and those who are married (Afifi, Brownidge, Macmillian&Sacreen, 2010).In a related development, Hsu, Lam and Wong (2014) also reported that children raised under the guidance of caregivers who are sports bettors reported cases of disrupted relationships between them and their caregivers; these children reported financial difficulties, higher level of stress in their everyday life and suffer depression. According to Monasco and Petry (2006), individuals who are addicted sport bettors suffer from gambling disorders and were diagnosed with liver diseases such as tachycardia, angina, cirrhosis and these diseases arise as a result of their betting addiction. They further maintained that these individuals end up patronizing health institutions in the bid to treat their diseases thus, living on drugs and by so doing; this proves to be a heavy financial burden on them. In Nigeria, sport betting has led to the erosion of societal values, education and lack of spirit of hard work among youths in Nigeria. (Awo, 2015). Given these problems experienced and its impacts in our societies as a result of engaging in sports betting, this study seeks to comprehensively and critically discuss the socio-cultural factors that encourage sports betting among students.

Methodology

Cross sectional survey design was used in the study and this was aimed at collecting information on certain variables in the study population. The study was carried out in the University of Nigeria, Nsukka. The study adopted both qualitative and quantitative methods in data collection and analysis. A sample size of 200 respondents was used in the study and this comprises of 160 respondents for the questionnaire and 40 discussants for the focus group discussion. A total of 40 questionnaires each were distributed to the four departments used for the study which include; Public Administration and Local Government, Social Work, Sociology and Anthropology and Political Science. The reason for this sample size was to facilitate accuracy and efficiency of the statistical calculation and scientific underpinnings of the research owing to the large population of the population. The simple random sampling technique was adopted to recruit the participants for the study. The rationale behind this was to ensure that the population targeted for the study was covered. For the qualitative study, four focus group discussion sessions were conducted. Each session was made up of 10 participants with both males and females equally represented. The participants were selected according to their level of study. The questionnaires were self-administered while the discussion sessions were conducted by the researchers. The qualitative data generated were analyzed in themes and were used as illustrative quotes to support the quantitative data. The quantitative data collected were analyzed using the Statistical Package for the Social Sciences (SPSS).

Results

To ascertain the socio-demographic information of the 160 respondents that filled the questionnaires, a number of questions related to socio-demographic issues were asked and some of these socio-demographic questions were on sex, age, religious affiliations, department of study, year of study and parents' socio-economic status. The findings are enumerated in the table below.

Table 1: *Socio-demographic background*

Variables	Frequency	Percentage
Sex		
Male	73	45.6%
Female	87	54.4%
Total	**160**	**100.0**
Age		
16-20 years	84	52.5%
21-25 years	59	36.9%
26-30 years	14	8.8%
31-36 years	2	1.3%
36-38 years	1	0.6%
Total	**160**	**100.0**
Religious affiliation		
Catholic	89	54.4%
Protestant	31	19.4%
Pentecostal	39	24.4%
Islam	1	0.6%
African Traditional Religion	2	1.3%
Total	**160**	**100.0**
Department		
Public Administration and Local Government	39	24.4%
Sociology and Anthropology	39	24.4%
Political Science	42	26.3%
Social Work	40	25.0%
Total	**160**	**100.0**
Year of study		
200 level	37	23.1%
300 level	44	27.5%
400 level	79	49.4%
Total	**160**	**100.0**

Variables	Frequency	Percentage
Parents' socio-economic status		
Very rich	26	16.3%
Rich	39	24.4%
Average	91	56.95
Poor	4	2.5%
Total	**160**	**100.0**

Source: Field work, 2018

Socio-demographic information of the respondents that participated in the study indicates that majority of the respondents (54.4%) were females while many of the respondents (52.5%) were between the age of 16-20 years. In addition, majority of the respondents(54.4%) are adherents of the denomination known as Catholics. A greater percentage of the respondents(25.0%) are in the department of social work. A greater number of the respondents (49.4%) are in their 400 levelwhile a large majority of the respondents (56.9%) indicated that their parents are averagely rich.

Table 2: *Factors that encourage sports betting*

Variables	Engagement in betting		Total	χ^2
	Engaging in betting	**Not engaging in betting**		
Sex				
Male	34(46.6%)	39(53.4%)	73(100.0%)	**χ^2= 19.145**
Female	13(14.9%)	74(85.2%)	87(100.0%)	**df = 1, p = 0.000**
Total	**47(29.4%)**	**113 (70.6%)**	**160(100.0%)**	
Department				
Public Administration and Local Government	15(38.5%)	24(61.5%)	39(100.0%)	**χ^2= 2.502** **df = 3, p = 0.475**
Sociology and Anthropology	11(28.2%)	28(71.8%)	38(100.0%)	
Political Science	12(28.6%)	3071.4%	42(100.0%)	
Social Work	9(22.5%)	31(71.4%)	40(100.0%)	
Total	**47(29.4%)**	**113(70.6%)**	**160(100.0%)**	
Parental income				
Higher income	21(32.3%)	44(67.7%)	65(100.0%)	**χ^2= 0.454**
Lower income	26(27.4%)	69(72.6%)	395(100.0%)	**df = 1, p = 0.309**
Total	**47(29.4%)**	**113(70.6%)**	**160(100.0%)**	

Parents engagement in sports betting				
Yes	24(35.3%)	44(64.7%)	68(100.0%)	χ²= 1.997
No	23(25.0%)	69(75.0%)	92(100.0%)	**df = 1, p = 0.108**
Total	**47(29.4%)**	**113(70.6%)**	**160(100.0%)**	
Access to internet				
More	41(62.1%)	25(37.9%)	160(100.0%)	χ²= 58.066
Less	6(6.4%)	88(93.6%)	94(100.0%)	**df = 1, p = 0.000**
Total	**47(29.4%)**	**113(70.6%)**	**160(100.0%)**	

Source: Field work 2018

Socio-cultural factors that encourage sports betting include; parental influence, internet access, parents' socio-economic status, department of study and sex. The findings of the study indicate that out of the respondents that indicated that they have not involved in sports betting, 85.2% were females. With the computed chi-square value (P<.000), it shows statistical significant relationship between sex and involvement in sports betting. Supporting this finding, a male participant in the FGD indicated…'I think men engage more in sports betting because they have more responsibilities on their hand than the females'...On the other hand, a female participant had this to say…'Yes, I agree with the last speaker because women engaging in sports betting is seen by the society especially, the Igbo society as something wayward and being too ambitious and so men engage more in sport betting than women'… In the same manner, out of the respondents that do not engage in sport betting, 71.4% are in the department of Social Work. With the computed chi-square value (P<.000), it shows statistical significant relationship between department and involvement in sports betting. This is evident in the focus group discussion when one of the participants retorted…'I think in this faculty, the students in the department of Public Administration engage more in sports betting because every now and then you see them in their various classrooms discussing how they win or lose regarding their bet'…Furthermore, a female participant said…I think for me, is Public Administration students because personally I have experienced a situation where two of my friends in that department during a discussion with them, they will always tell you that they are going to the betting centers to bet so, I should be fast with my conversation with them…'

The finding also indicates that out of the respondents that do not engage in sports betting 72.6% are from poor homes. With the computed chi-square value (P<.000), it shows statistical significant relationship between socio-economic status and involvement in sports betting. In view of this finding a participant in the focus group discussion said this…Yes, those from wealthy background bet more because, is it when your parents or your sponsors can hardly manage to eat three times a day and now send you money for your upkeep and you will now use it to bet? So, my dear, na those wey their parents hold, na them dey bet…'Another participant said… 'In my view, I think those whose parents are rich engage more in betting because they have the extra cash to patronize the betting operators more than those from the so called unwealthy background…' Furthermore, out of the respondents that do not engage in sports betting 75.0% said that their parents do not engage in sports betting. This shows that with the computed chi-square value (P<.000), that there is a statistical significant relationship between parents' involvement in sports betting and respondents' involvement in sports betting. To corroborate this finding, a discussant said…'For me, I have an uncle that bet from Sunday to Monday. I mean, everyday of the week. In

fact, the man is a chronic bettor but please don't tell him I called him that…'A female participant said…'My mother engages in sports betting but she does not bet by herself rather she gives us money to go and bet for her. If she does not want to involve us, she bets through her mobile phone using the internet'...The finding also indicates that out of the respondents that do not engage in sports betting 93.6% have less access to the internet. With the computed chi-square value (P<.000), it shows that there is a statistical significant relationship between access to the internet and involvement in sports betting. To support this findings a male discussant added…'I do engage in sports betting and mostly I bet using the internet because it saves you time and stress and betting with internet comes with more bonus and prompt payment when someone wins unlike offline betting where they will tell you to wait so that they can realize some cash before they can pay you…' Another participant added '…For me, I bet using the internet because through the internet, you can open a Bet9ja account and now, I can comfortably stay in my lodge at Hilltop and bet…'

Discussion of findings

Given the great influence of socio-cultural factors in promoting sports betting among students, the study aims to answer question regarding how socio-cultural factors influence the sports betting behaviour of students and their possible implications for social work practice. In the findings of the study, it was indicative that greater concentrations of the respondents that engage in sports betting are males. The foregoing finding agrees with the findings of researchers like Ahaibwe, Lukuman,Katunze and Mawejje (2016), Levine (2010), Nielson Online (2008), and Wardle et al. (2011) that males engage more in gambling than females. This is evident in one of the focus group discussion when one of the participants said '…For me, I think is the men, I mean common, what do women need money for? It's we, men that feel the pressure to make it in life. So na men dey bet pass…'Another participant said 'I mean, common men are more addicted to sports betting than women…' One of the findings of the study also indicates that age is very influential in sports betting Levine (2010), Queensland Government (2012), and Sportson, Hing and Blankay (2012) that age is one of the factors that encourage sports betting among people. The study also shows or indicates that greater concentrations of people that engage in sports betting are people from rich background. In line with this finding a participant in the focus group discussion said '…It's only the rich students that bet. Well, it's because they have the money to bet every time…' Another discussant said '…In my own opinion, I think given the state of the country's economy, it's only people with extra cash can think of betting…' This contradicts with the findings of Ahaibwe, Lakuman, Katunz and Mawejje (2016),Oviawe (2010) and Fong (2005) that people with low socio-economic status engage more in sports betting. Furthermore, it is equally indicative that a greater number of respondents that engage in sports betting have parents that bet. This was made evident when one of the discussant said '…Yes, my father bets and every now and then, he usually visits the betting center. Especially, when he is not busy...' A female discussant added '…My aunt bets, especially on weekends because she doesn't go to work on Saturday and Sundays…' The above findings is in consonance with the postulation of Valentine (2008), Victorian Responsible Gambling Foundation, (2013),Appiah (2016) and Kale (2011) that parents that engage in sports bettingassist their ward to engage in sports betting by acquiring betting tickets for them which consequently normalize sports betting and encourage its addiction. The findings in the study also indicate that majority of those that engage in sports betting have more access to the internet. In one of the discussion, a participant said '…I do engage in sports betting and mostly I bet using the internet because it saves you time and stress and betting with internet comes with more bonus and prompt payment when someone wins, unlike offline betting where they will tell you to wait so that they can realize some cash before they can pay

you…Another participant said '…For me, I bet using the internet because through the internet, you can open a Bet9ja account and I can stay in my lodge at Hilltop and bet…' This finding coincides with the empirical findings of Nielson Online (2008) and the findings of Boland (2014) that various internet platforms and the assertion the online gambling appears to be more popular among gamblers. This is also in agreement with the findings of Maccomack andGrifftihs (2013) who asserted that people bet more using the internet because it is different land-based betting primarily in terms of constant availability, easy access and immersive nature of environment.

Social learning theory as propounded by Albert Bandura in the 20[th]century guided the study and the theory avers that through social interaction with friends, parents, internet and other significant others, people can be influenced into a particular behavior (Akers, 1985). The assertion of the theory coincides with some of the findings in the study when the participants asserted that social factors like internet, friends, parental involvement and department of study influence their sports betting behavior. The findings of this study also hold some implications for social work practice. The findings of the study will help social workers to address the multi-dimensional effects of betting by utilizing a multi-systemic approach of prevention, intervention, education, training and advocacy (Sheriff&Orme, 2015). The findings of this study will help social workers to create awareness of the negative effects of gambling in the community (Polaris Project 2014). Social workers can also offer clinical interventions to victims of gambling through the findings of this study such as cognitive therapy, behavioural therapy and self-help interventions (Girousc, Goulet, Mercier, Jacques & Bouchard, 2013, Swans &Hodgins, 2015, Substance Abuse and Mental Health Service Administration, 2014).

Conclusion

The findings in the study obtained in both the questionnaires and Focus Group Discussion show that socio-cultural factors like age, sex, socio-economic status, level of study, department, peers, parental influence and the internet exert a significant influence on people's sports betting behavior. Going by the findings of the study, it is recommended that the government should come up with a working and effective policies that will cater for people of different ages in the country. The commission in charge of gambling activities should be well funded by the government so as to enable it carryout its functions. Courses about implications of engaging in gambling should be entrenched into Social Work curriculum since it is now becoming a public health issue and should be taught at both the Masters Level and Bachelor in Science level. It is also recommended that places or settings where people with gambling issues can go for treatment should be provided and should be made affordable as well as accessible to members of the public. On the other hand, parent, students and members of the public should be enlightened on some of the socio-cultural factors that promote betting and measures to take to handle them effectively.

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THE SOCIAL WORKER AND THE PUBLIC HEALTH IMPLICATIONS OF STIGMA AND DISCRIMINATION AGAINST PLWHA IN ENUGU STATE.

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Abstract
The study explored the impact and effect of HIV/AIDS-related stigma and discrimination against people living with HIV/AIDS (PLWHA) in Enugu State and its implications for social work practice. A cross-sectional survey research design was used to generate data. The study population comprises adult PLWHA who are members of support groups in Enugu State. A total of 518 respondents drawn through a multi-stage sampling technique were covered. Questionnaires were used and in-depth interview held with leaders of the support groups from rural and urban areas to get information. Data analyzed were presented in frequencies, percentages and charts as the case may be. Chi-square test was used to test all research hypotheses. The result revealed that disclosure of HIV status, gender, age and marital status have influence on the stigma and discrimination against PLWHA as they were statistically significantly related to HIV/AIDS stigma and discrimination and that disclosure of HIV status has great influence on stigma and discrimination because according to the study, 96.4% of the respondents that disclosed their HIV status reported stigma and discrimination. The result of the study also revealed that there is a significant relationship between level of education and social work and its need and in support groups of PLWHA in the state. Therefore, the study shows that there is need for education in the issue of disclosure, reduction of stigma and discrimination and involvement of social workers in the support groups of PLWHA.
Keyword: social workers, discrimination, reduction of stigma

Introduction

According to Dahlui, Azahar, Bulgiba, Zaki, Oche, Adekunjo andChinna(2015), Human Immuno Deficiency Virus and Acquired Immune Deficiency Syndrome (HIV/AIDS) remains a major public health concern in Nigeria. People living with HIV/AIDS (PLWHA) face not only personal medical problems but also social problems associated with the disease such as stigma and discriminatory attitudes. Simbayi, Kalichman, Strebel, Cloete, Henda, and Mqeketo (2007) also said that HIV/AIDS has been found to be the most stigmatized medical condition in the world. Globally, the social and economic consequences of the AIDS epidemic are felt, not only in the health sector but also in education, manufacturing, agriculture, transport, human resources and the economy in general.

The AIDS epidemic in sub-Saharan Africa continues to devastate communities, rolling back decades of development and progress. With over twenty-five years' appearance on the global scene, the HIV pandemic remains one of the most serious of infectious disease challenge to public health (Kansiime and Tikkanen, 2010). Thus, stigma is said to harm those who are already suffering the disease, and encourages a tendency of silence where ignorance and denial dominate (UNAIDS, 2003). Dahlui et al (2015) also said that despite numerous efforts on prevention and

treatment of HIV/AIDS, the infection is still an epidemic and affects healthy people as well and that one of the most significant challenges for the success in controlling HIV/AIDS infection is stigma and discrimination.

Existence of prejudice and discrimination against people with specific diseases have been well established (Wailoo,2006, Link, 2008 and Valdiserri,2002) and that stigma and discrimination tend to isolate PLWHA from the community and give negative impact on their quality of life as further buttressed by(Greeff , Phetlhu , Makoae , Dlamini , Holzemer and Naidoo, 2008; Campbell, Nair, Maimane and Nicholson, 2007; Miller and Rubin, 2007). Even though the prognosis of PLWHA could be improved with anti-retroviral treatment, they still have to face condemnation and isolation from colleagues, family and community because people around them are conscious about their HIV status (Blackstock, 2005). Cock, Kaiser, (2014); Greeff , et al (2008) and Blackstock (2005) added that problem of stigmatization and discrimination among PLWHA is particularly more widespread in Sub-Saharan Africa including Nigeria, due to the weak health system coupled with poor legal and ethical framework.Therefore, this study provides an insight into HIV/AIDS-related stigma and discrimination against PLWHA in Enugu state.

Statement of the problem

From the onset of the HIV/ AIDS epidemic, stigma and discrimination have been identified as two major factors that have been fueling the transmission of HIV and they pose public health challenge. According to Mbonu (2009) people living with HIV/AIDS (PLWHA) face not only medical problems but also social problems associated with the disease.

Dahlui et al (2015) also argued that despite numerous efforts on prevention and treatment of HIV/AIDS, this infection is still an epidemic and affects healthy people as well, and one of the most significant challenges for the success in controlling HIV/AIDS infection is stigma and discrimination. Stigma enhances secrecy and denial, which are also catalysts for HIV transmission. In the HIV Sentinel Survey 2010, the HIV/AIDS prevalence rate in Enugu state was 5.6% as against 3.0% for Imo state and 3.3% for Ebonyi state (FMoH, 2010). According to UNAIDS (2005) these factors have greatly increased the negative impact associated with the epidemic by continually manifesting in every country and region of the world, creating major barriers to preventing further infection, alleviating impact and providing adequate care, support and treatment. Furthermore, Kamau (2012) also went on to postulate that stigma and discrimination impacts negatively on the HIV patients. To this end, the Government, Non-Governmental Organizations as well as religious bodies have embarked on awareness campaign to reduce the effects of stigma and discrimination. More so, the Federal Government has gone ahead to provide Anti-retroviral Therapy (ART) and other services to improve the condition of PLWHA.

However, it was projected that in spite of the efforts of the government, NGOs and religious bodies in awareness creation and assistance to PLWHA, the issue of stigma and discrimination seems to have remained on the increase in some areas. This study therefore investigates the rationale behind stigma and discrimination and the need for social work intervention because according to Okoye (2011), HIV/AIDS is increasingly being recognized as not merely a medical problem, but a social problem as well. This is why social workers can help in sensitizing people, carrying out community education and advocacy on the HIV/AIDS-related stigma and discrimination issues if the extent of the stigmatization is known.

Method of data collection

Questionnaire and in-depth interview (IDI) were the major instruments for the data collection in this study. A uniformed set of questionnaires with open-ended and close-ended questions were used in eliciting information from the respondents. The questionnaire was divided into two sections. Section 'A' addressed personal or demographic issues such as gender, age, etc., while section 'B' focused on issues on HIV/AIDS-related stigma and discrimination as it concerns PLWHA. Qualitative data were also collected using IDI with 2 leaders from the support groups (one from rural and one from urban support groups) to explore their opinions, feelings and their attitudes towards stigma and discrimination against PLWHA.

Method of data Analysis

Quantitative data from the questionnaire were coded; computer processed and analyzed using the Statistical Packages for Social Sciences (SPSS). In characterizing respondents, descriptive statistics such as percentages were employed, while chi-square (x^2) was used to test all hypotheses. For the qualitative analysis, there was development and formulation of relevant themes. Phrases with special meanings were identified and separated from the rest which served as illustrative quotes in complementing the statistical data.

Ethical consideration

Permission for this study was obtained from the University of Nigeria Health Ethics Committee, Enugu, Nigeria. Survey and qualitative interviews were done upon obtaining written informed and voluntary consent of the participants after the purpose of the study has been explained to them.

Theoretical framework

This paper is anchored on symbolic interactionism, particularly on the work of a well renowned scholar Erving Goffman (1963) to explain the relationships between HIV/AIDS and stigma cum discrimination. These meanings are created from the interactions people have in sharing the interpretations of symbols. For instance, it is believed that death sentence is placed on an individual once infected with HIV. That is why the virus is called all sorts of names attributed to death for example *"Oria obiri na aja ocha", ''Oria nminwu''* in Igbo language. These symbols occupy the mindset of PLWHA that they will definitely die and so they do not bother to access ART as their self-concept has been developed through their interaction with others.

According to McClelland (2000) stigma and discrimination has driven a lot of People Living with HIV/AIDS (PLWHA) away from accessing treatment. They adjust to the action of others in the society by hiding from the eyes of the public. This theory analyses peoples' behavior based on the symbolic meanings they find within any given situation. The action of people towards PLWHA and the behavior of PLWHA towards antiretroviral therapy are based on the meaning they have about them which is shared through a symbolic form of language and being acted out by stigmatizing and discriminating against PLWHA.

Discussion of findings

Gender of the respondents: The gender distribution of the respondents is presented in Figure 1 below
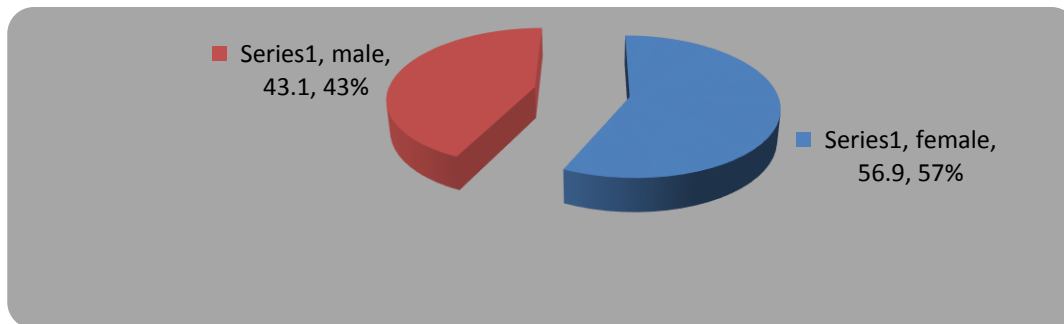
Figure 1 percentage distribution of respondent by gender.
Source: Field work 2013

Fig.1 above indicates that out of the total number of 518 respondents that participated in the study, 57% were females as against 43% that were males. Majority of the respondents were females. This shows that females have the tendency of opening up.

Age distribution of the respondents
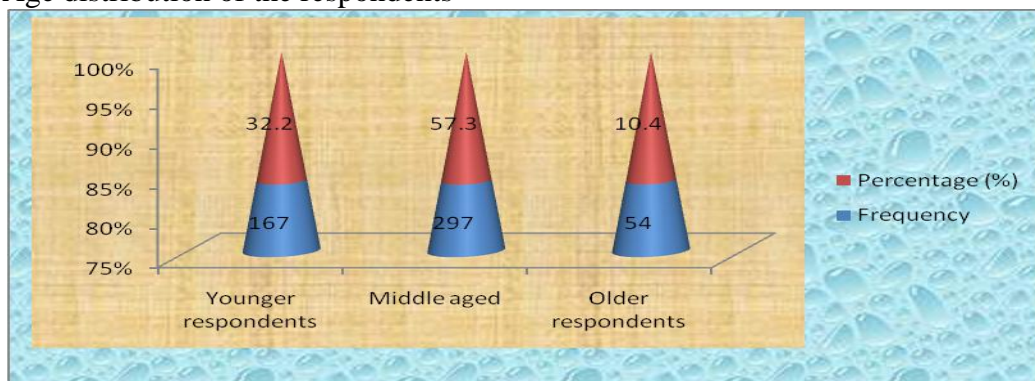
Figure 2:Percentage distributions of the respondents by age
Source: Field work 2013

Result from the Figure two aboveindicates the age distribution of the respondents as recoded. It shows that 18-37 to 38 - 57 years (32.2%) were younger respondents, 38-47 and 48-57 years were (57.3%) middle aged while 58-67 and 68 and above (10.4%) were older respondents

Reasons for non-disclosure
Table 1: Distribution of respondents by reasons for Non-disclosure

Reasons for non-disclosure	Frequency	Percentage(%)
Fear	25	23.6
Stigmatization	39	36.8
Discrimination	29	27.4
Rejection	8	7.5
Isolation	5	4.7
Total	**106**	**100.0**

Source: Field work 2013

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The table above shows the percentage distribution of respondents by reasons for non-disclosure. The result shows that 23.6% of the respondents that participated in the study said they did not disclose due to fear of stigma and discrimination as supported by USAID, (2005) that the fear of stigma and discrimination also discourages PLWHA from disclosing their HIV infection, even to family members and sexual partners. 36.8% felt they would be stigmatized if they disclosed their status, 27.4% felt they would be discriminated against, 7.5% indicated rejection while 4.7 indicated isolation. The result was supported by the response of one of the in-depth-interview participant from the urban area who reported that a lady died out of "family stigma". The lady due to her HIV status was abandoned in a room by her family members where they were throwing in food to her like a dog. There were no health care services; she was not taking her bath and there was no communication from her friends and family members.

The impact of HIV-related stigma and discrimination was investigated and the finding shows that 79.5% of the respondents indicated that they have been stigmatized and discriminated against as against only 20.5% that were not stigmatized or discriminated against. Furthermore, out of all the respondents that were stigmatized and discriminated against, 32.4% said they were abandoned, 26.3% said they were rejected while 7.3% said they were abused. This was also supported by the male IDI participant who lamented how Nkechi died out of abandonment by her family due to her HIV status as well as the female participant who also narrated how two PLWHA (a nurse and a teacher) lost their jobs due to their HIV status.

The female IDI participant further lamented, "my children and people around me most times, don't obey me due to my HIV status and they also make mockery of me". 7.3% said they were isolated as well as 2.3%, 2.1%, and 1.7% that indicated ostracized, poor health treatment and others respectively. In addition, the result also shows that 44.2% of the respondents said they were discriminated against while 35.3% indicated highly discriminated. Of all that felt discriminated against, 43.8% lamented been gossiped about closely followed by 16.6% that said they were abandoned by spouse. In the same vein, findings from the study also reveals that of all the respondents that felt discriminated against, 35.1% said they were emotionally disturbed, 25.7% indicated they were depressed as well as 18.7% that said they were traumatized.

The two participants from the IDI also narrated their ordeal as the male respondent said "I nearly lost my job when my boss learnt of my HIV status, I was actually traumatized, emotionally disturbed and was at the peak of depression. The female IDI participant also said "most times, my children and people around me don't usually take instructions from me due to my HIV status. This was supported by a study according to Rankin, Brennans, Schell, Laviwa, & Rankin (2005) who said that HIV-related stigma directly hurt people and makes them lose community support due to their real or supposed HIV infection. The author went further to postulate that individuals may be isolated within their family, hidden away from visitors, or made to eat alone.

Table 2: Disclosure of HIV status and HIV-related stigma and discrimination

	Discriminated against		
Disclosure	Yes	No	Total
Yes	397(96.4%)	15(3.6%)	412(100.0%)
No	11(12.8%)	75(87.2%)	86(100.0%)
Can't say	7(35.0%)	13(65.0%)	20(100.0%)
Total	**415(80.1%)**	**103(19.9%)**	**518(100.0%)**

x^2 **=338.488;(N=518); df=2; P≤.000**
Source: Field work 2013

Findings from this study show that from table two above, 96.4% of the respondents who have disclosed their HIV status have been stigmatized and discriminated against as against only 12.8% of the respondents that have not disclosed their HIV status. This shows there is an adverse effect of disclosure on stigma and discrimination against PLWHA. According to Dahlui et al, there is increasing concern about family caregivers' reluctance to care for and treat family members with HIV/AIDS. As a result of this, most PLWHA would not disclose their HIV status even to their family members to avoid distancing reactions and discriminatory practices towards them. Studies have found that family caregivers also possess stigma and prejudice attitudes towards their own family members who have HIV/AIDS (Rankin, Brennans, Schell and Laviwaranlain 2005).

Findings from this study indicate that there are urgent needs for social work profession to be established in Nigeria to help tackle the eminent need of PLWHA, their families, caregivers, communities and the society at large. The physicians use knowledge to explain the problems of the PLWHA while social workers have a wider perception of the problem.

Public health implications of stigma and discrimination

Stigma and discrimination are said to be complicated issues that have deep roots in the convoluted domains of gender, race, ethnicity, class, sexuality, and culture as postulated by Valdiserri (2002). Stigma, discrimination and social marginalization are the consequences of being HIV positive and they cause HIV risk and vulnerability today.This means that PLWHAs will be subjected to greater stigma when they are perceived to be personally responsible for their situation. This is a big challenge to current efforts at addressing HIV/AIDS pandemic in Nigeria and public health education campaigns.

The implication of these findings is that while public health campaigns have helped to create knowledge of HIV/AIDS, they have not been successful in convincing the public that HIV can be contracted via other routes. Thus, AIDS education in Nigeria should involve giving clear information about how HIV is and is not transmitted so that the prevailing misconceptions can be overcome. The need to educate rural population on various routes of HIV transmission should be intensified. Some church leaders expressed readiness to be trained as peer educators to reach out to their congregations/religious adherents. The faith-based organizations are unexplored and under-used resource for HIV/AIDS prevention, care and treatment in Nigeria in order to sustain public health.

Negative experiences of stigmatization and discrimination can have adverse effects on PLWHAs' sexual health, quality of life, self-esteem, and sense of belonging and have previously been identified as barriers to help-seeking and correlated with risky behaviors. PLWHA may experience stigma and discrimination in terms of accessing healthcare services, employment, accommodation, education and social exclusion, all of which have been found to increase the

likelihood of delayed or deterred help-seeking and affect the public health in Enugu state. MacQuarrie, Eckhaus and Nyblade (2009) in a study on HIV-related stigma and discrimination noted that willingness to test for HIV was high (89%) among antenatal clients in Nigeria. Women who were unwilling to be tested cited strong fears of stigma should they test positive for HIV (Adeneye, Brieger, Mafe, Adeneye, Salami, Titiloye, Adewole and Agomo 2006). In contrast, only 33% of a sample of antenatal clients had been tested for HIV in Botswana. Women who declined to test did not believe stigma to be a substantial reason for refusing an HIV test, but concerns about the confidentiality of results were a substantial reason for refusing a test (Creek, Ntumy, Mazhani, Moore, Smith, Han, Shaffer & Kilmarx, 2009). Fear of stigma and discrimination were dominant reasons for the 60% of pregnant women who refused HIV tests in a Vietnam study (ThuAnh, Oosterhoff, Yen Pham, Wright & Hardon, 2008).

According to Foller and Thorn (2005) individual and public denial are noted as another cause of stigma and discrimination. Denial may even be both a cause and effect of HIV-related stigma and discrimination. To illustrate this, self-denial by PLWHA will cause self-stigma while public denial will trigger stigmatizing attitudes to those tested positive for HIV that in turn cause PLWHA to stigmatize themselves (Kansiime and Tikkanen, 2010). The underlying assumption of this study is that stigmatization of HIV/AIDS and people living with HIV/AIDS will hinder access and use of voluntary counseling and testing for HIV status and or any other AIDS prevention, care and treatment programs. In other words, individuals will not respond positively to current multi-sectoral approach to HIV/AIDS prevention initiatives in Nigeria because of the fear and stigma associated with HIV thereby endangering public health.

Though it is not easily understood, nor is it readily addressed, but the author also suggested that public health practitioners/ social workers must not shy away from the subject of stigma and discrimination thinking that it is outside the scope of public health or beyond the reach of their capabilities. Cited among the 10 essential health services of every public health agency are the following activities: empower peoples' health issues, mobilize communities to solve health problems, develop policies and plans in support of individual and community health, and conduct research to find innovative solutions to health problems. Nyblade and MacQuarrie (2006) pointed out that to ensure these essential services in the context of HIV prevention and care, there is need for every segment of the public health community to confront the impact of HIV/AIDS stigma and discrimination.

Like members of any knowledge-based profession, we start with what we know works. For example, we must continue to educate successive generations of Nigerian youth and women about how HIV can and cannot be transmitted, since we know that stigma is more likely to thrive in an environment of ignorance and half-truths.We must also continue to put into practice a well-studied and well-documented tenet of health promotion.Aspublic health practitioners/social workers; it is our responsibility to work toward minimizing the negative health consequences of HIV/AIDS stigma and discrimination. There should also be research that will add to our understanding that stigma and discrimination hampers society from effectively responding to HIV/AIDS. According to Valdiserri (2002), stigma and discrimination need to be recognized as a continuing impediment to HIV prevention and care programs

According to Parkerand Aggleton, (2003), stigma and discrimination are major barriers to HIV prevention,access to treatment, care and support, and the pursuit of an education or vocation which directly and indirectly hinders effective public health management.

Finally, Valdiserri 2002 also pointed out that in confronting the negative impact of HIV/AIDS stigma and discrimination on public health efforts, we must continue to support, research in the domains of intervention, program operations, and policy formulation.

Roles of social workers

This study acknowledged the implications for social work practice and the findings projected some issues that indicated the importance of social work profession in the area of rendering vital services to PLWHA in reducing HIV-related stigma and discrimination and to combat HIV/AIDS in the society at large. Though social work is a young and growing profession in the country and other developing countries, it is still valued, accepted and appreciated by people who are aware of it. Therefore, there is need to educate PLWHA and others on the importance of social work profession to enable them utilize its numerous services.

However, social work as a profession is yet to make greater impact in the lives of PLWHA in Nigeria. Some of the respondents are aware of the profession while some are yet to be aware of it.Therefore, there is need to employ social workers in various public and private organizations, where policies affecting PLWHA, health, community development, social welfare and so on are made.

Conclusion

In conclusion, findings from this study posit that issues of disclosure, stigma and discrimination were found to be cardinal and problematic in its impact on the PLWHA. Life for PLWHA still remains problematic as stigma and discrimination are still on the high rate. Therefore, stigma and discrimination constitute one of the greatest barriers to dealing effectively with the epidemic thereby hampering public health management in Nigeria.

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SOCIAL WORKER AND ALTERNATIVE/ TRADITIONAL SYSTEM OF HEALTH CARE DELIVERY IN NIGERIA: PROGRESS AND PROSPECTS
BY

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Abstract
As a result of the proliferation of orthodox/modern healthcare delivery in the country, traditional medicine, which used to be the mainstay of healthcare provision, was relegated to the background due to the modernization effect. All these notwithstanding, traditional medicine remain an integral part of the people's culture. It represents a more personal approach characterized by proximity, accessibility and affordability. The traditional healthcare delivery in Nigeria is strengthened by the fact that clients perceive illness causation as rooted in the interpersonal world of tradition, magic and the supernatural. The traditional medical practitioners could be herbalists or diviners, while the natural and supernatural healing methods deal with all aspects of life, including the physical and the spiritual. This study investigates Alternative/ Traditional healthcare delivery in Nigeria with a view to determining the progress so far made, its prospects and possible challenges. The study further examines the role of social work as a profession in harmonizing the tension between alternative/traditional and orthodox/modern healthcare delivery with a view to enhancing the overall healthcare provisioning available to the citizens. The study is based on documentary method of data collection and employs Freidson' (1970) Model as its framework of analysis. Deriving from its findings, the paper will make some academic and policy recommendations.
Keywords: Alternative/Traditional health care, Nigeria health care system, Traditional healthcare practitioners, Health care delivery.

Introduction

Health is a necessary pre-requisite for the development of an individual and the entire society. This is so because no developmental plan can be made if the individuals who do such plans are not healthy. Every society makes provisions for health care delivery system for its members with a view to providing health services for the maintenance of good health through prevention and treatment of diseases. Adefolaju, (2014) recognized the important of good health care of the citizens and subsequently the socio- economic development of their various societies. Also Mills (2014) asserted that a functioning health care system is fundamental to the achievement of universal coverage for health care.

The art of healing in Nigeria and the people's perception and decisions about afflictions have gone through phases since the pre-colonial periods, the same is also applicable in the culture and way of life of the people. There have been changes brought about by the influence of modernization, migration, and urbanization. These changes affected the people's economic and social life as well as their religious conviction. Social work profession promotes social change, problem solving in human relationships, and the empowerment and liberation of people to enhance their wellbeing (Dubois & Miley, 2010). Social work is a profession that focuses upon improving the health and social well-being of individuals, families, groups and communities.

In the pre- colonial period in Nigeria, as highlighted in the Nigeria Health Review (HEBRON, 2006), all communities had some form of organized social structure which was an important component of health care system. The traditional family structure of Nigeria, which is predominantly patriarchal, places the elderly in important roles especially in the area of health care delivery. The belief in the wisdom, expertise and experience endowed by age acts as qualification for healing powers. Traditional healthcare system relies very much on the advice of the elders who are consulted in provision of care. In the developing world, up to 80% of the population uses traditional medicine for primary healthcare (Colson & De Broe, 2005).

In industrialized countries, adaptation of traditional medicine, termed 'complementary' or 'alternative' medicine are used by a growing number of patients for preventive or palliative care. The United States National Centre for Complementary and Alternative Medicine (NCCAM), defines complementary and alternative medicine as a 'group of diverse medical and health care systems, practices and products that are not presently considered to be part of conventional medicine' (National Centre for Complementary and Alternative Medicine, 2014). The World Health Organization on its part defines traditional medicine as the total combination of knowledge and practice whether explicable or not, used in diagnosing, preventing or eliminating physical, mental or social diseases and which may rely exclusively on past experience and observation handed down from generation to generation, verbally or in writing (WHO, 2008).

Traditional medicine exists in four major categories: Nature healing (bone setting, hydrotherapy, use of air, fire and hypnotism)., Natural healing (telepathy, prayers, incantations), Herbal healing (use of leaves, branches, fruits, stem back, roots, whole plants), and Spiritual healing (involving spirits such as demons, witchcrafts, water mermaids) (Adefolaju, 2014), in Nigeria Tribune, (2010).

The importance of social work in healthcare is often underestimated even though social work can provide knowledge and skills that healthcare organizations and institutions could use to help their patients. Among many of the Nigerian groups such as Edo, Igbo, Tiv, Yoruba, health problems are always seen to have some spiritual roots. In this light, Modo (2005) affirms that although many of the traditional healers use herbs, roots and other substances in the final sense, some rituals are always involved in the process of healing. To illustrate with the Igbos, in the process of healing, the diviner (dibia afa) may be consulted first to ascertain the cause of the problem. Thereupon, the patient may do sacrifices, administer medicine. Patients with health problems often experience personality and social environment difficulties while trying to manage their disease. Traditional medical system concerns itself on "who" causes the problem instead of" what" causes the problem. The overall goal of social work in healthcare is to prevent and reduce negative social and psychosocial consequences of diseases and to encourage and teach these patients how to use their own resources. They help individuals find strategies to cope with the difficulties of living with a chronic disease (The National Board of Health and Welfare, 2015).

Throughout Nigeria, traditional medicine is very popular because the practice takes full account of the socio- cultural background of the people. Utilizing theories of human behavior and social system, social worker intervene at the interaction of people with their environment. Its holistic nature also put into consideration the cultural, historical and the socio-economic conditions of the people.

Traditional Medical Practitioners' System in Health Care Delivery

Traditional medical practitioners can be described as persons who are recognized by the community in which they live as competent in providing health care. They use vegetables, animals, mineral substances and certain other methods in providing curative and preventive medicare.

Their methods are based on social, cultural and religious background as well as on the knowledge and attitudes that are prevalent in the community regarding physical, mental and social wellbeing as well as the cause of diseases. The totality of their practices revolves around traditional medicine. These health professionals are called Babalawo (Yoruba), Dibia (Igbo), Boka (Hausa), and different other names among other ethnic groups in Nigeria. Their fields of expertise in healing include herbalists, bone-setters, traditional birth attendants, and psychiatrists among several others.

By traditional medicine, it is implied the total combination of knowledge and practice whether explicable or not; used in diagnosis and prevention of physical, mental or social diseases. It may rely on past experiences and observation handed down from generation to generation. It includes objects or materials which exercise remote and miraculous effects on the efficacy of other objects. The people's concept of medicine thus includes drugs for curing or preventing diseases as well as objects with magical effects.

Freidson's seminal work on the profession of medicine (1970), delineate the characteristics of the profession as:

The occupation has gained command of the exclusive competence to determine the proper content and effective method of performing some tasks.

The occupational group must be the prime sources of the criteria that qualify a man to work in an acceptable fashion.

There is general public belief in the consulting of the occupation's competence in the value of its professed knowledge and skill.

Applying Freidson's model, traditional medical practitioners have been left to practice as between unregulated and unfunded by government and largely unaccountable in the law for malpractice, manslaughter or fraud. Even where regulations are licensing, practitioners have been in existence for several years, the effect nation-wide has been minimal. Traditional medicine is useful both because it has techniques and drugs that can be usefully added to the stock already in use and because it has personnel who have valuable local insight and experience. That is, traditional medicine works because it has pharmacologically effective drugs and therefore these can be used outside their immediate cultural context after evaluation in laboratory.

Also those techniques of traditional medicine work particularly well, as exemplified in psychiatric cases and are largely effective in serious diseases. Therefore, traditional healers have places locally either in primary health care or for handling specific cases under their supervision. The exploitation of potential medicinal plants by traditional doctors have been an immerse help in the traditional system of health care delivery in Nigeria. Delivering an opening address on a workshop held at the Federal Ministry of Science and Technology and the Drug Research and Production Faculty of Pharmacy, University of Ife, Emovon (1986) stated that, If the government succeeded in improving the handworks of traditional doctors, it would certainly form a sound basis for the formulation of a policy to utilize our plants and herbs to promote the health of the citizens of this country. The Minister (Emovon, 1986) traced the history of man's utilization of medicinal plants as old as man himself because his needs to find measures to combat sickness and other aliments has always been as important to his survival as his needs for food and shelter. Therefore, traditional medical practitioners are highly needed in health care delivery in our country.

Evaluation of the medical knowledge of the traditional health professionals

Traditional medical practitioner undertakes social analysis of the patient's illness and locates the problem within the configuration of tensions and conflict within his social environment. Social scientists have begun to appreciate the type of model with which traditional medical

practitioners work. As compared to the medical model of Western medicine, the social models of the indigenous practitioners have more affinity with the viewpoint of the social sciences. The western healthcare delivery engages its patients in a distant and disconnected way from the spiritual elements of the human body. Dr. Azugbo, President- General of Herbs and Leaves Traditional Medicines Practitioners' Association of Nigeria, opines that the use of traditional medicine as against modern medicine, makes one to live longer (Vanguard, 2012).

Medical professionals study the medical history, test results, scrutinize the symptoms, treat the ill person and eventually lead to successful clinical measures and efficiency. This approach has been criticized. Critics believe this approach provides a paternalistic relationship between doctor and patient, it means that relative success from the perspective of a patient and the providers of treatment could be very different. With this approach World Association of Social Work for Social Workers has expressed some standard roles in order to raise health and medical services and rectify the social needs for public(Rad, & Anvar, 2012).

The indigenous healer's model takes seriously the role of emotions and the place of emotionality in disease and recovery. Even though it is believed that some diseases have a large psychological component to them, we still need to understand the degree to which other types of diseases are affected by emotions and the social structure which gives rise to those emotions. According to Kleinman and Sung (1979), the healer understands the culture of the people and effect a cure within a context of belief and structure which both they and their clients appreciate. The concept of stress as presently used does not uncover all the dimensions of the problem. It does not instead explain the relationship between stressor personality, social structure and disease manifestation. Here the traditional doctor uses a social model and pays attention to the specific type of social organization and relationship of the people.

For women who are caught between the value for life and the cultural emphasis on child - bearing, the traditional medical practitioner conducts fertility ceremony. It is believed that some women reject their female roles as child bearers. The traditional doctors' interpretation of the problem should therefore be superior to those of non-specialists. He identifies and uncovers emotions. These include both the emotions of the clients and those who stand in particular relationship to him, e.g. spirits, ancestors, co-wives, children, in-laws etc. He performs rituals through symbols used in therapy. Okwueze (2004) explored exorcism in Judaism and Christianity, attempting to draw a parallel with what obtains in the Igbo autochthonous practices of spiritual healing.

Besides those emotions which led to the breakdown, there are also emotions associated with illness itself. Various scholars have pointed out the alienating, isolating and disruptive dimensions of illness. Sukltans (1976), for example, discusses the emotional aspects of pain, particularly the problem of enforced privacy. The healer helps to interpret these difficult situations, manage the emotions which develop and mold attitudes towards them. In the west, physicians have been taught to deal mainly with the non-emotional (rational) aspects of illness.

Within the indigenous system, emotions are explicitly used as medicine, that is intense emotions are often deliberately aroused during the ritual ceremonies and verbal transactions- theses include fear, love, hopes, faith, confidence and awe. Social work practice can enhance the ability of an agency or institution to use its own resources to educate and encourage a community and attendant health delivery systems therein to identify needs and to work in partnership in order to solve some of the problems. According to Taiwo (2006), social work more than any other helping profession, invariably reflects the socio- economic and political customs of the society in which it is practiced.

The traditional medicine practitioners treat trachoma diseases using the seeds of the common tropical Abrus pracatorius; his treatment for hemorrhoids, wound dress antiseptic drugs substitutes, expectorant mixture for coughs, anti-hearts and kidney failure-preparation from the fruit pulp and leaves of the bamboo.

Not only is medical knowledge passed to the patient which he could use in the future, but he is also taught how the problem can be controlled and the types of emotions which go with these activities. It would seem, therefore, that the task at hand is the understanding of the social knowledge used by the various indigenous practitioner without too much anxiety about how well it can be translated into a strict biomedical or scientific model.

In studying this traditional system, we may be able to make the kinds of strides in the future which science made for us in the past.

Nigerian Traditional Medical Practitioners Today- Impact of traditional healthcare.

For almost a decade now, there has been a demand for policy makers to recognize traditional medicine so that it too can participate formally in the nation's health services. Since official emphasis is put now on primary health care and as health personnel are needed now; the obvious sources are traditional healers. According to Nigeria's Federal Ministry of Health (1988), the nation's health policy is based on the philosophy of social justice and equity. This policy is aimed at preventing, treating, and managing illness as well as preserving mental and physical well-being of the people through the services of health personnel. The policy works along with the traditional healing system in Nigeria prior to the introduction of orthodox medical practice.

These associations of traditional medicine healers in Nigeria are strictly herbalist in background and their orientation is towards developing and spreading the use of herbal medicine, they modernize traditional medicine, incorporate ideas from foreign or colonial pharmacology and take on some of the styles of medical schools- issuing certificates and diplomas, membership cards with extensive rules of associations and even titles; these associations tend to be urban or suburban based with membership drawn from the more mobile healers.

It thus provides a network as well as structure for modes of healing not necessarily embedded within the culture of a local community. Their alternatives to the professional is to incorporate selected practitioners to collaborate with the state hospitals based service so that they will be working in a specially erected traditional health centre with or without hospital-trained doctors.

Since the World Health Organization Alma Ata Declaration (1978), the countries of the world especially developing countries, have realized that health care is the only possible way to reach their population. The traditional medical practitioners device the above processes in order to achieve the aim or objectives of the WHO.

The Nigerian Association of Medical Herbalists (NAMH) is trying to retrieve the lost image of traditional medicine. According to the President of the above association, Lambo (1954) "there is no justification for any conflict between modern medical philosophy and traditional medical practice because their goals are the same, but unfortunately, the modern medical doctors feel that traditional doctors have no adequate training and their drugs are not scientifically explained; no dosage and they are secretive. These are false because traditional doctors have adequate training. The study of traditional medicine is endless. It is a lifelong study, their dosage is calabash bowl measurement or bottles or glasses. It is not secret because no modern doctor has offered himself for training - what they need is to be educated in the conference rooms only, which

is not sufficient because to be a modern doctor, it takes seven years, likewise traditional doctors training should be step by step for some years"

Social workers across the continuum of treatment services play the role of counseling, advocacy and case management. Participation in natural disasters, global and national challenges in line with the privatization of health-care and stress inflicted on patients and their families are the major roles that social workers can be involved in it (NASW, 2005).

Impact of traditional healthcare

The efficacy of traditional medicine is not doubt in most of the third world countries, especially Africa. Until few decades age, there were no hospital in Nigeria, our fore-fathers depended entirely on herbs for the treatment of all ailments. It was that time that people lived longer, men lived up to 80 years still walking long distance to their farms, and this can hardly be seen now despite the claim of superiority by the orthodox medical practitioners over their traditional counterparts, natural food were taken which helps in strengthen them the more unlike all the fermented food of these days that weaken people.

The traditional medical doctor is a person of immense social standing and significance, the most useful source of help and succor in an otherwise harsh environment. The functions of the traditional medical practitioner are not limited to the diagnosis of disease and the prescriptions of drugs, he also provides the needed answer to the adversities imposed upon the community by the outside forces which they do not comprehend, these forces include curses, charms and evil spirits, aggrieved ancestors, witches and the gods.

For Iwu (1988), the holistic concept in the traditional healing is commendable in that the patients' mind and soul as well as body are considered together during treatment. The traditional medical practitioners are very knowledgeable in the medicinal uses of local plants but they employ such herbs for the treatment of these which is equivalent to what modern medicine does, he provides charms and prescribes the rituals to neutralize the effect of the enemy's charms, ward off evil spirit, intercedes between the community and the gods, he is also consulted for counseling on misfortune and difficult problems encountered in ordinary life, he also provides special medicine to protect private property, recite incantations and offer sacrifices to appease the gods and spirit of deceased ancestors. Also traditional medicaments are often prepared with purely natural and fresh recipes devoid of chemicals as preservatives as is often the case with Western orthodox drug.

Disease is only an external manifestation of spiritual or physical discord, a sign of lost battle in the delicate balancing act of appeasing the benevolent spirits and neighbors and keeping malevolent spirits and enemies in good check. According to Iqu (1982), in traditional setting, morality is of non-supernatural origin, thus what is morally good is that which brings happiness, decency, dignity respect and contentment and what is morally bad can only bring misery, misfortune and disgrace.

The prime advantage of traditional medicine according to Nemec (1980), is that an immediate existing source of health for people where they live. One can improve with what is more valuable or accessible to him. It was reported that about 60-80% of the population of people rely on traditional medicine; this is not because of shortage of hospitals, but that the modern medicine is inaccessible. Also traditional medicine blends readily into socio-cultural life of the people in whose culture it is deeply rooted. Also a typical Igbo man, for instance will like to see the effect of the drugs he took immediately and traditional medicare does that. Apart from socio-cultural factors, the acceptance of traditional medicine helps to reduce infant mortality, improve

standards of hygiene during delivery and education of mothers in nutrition during pregnancy and weaning.

According to Sofowora (1982), the traditional practitioner can be useful to health care and their incorporation offers the advantage of filling the vacuum in health care created by shortage of manpower and high cost of training modern health workers.

Following the increasing realization of the importance of traditional medicine, traditional herbalists and orthodox scientists, came together on a symposium on medical plants and decided to begin serious exploration and investigation into the efficiency and potency of traditional practice. The country's pharmacy laws now allow the traditional medical practitioners to dispense traditional herbal preparations and medicines to patients in traditional clinics.

Also the Tanzanian traditional medicine institute is empowered to carry out and promote research into various aspects of local traditional medical practices. The purpose is to facilitate the development and application of herbal medicine.

Social Worker's Role in Traditional/ Alternative Healthcare Delivery in Nigeria

Social work practice is aimed at enabling those who are faced with life strains or stress to cope with the frustrating and changing life of our modern industrial society. Since our society is faced with social problems which are varied and diverse, it is therefore necessary that solutions should be sought to ameliorate or ease the problems encountered especially in alternative healthcare delivery in Nigeria society.

In spite of the popularity of traditional medicine worldwide and especially in Nigeria, it has been challenged on several grounds (Erinosho, 1998, WHO, 2008), one of which is that its popularity is based on the ancestral experiences of the patients. According to Osborne (2007), the practitioners inflate the claims attached to advertisement and its product as well as not having scientific basis about its effectiveness, thereby making it difficult to ascertain legitimate and effective therapy and therapists. Other arguments against the practice of traditional medicine, as identified by Erinosho (1998) include:

That traditional medical practitioners lack the skills required for correct diagnosis of serious disorder.

That they are always unwilling to accept the limitations of their knowledge, skills and medicine particularly in complicated organic disorders.

That traditional medicines lack standard dosage and have not been subjected to scientific verifications.

That even though the educated are convinced that the healers have supernatural knowledge and that this knowledge is medically useful, they have found them to be unscrupulous and dubious; and

That healer's lack equipment required to conduct physical examinations.

Regulatory agencies have also noted their frustration in regulating traditional medicine due to lack of documentation, inadequate coordination of the practitioners' activities, poor communication between the practitioners and their patients, secrecy of actual contents and/or difficulty in determining actual ingredients" (The Nation, August 7 2012).

Some of the drawbacks of traditional medicine as identified byAkinleye (2008) include incorrect diagnosis, imprecise dosage, low hygienic standards and absence of written records about the patients. The greatest challenge facing the problem in Nigeria is perhaps government attitude towards it which is often with disdain and disrespect. This definitely is a carryover from the colonialists who needed to uproot this traditional practice for their own health system to thrive and

portrayed the former as nothing but "witch craft and "fetish" (Adefolaju, 2014). The successor local elite have continued the same Western propaganda to smear the historical and indigenous health care system. This is evident in the fact that Nigeria has not accorded traditional medicine its prime position in its health care delivery system.

Consequently today, traditional medicine is practiced without an enabling legislation, as the national assembly is yet to pass the Traditional Medicine Council Bill (TMCB) presented to it since 2007.

In the face of all these challenges, the social worker acknowledges and finds solution through the use of acquired knowledge and skills to assist individuals, groups and the entire society to face the challenges of traditional healthcare delivery, and for them to be surmounted before a crisis situation is reached.

Accordig to the Social Work in Health Care(2014), social workers standard in health care system includes: Ethics and Values, Health inequalities, Cultural Competence, Privacy professionals, Knowledge, Assessment, Intervention and Treatment, Leadership in social work, File Management, Crisis Intervention, Empowerment. These standards helps to deal more effectively with the problems the alternative healthcare system is facing and thus to achieve personal independence and fulfillment of personal or social activities. With these standards, traditional healthcare in Nigeria will continue to forge ahead.

Zastrow (2008) states the goals of social work practice, which social work intervention in traditional healthcare delivery in Nigeria improve the social functioning of the health care, as follows:

To enhance the problem- solving, coping and developmental capacities of the people
To link people with systems that provide them with resources, services and opportunities.
To promote the effectiveness and humane operation of systems that provide people with resources and services.
To develop and improve social services
To enhance human wellbeing and alleviate poverty, oppression, and other forms of social injustice.
The role of social workers causes them to assess the healthcare system in three situations: 1- Needs assessment 2- The condition of the client and 3- The interaction between person and community. Important role of social workers in health care is when the three sectors of society, patient and health care system are integrated so it will help them to avoid facing the problems in one dimension.

Conclusion

The task of the pudding, they say, is in the eating. There had been many controversies over the efficacy of traditional medicare over the years, especially as contended by orthodox medical personnel. This study has carefully uncovered the efficacy of the great prospect that awaits traditional medical practice.

The holistic approach of the traditional medicare, especially as it concerns the socio-cultural background of the people is an outstanding advantage. There is no more dispute as to whether people can be healed traditionally. In fact, cases abound of illness that has defied orthodox cure which readily responded to traditional cure.

In concluding this paper, however, it is my candid opinion that given the level of success of traditional medical practitioners, and given the source and background of their medication, also

given the level of acceptance of this system by the world, the fact remains that instead of the present attitude by orthodox practitioners towards its practice, a joint endeavor is imperative, given the obvious fact that no nation can make any breakthrough in any field of development without recourse to her socio-cultural background. Traditional medicine should therefore be given its rightful place with a view to improving or standardizing the system

Recommendations

To review the state of medicinal plants research in Nigeria, to plan and make proposals for what should be the future direction for goal-oriented research on national basis in the area of medicinal plants to identify starting materials from plants for traditional drugs production, the government planners, researchers and industries should do the following:

Traditional medicinal plant cultivation and standardization of medicinal plants and the chemical investigation of medicinal plants for active ingredients.

Secondly, traditional medicinal practitioners should be assisted to produce full and proper documentation of all their traditional medicine recipes. Scientist should through testimonial awarding training programs help to improve the efficacy of traditional medical practice.

Thirdly, is marrying traditional medicine with modern medicine. Because of the suspicion already created among medical practitioners, we should start a period of parallel development in which the activities of both bodies are studied and monitored.

The fourth suggestion is the exchange of ideas by herbalists from all over Nigeria so as to formulate plans for a collaborative research and development aimed at exploring both the diversity and socio-economic benefits of our medicinal plants.

Lastly, it is also good for the professional associations to build indigenous schools and clinics registering the various groups of healers so that new scientific knowledge will be uncovered through the analysis of herbs.

Many aspects of Euro-American medical practice, example, operations, the doctors/patient relationship, group therapy, and other methods can be used to understand the inner workings of the indigenous system.

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ATTITUDES OF URBAN AND RURAL DWELLERS TOWARD FEMALE GENITAL CUTTING IN ENUGU STATE: IMPLICATIONS FOR SOCIAL WORK IN NIGERIA

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Abstract
This study investigates the attitudes of urban and rural dwellers towards female genital cutting in Enugu State, Nigeria. Survey research design was employed in this study. The instrument used in this study for data collection was 35-items questionnaires and a sample size of one hundred and eight nine (189) respondents was also used. The analysis employed frequency distribution tables and simple percentages. The statistical package for the social sciences (SPSS) was used for the analysis and chi-square (X^2) test were employed in testing the hypotheses. The key findings showed that the major reasons for the prevalence of FGC in Enugu Statewere cultural beliefs, lack of education and knowledge. Also, it showed that the attitude of the urban and rural dwellers on FGC varies, as the majority of the rural and urban people displayed positive and negative attitudes respectively. It is hereby recommended that the social workers should lobby and influence policy makers so as to enact policy on FGC in order to deter people from the practice, and also organize several community education programs to create awareness on the dangers of FGC.
Keywords: female genital cutting, attitudes, rural, urban, social work, harmful traditional practices

Introduction

Every social group on this planet has its specific cultural practices known as the *'traditions'* of the people. Some of these traditions or cultural practices are harmful to specific population, usually the female gender of all ages. Thus, one of such harmful practices is *'female genital cutting' (FGC)* (Adebajo, 1992).

The World Health Organization (WHO, 1996) has opined that female genital cutting involves the surgical removal of part or all of the most sensitive female genital organs, for cultural or some other non-therapeutic reasons. The issue of this female genital cutting, otherwise known as 'female circumcision' more than any other thing else rank high as one of the several cases of domestic violence against women in the contemporary Igbo land. Unfortunately, female genital cutting has been undoubtedly seen to be the sure cure or more appropriately a healing balm for *sexual promiscuity* amongst women. There are different types of female genital cutting but generally it boils down to cutting of the *clitoris* which is the most sensitive part of women genital organ. In performing this, it is typically carried out, with or without anesthesia, by a traditional circumciser using a knife or razor (UNICEF, 2001). Sometimes, herbal concoctions are administered on the surface from where the clitoris is cut to stop blood flow and ameliorate the excruciating pains that are related to it (Ugwuanyi, 2008) In Africa, the subjection of girls and women to harmful traditional practices is legendary. These inhuman and discriminatory practices

span the female life cycle, from childhood through adolescent to marriage, matrimonial relationship, widowhood and old age. Thus, at each stage, the woman is subjected to practices that degrade and demolish her humanity (UNICEF, 2001).

However, female genital cutting has some cultural beliefs which compel people to indulge in it. It should be stressed that the practice of FGC has nothing to do with religion (UNICEF, 2001, P. 198). According to ancient folk laws, it is alleged that one of the benefits of female circumcision is that it prevents women from growing pains during child birth, and those that are mutilated always have easy passage during delivery. They were also adjudged to be hardworking and optimally productive in farms. It is also alleged that women who are not circumcised make love to spirits in their sleep and in the long run causes unhealthy appetite for sexual intercourse (Ugwuanyi 2008). Therefore, it is mostly done to arrest the interest and amyl for sexual urge by the women folk and prevent them from giving birth to *ogbanje* (*Abiku*), who are believed to die and return to their mothers' womb, only to die again and cause sorrows and pains to the family members. Female genital cutting is a cultural practice that has been with the Nigerians from time immemorial. The cultural beliefs are that female genital cutting promotes chastity in women while those that are uncircumcised are unmarriageable, physically undesirable and potential health risks to themselves and their children especially during child birth (Ugokwe, 2010). All these reasons however do not justify the considerable damages to health (Nogie, 2004).

In Enugu state, the urban and rural dwellers have different views and attitudes towards FGC, and this can be attributed to environmental differences. However, the urban dwellers are more enlightened on the issue of FGC and its disaster, while the rural dwellers on their own part are more attached to what their traditions say, and are reluctant to change. Thus, they want to continue living and doing things the way their ancestors did them. Again, we have more educated people in the urban, coupled with the limelight of globalization, unlike what is obtainable in the rural setting. To this effect, the urban dwellers knowing the health implications of FGC view it as a harmful practice that should be abolished and as such, do not indulge in it. While the rural dwellers being so attached to their traditions and being ignorant of the dangers of FGC, see it as a way of upholding their culture and so, are bent on circumcising their daughters as honour and an essential part of raising their daughters well.

Ugokwe (2010) quoting Ballal (2001), opined that 'Although there have been no comprehensive global survey of the prevalence of female genital cutting, it is believed that about 120 million women and girls majority of who live in Africa, have been mutilated or subjected to the practice world-wide'. Thus, ignorance, traditions and religious beliefs have therefore hindered the efforts at eliminating female genital cutting (Nogie, 2004). FGC is a violation of human right of women and girls as well as a major cause of psychological and social problems (Federal ministry of health 1998). Unfortunately, the inferior status and marginalization of women is protected in the name of 'traditions', culture and religion that deprive women of their rights as human beings (Nogie, 2004)

FGC is a cultural phenomenon, which is deeply entrenched in certain ethnic groups, practiced on a less scale in others and completely absent in certain groups. To this effect, both NDHS and HTP study have shown that FGC is more common in the south of Nigeria than in the north but the dominant FGC in the north is infibulations. According to UNICEF 2001:198, it should be stressed that the practice of FGC has nothing to do with religion. It is not prescribed in any religious doctrine. Muslims and Christians alike practice it, although it is more widespread in predominantly Christian parts of the country. Thus, the 1999 NDHS reported that only 2 percent of pro-FGC women gave religion as a reason for continuing the practice. By contrast, 22 percent

of women opposed to the continuing FGC said it was against religion. However, different ethnic groups have their different reasons for indulging in FGC. FGC is a serious issue that needs to be tackled for the security of women and girls in Enugu state and Africa as a whole. Women mostly need to be sensitized on the dangers of FGC and empowered to reject the practice because women are the pioneers of most reported cases of FGC.

Attitudes of Urban and Rural Dwellers on Female Genital Cutting

Notably, so many researches have been carried out on FGC which presented evidence of varying attitudes of different people towards the practice. For instance, Abdel-Tawal (2002) observed that while the Western world, International Non-Governmental Organizations (NGOs) and other donor agencies perceive FGC as violation of the rights of women and children, those in the practicing areas (rural settings) see it as a beneficial endeavour which is in the circumcised favour. Sincerely, we may attribute this change in attitude to differences in level of education, exposure, religious belief, circumcision status, social status and geographical location. To support this, Ilo (2012) stated that in the findings of the study of the 2003 National Demographic Health Survey (NDHS), it was revealed that education was found to influence positively the attitudes of respondents; the more educated the less likely it is to support the practice of FGC and its continuation. Mandara (2003) opined that tertiary education is the strongest predictor of whether or not a woman wants FGC performed on her daughter. This is because education has opened their eyes to the dangers of FGC and also empowers them to reject the practice. Thus, they are more enlightened than the uneducated people which most of them reside in the rural areas and who are bent on practicing FGC because they see it as the tradition of their ancestors which must be preserved. In another development, Osakue (2010) contended that the rural dwellers engage in FGC more than the urban dwellers because the urban dwellers have greater access to the mass media which provides them with every crucial information they need about health, human right and other issues including the dangers of FGC. According to a survey of predominantly urban areas carried out by Information, Education and Communication (IEC, 1996), about 90% of all urban house-holds have radios and about 60% own television in Nigeria, and the likelihood that people living in the urban areas would rapidly have access to the dangers of FGC information as purveyed through radio and television media is high.

People react differently to the practice of FGC due to environmental differences, level of education and development. In accordance with this, philosopher Martha Nussbaum (1999) argues that the literacy of women in practicing areas (rural) is generally poorer than that of women in the developed areas (urban), which reduces their ability to make informed choices. However, the urban residents are more enlightened on the practice of FGC and its implications than those in the rural communities. This is because, globalization and search for white-collar jobs have moved the educated ones to the urban cities where they get more education by socializing with different people of different cultures, reading newspapers, listening to network news, attending conferences and workshops, while the rural environment is left for the unfortunate ones who are either half-educated or completely illiterate, who know little about globalization and education and who then get so much attached to their culture and traditions, thereby becoming too reluctant to change.

Therefore, as the urban dwellers view FGC as a harmful tradition which discriminate against women and kick against it, the rural people out of ignorance cling tenaciously to it with the view of preserving their culture, especially for the fear of the wrath of the gods of their land, if they deviate from their traditions. Thus, as the urban dwellers kick against FGC, the rural dwellers of

Enugu people are still bent on circumcising their daughters, because they see it as honour and an essential way of raising their daughters well. In the case of rural dwellers, no one wants to be criticized or stigmatized for not circumcising their daughters but in the urban, reverse is the case. Hence, Rice (2001) contended that urban dwellers are more exposed to modernization which makes them less attached to harmful cultural practices. In another development, Orubuloye et al. (2003) observed that women in the urban areas demonstrate more accurate knowledge of the consequences of FGC than their rural counterparts. We can then argue the fact that those in the rural areas are more closed and attached to their culture and traditions, unlike those in the urban who cling tenaciously to Western life style. Thus, they are prone to succumbing to the practices which they are being exposed to. Hence, Yoder & Henry (2002) posited that urban women criticize the procedure more than those living in rural areas.

Conclusively, the urban dwellers are less likely to engage in FGC than the rural counterpart, and this can be attributed to the fact that due to education and exposure to modernization, those in the urban setting are more informed than those in the rural setting who are so much attached to their traditions. In the same vein, Ilo (2012) contented that each practicing community or cultural group that is involved in the practice develops its own cultural justifications about FGC which makes it a valued cultural practice and a social convention, and in turn affects the attitudes of these community members to change. Sincerely, much research has been carried out on FGC, its procedures, consequences, people's perception about FGC etc but to the best of the researcher's knowledge, none of these work done studied the comparative attitude of urban and rural dwellers towards the practice of FGC in Enugu state. Therefore, this present study has set out to fill this gap.

The Role of Social Workers on Female Genital Cutting

The role of social workers on FGC as agents of social change cannot be over emphasized. As regards to the IASSW (2001), social workers promote social change, problem solving in human relationship and the empowerment and liberation of people to enhance well-being. Also, they utilize the theory of social environment and principles of human right and social justice are fundamental to social workers. Thus social workers advocate for change of policies and other harmful practices that discriminate against humans so that people can function effectively in their environment. Therefore, they stand for justice and they are also well grounded in empowering people.

Resistance to change from FGC is likely to come not only from the force of tradition, but also from economic motives, particularly on the part of the circumcisers, who derive substantial income from the practice (Hodges 2009, p.199). Therefore, this calls for sensitization, advocacy and empowerment of women who are both the victims and the pioneers of the practice. According to Hodges (2001, p198), the relatively higher levels of education in those areas might be a favourable factors for programmes for the eradication of the practice. To this effect, social workers should see the educated ones in the areas as "strength" and work closely with them, because they will contribute much in convincing their community members.

Another intervention strategy is for social workers to extend this education in the community by training the community leaders on the hazards of FGC which will lead to mobilization of community members representing mothers, fathers and young unmarried men and women for community education based on the issue of FGC (Feldman, et al. 2006). Thus, the presence and participation of their community leaders will influence them to cooperate. Also, social workers can advocate for and publicize anti-FGC declarations through community and

regional teams, religious and political leaders and influence elders to help combat FGC in the state (USAID, 2006)

Feldman et al (2006) has pointed out different strategies which a social worker can apply as a way of educating people on the practice of FGC and its hazards. These include;

1. **Clinical programs**: providing FGC education to women attending antenatal and child welfare clinics. This is best for clinical social workers.
2. **School health education**: This is for all students, beginning from primary to tertiary institutions on the issue of FGC. The social worker as a school worker can do this or organize the teachers to do it.
3. **Radio programs**: The social worker can organize a 30 minutes drama about FGC produced in English and other languages and broadcast at night when people are at home, to warn them against the dangers of FGC.
4. **Organized group**: the social worker can also map out an action group that will work with him/her in handling conflicts arising as a result of rejection of FGC (e.g domestic violence) and help to educate and advice people on the issue, and other FGC education activities where people meet in groups to share ideas.
5. **Empowerment**: This is in two directions. The first is to empower women to stand against all practices that discriminate against them because it is their right. While the second is geared towards the sensitization of the circumcisers who see the practice of FGC as their means of survival or income to know that there are so many vocational activities they can engage in and make ends meet other than engaging secretly in a practice that the government and Nation as a whole are vehemently fighting against to eradicate.

To this effect, social workers can encourage FGC abolishment by closing knowledge gaps, strengthening communication links among policy-makers and different groups with the community and empowering women to change their attitudes and behaviors towards FGM (Feldman, 2006, p.201) for their own benefit.

Theoretical Framework

Ecological theory has been adopted to explain the attitudes of urban and rural dwellers towards FGC in Enugu state" and will be complimented with social system theory which then explains the systems that influence women into practicing FGC, because no woman is born a female mutilator/circumciser. As a matter of fact, ecological theory also known as human ecology theory and which is of the view that people's environment tend to influence their behaviour is a good theoretical base for this topic. This is due to the fact that it backs up the differences in the attitude and perception of urban and rural residents towards FGC. Thus, from the aforementioned, we have observed that due to insufficient social amenities (radio, television, etc.) for dissemination of information in the rural part and low level of education of the residents, they cling tenaciously to the practice of FGC because they do not know much about the dangers inherent in the practice of FGC, but the urban residents are much enlightened on the dangers of FGC. Thus knowing much about life, health and human right, the urban residents discriminate against the practice of FGC. From the posits of the theory, we can argue the fact that women in rural areas of Enugu state, when taken to the urban area, will then mingle with the enlightened ones, get enlightened also and at the long run, they will also join in discriminating the practice. Thus, this is the environmental factors (radio, television, newspapers, education and enlightened womenfolk) in action. On the other hand, system theory as stated earlier, laid emphasis on the interaction, interrelatedness, interdependence

and transaction between various systems (Payne, 1991). It posits that people's behavior and conditions are influenced by other systems around them, and women in the practice of FGC are not exceptions.

However, this theory compliments the ecological theory in such a way that as ecological theory explains why the attitude of urban and rural dwellers towards FGC differ, the social systems theory will go deeper to provide insight on the systems that may have necessitated the varying attitudes. In the case of the rural, we can argue in line with this theory that women indulge in FGC because their families, co-wives, peers, community and its culture influenced them into practicing it. For instance, a woman may be instructed by the husband or mother-in-law to circumcise their daughter, else there will be conflict in the family. On the other hand, we can as well argue that those in the urban are reluctant to carrying out the practice because the systems around them do not encourage such, else the woman may be seen as a timid person, slave to her culture and illiterate or ignorant of human right. Hence, women practice or discriminate against FGC for membership in the community where they find themselves (Feldman, 2006). Thus, rural women practice it to fit-in in the rural society and urban women discriminate it to fit-in in the urban society). Thus, a woman's reason for the practice of FGC can be traced to other systems around her.

Objectives of the Study

The purpose of the study was to examine the attitudes of urban and rural dwellers toward female genital mutilation in Enugu state: Implications for social work in Nigeria. The study determined:

1. Respondent's awareness of female genital mutilation based on their location.
2. Perception of FGC based on their level of education.
3. Urban/rural differences on the practice of FGC.
4. Influence of media on FGC based on their location.
5. Respondent's perception of measures for eradicating the practice of FGC.
6. Influence of culture on FGC based on gender.

Materials and methods

The study was located in Enugu state, Nigeria to examine the attitudes of urban and rural dwellers on female genital cutting (FGC). The study focused on Nsukka town as the urban area and the Igbo-Etiti L.G.A as the rural area. The study employed a cross-sectional design which allows a researcher to compare many different variables at the same time. The researcher could, for example, look at age, gender, income and educational level of the respondents with little or no additional cost. A cross sectional design was used to measure the attitudes of urban and rural dwellers on (FGC) in Nigeria. The chi-square test is designed to analyze categorical data. The chi-square (x^2) test of association was employed for the association of variables in the study. The sample for this study consisted of two hundred (200) respondents selected through simple random sampling method which allows one to draw externally valid conclusions about the entire population based on the sample, though the analysis was based on the responses of 189 respondents of those who returned their questionnaires.

The assistance and co-operation of the traditional rulers in each of the communities was sought and obtained in order to mobilize the participants in their domain. However, assurances on the confidentiality of the data generated in the study were made to the participants who were skeptical about the results. A structured questionnaire on the attitude of urban and rural dwellers on FGC was used for the collection of data. The questionnaire administration guaranteed

anonymity of the respondents and information delivery. The first part of the questionnaire contains 8 items which elicited responses on the socio- demographic characteristics such as age, sex, religion, occupation, geographical location, marital status and educational qualification of the respondents.

The questionnaires were administered to the urban and rural dwellers (both male and female) especially those who showed readiness to participate on the study. Only 189 questionnaires out of 200 were found to be duly completed and subjected to analysis. The data collection was processed and analyzed using statistical package for the social sciences (SPSS). The first part of analysis was done using socio demographic characteristics of respondents while the second part of the analysis was done using frequency, simple percentages and chi-square (x^2) to test the variables used in the study.

Data and descriptive statistics

This section examines the distribution of respondents by some selected socio-demographic variables such as sex, age, marital status, occupation, religion and educational attainment. The study revealed that urban residents constituted about half of the sample population as against the rural respondents who constituted 49.7% of the total sample size. Almost three-quarter of the respondents were females while 27% were males. Distribution of respondents by age showed that the highest percentage of the sample population falls within the age range of 32-38 years. The findings of the educational qualification of the respondents showed that 29.6% were holders of ordinary national diploma (OND) while 27.5% of them fall within the range of those who possess degree certificates. The study also showed that 60% of the respondents were married, followed by those who were single (30.7%) and 5.3% of those who were divorced. The occupational activities of the respondents showed that 39.7% of them were civil servants while 34.9% were petty traders. Only 9.5% and 14.8% were students and farmers respectively.

Results

Table 1: Percentage distribution of respondents by background information

Location	Frequency	Percentage (%)
Urban	95	50.3
Rural	94	49.7
Total	189	100.0
Sex of respondent		
Female	138	73.0
Male	51	27.0
Total	189	100.0
Age of respondents		
18-21 years	33	17.5
25-31 years	47	24.9
32-38years	66	34.9
39 years and above	43	22.8
Total	189	100.0
Marital status		
Single	29	15.3
Married	144	75.4
Divorced	10	5.3
Separated	2	1.1
Widowed	4	2.1
Total	189	100.0
Occupation		
Petty traders	66	34.9
Civil servants	75	39.7
Students	18	9.5
Farmers	30	15.9
Total	189	100.0
Educational qualification		
No formal education	7	3.7
First school leaving	32	16.9
Senior school certificate	42	22.2
Ordinary national diploma	56	29.6
Degree (B. SC)	52	27.5
Total	189	100.0

Sources: Ngwu and Nnabuchi (2017)

Attitude Measures

The attitudes of urban and rural dwellers on FGC in the study will be discussed and measured using the respondent's awareness of FGC, rate of circumcision, reasons of circumcision,

Table 2: Distribution of respondents according to awareness of FGC, and attitudes of urban and rural dwellers on FGC

Have you heard about the female genital cutting?

Responses	Frequency	Percentages (%)
Yes	150	79.4
No	30	15.9
Don't know	9	4.8
Total	189	100.0

Those in rural areas circumcise their daughters more than urban people

Yes	132	69.8
No	40	21.2
Don't know	17	9.0

Why those in rural circumcise their daughters more than urban people

Lack of knowledge	15	11.4
Cultural reasons	81	61.4
High level of illiteracy	36	27.2
Total	132	100.0

Educated people are less likely to be involved in FGC than the uneducated

Yes	141	74.6
No	17	9.0
Don't know	31	16.4
Total	189	100.0

People in the urban areas have more access to television and radio than those in rural areas

Yes	126	66.7
No	40	21.1
Don't know	23	12.1
Total	189	100.0
Yes	132	69.8
No	41	21.7
Don't know	16	8.5
Total	189	100.0

what will be the best measure for eradicating the practice of FGC

The use of policy	25	13.2
Woman empowerment	44	23.3
News update on danger of	56	29.6
FGC practice	64	33.9
Campaign against FGC practice	189	100.0

influence of education and media on FGC and measures for eradicating FGC in Nigeria. The findings of the study showed that 79.4% of the respondents have heard about the female genital cutting. In other words, many of the respondents were aware of the existence of FGC in Enugu state while 15.9% of them have not heard about the FGC or its practices. The study revealed that those in the rural areas circumcise their daughters more than their urban counterparts. The relevant statistics of the study showed that 69.8% of the respondents believed that those in the rural areas

circumcise their children (daughters) more than the urban residents. Only 21.2% of the respondents disagreed with this, believing that those in the rural areas do not circumcise their daughters more than the urban dwellers. Their reasons were based on the cultural beliefs of the people. Lack of knowledge was also identified as one of the reasons of FGC in Nigeria rural communities. However, the power of education was ascertained from the respondents to know who among the educated and non-educated ones that will likely be more involved in the FGC in this setting. The study therefore showed that those with less education are more involved in FGC than those with high level of education. About 75% of the respondents attested that educated parents are not willing enough to circumcise their female children unlike the non-educated parents in many Nigeria rural communities who do not know the dangers inherent in the practice.

The study also showed that the people in the urban areas have more access to television and radio than those in rural areas of Nigeria. Majority of the respondents (67%) believed that people in the urban areas have more access to television and radio than those in the rural areas. The import of this is that the possession of radio and television enhances the awareness of FGC and its harmful practices. The respondent's responses showed that almost 70% of them believed that radio and television can enhance the people's awareness on the dangers of FGC, though about 22% of them did not think along this line. However, the study also sought to know the best measures for eradicating the practice of FGC. It was revealed that campaign against FGC practice will help to check mate the practices of FGC and possibly eradicate it in this country. News update on dangers of FGC and women empowerment was also chosen among the best measures for eradicating the practice of FGC in Nigeria.

Discussion

The major issue of this research was to examine the attitudes of urban and rural dwellers toward female genital cutting in Enugu state. Some important and relevant policy implications are drawn from the empirical findings. The findings of the study indicated that majority of the respondents have heard about the FGC. There is high level of awareness of the FGC in Nsukka areas of Enugu state. Despite this high level of awareness, respondents also believe that circumcising a female child in Nsukka will make her sexually promiscuous. The high level of awareness of FGC in this study is similar to a study carried out by NDHS 2008 and in Kano state, Nigeria. This could be attributed to the attention the practice has received from mass media and the areas studied. This kind of responses or feelings was informed by the people's culture which invariably contributes to FGC in Nsukka areas of Enugu state, Nigeria. With the onslaught of alien cultures and attacks by critics some communities have aggressively sought to preserve FGC in the name of tradition, as a rite of passage in to widowhood (Toubia, 1998).

In Nsukka cultural zone, FGC is practiced for various religious and for cultural beliefs and these have been difficult to drastically reduce despite the rapid incursion of the western education in Nigeria. Circumcision is done to arrest the interest and arousal for sex by the women folk and to avoid giving birth to children, who would live for short periods of time, die and come back to their mother's womb only to be born and continue the cycle, bringing grief and pain to the family (Contro. G, 2013). This is one of the superstitious beliefs surrounding the practice of FGC in Enugu state, because the locals in the years back did not know about the sickle cell disease that killed many children simply because they did not check their genotype before marriage and did not know the causes of children's death. They attributed the death of female children to the non-acceptance of FGC practices in Enugu state. Therefore, they apportioned blames for any woman who fails to

circumcise her daughter, believing that such uncircumcised person in her child bearing age will likely die or experience difficulties during delivery.

Culture is a significant factor in determining how modes of expression are developed and used in both form and meaning. Some of the respondents gave reasons to justify FGC and this was purely based on cultural socialization or orientation. For instance, many of the FGC adherents believe that the practice is a good tradition that must be protected and should not be allowed to die. According to Verzin, (1975) those who practice FGC see it as a family honour, hygiene, esthetic reasons, protection of virginity, and prevention of promiscuity, modification of socio-sexual attitudes (countering failure of a woman to attain orgasm) increasing sexual pleasure of husband, enhancing fertility and increasing matrimonial opportunities. In this regard, the issue of culture, its practices and effects on FGC among married couples especially in a traditional setting like Nsukka cannot be over emphasized.

There is probably no aspect of expression that does not have its cultural determinants and because the patterns of attitude and behaviours set by different cultures may vary greatly, they frequently constitute significant barriers to human rights of girls and women. Passivity or obedience to the practice of FGC by married couples in Nsukka areas of Enugu, Nigeria is regarded as a mark of respect to their custom. They learn this during socialization process- parents make comments about female circumcision and particularly comments regarding the consequences awaiting any girl that fails to be circumcised, that such a person may likely die during childbirth and cannot inherit any property without being circumcised. Children take the opinion of these figures of authority in their lives as doctrine; they always accept them as the whole truth and nothing but the truth (Ngwu, 2012). Later in their adult or childbearing age, these comments tend to have wizardry effects on them due to the health consequences of FGC which could have been prevented. They insist in this practice because they want to obey or adhere strictly to what they learnt from parents during family orientation. This is corroborated with the Bible quotation which says Train up a child in the way he should go, and when he is old he will not depart from it. (Proverbs 22:6) New King James Version. Nevertheless, the practice of FGC by married couples in Nsukka area can pose a serious problem especially when the couples are from different cultural background. Therefore, obedience to the practice of FGC by married couples of Nsukka cannot be judged as being timid or lack of awareness of FGC but could be a way of life of a people which at times may require knowledgeable interpretation. These views are mostly expressed by those respondents residing in the rural setting of Enugu state, Nigeria.

The study also revealed that 66% of the respondents believed that people in the urban areas have more access to television and radio than those in rural areas (21%). The accessibility of media services will enhance the urban dwellers awareness on dangers of FGC. Majority of the urban residents who are employed by the government or NGOs are literate people who will like to be updated with the recent information through the social Medias (radio, television, etc). The social media's role in the participation and attitudes of urban and rural dwellers toward female genital cutting issues is important as it would inform public education, policy and communication strategies for combating FGC challenges.

Studies have shown that educated people are more likely to make use of social media than the non-literate individuals in society. The radio as a medium is needed to change people's opinion on cultural practices such as FGC. The media is solely responsible for transforming the culture of the people by condemning those obnoxious practices meted on people against their right as human beings. FGC is a cultural enslavement of girls and women in many developing nations like Nigeria. This is the time to stamp out the barbaric, ugly monster of FGC in our society to pave way for

productive and healthy society. Nwammuo (2015) conducted a study on harmful cultural practices against women in Nigeria and the study reveals that cultural practices prevalent among some ethic groups in Nigeria do not promote development and empowerment of women, instead oppression and subjugation. There is need for the establishment of functional community radio stations in Nigeria to fight against FGC and its practices.

In this study, it was noted that the attitudes of the urban dwellers of Enugu State towards FGC varies from that of the rural counterparts. Therefore, the rural people have positive attitude while the urban people have negative attitudes towards the practice of FGC, Showing that FGC is more likely to be carried out in the rural areas than in the urban areas of Enugu State. The reasons for this development is more of cultural than low level of education among the rural residents, though the educated ones are less likely to be involved in FGC than the uneducated married couples in Nsukka area of Enugu state.

Implications of Findings to Social Work Practice

According to the IFSW and IASSW (2001), 'social work profession promotes social change, problem solving in human relationships and the empowerment and liberation of people to enhance wellbeing. Social work intervenes at the point where people interact with their environment. This definition aids the understanding of the role of social workers on the issue of FGC practice. For instance, social work seeks to enhance people's wellbeing, which includes their lives and health. Looking at the effects of FGC on women's health which includes social psychological and physiological effects. Social workers are meant to protect women from these effects through advocacy practice and community education. The need for advocacy becomes necessary because the parents, especially the men would not accept the idea of their daughters not being circumcised or their household going contrary to the people's culture. In this case, social workers are to speak for women who are vulnerable in the face of the authority or male dominance.

On the other hand, the social workers may organize community education or women's forum, which will serve as an avenue for educating women on the dangers of FGC on their health and the need to know and stand on their rights for the enhancement of their wellbeing; besides, some are ignorant of the prevalence of FGC and its dangers and as such need to be educated. Thus, education will be a way of empowering these women. In another development, the findings of this study showed that the major reason why the rural people of Enugu state indulge in this kind of practice is due to their cultural beliefs. Social workers as agents of social change always advocate, petition and lobby for the change of harmful policies, and as such can help communities to change harmful cultural practices which FGC has been found to rank high among them. Apart from advocacy, petition and lobbying, social workers also need to educate community members and leaders; sensitizing and making them see the need to change the harmful cultural practices. However, social workers may also help to facilitate people's awareness on the dangers of FGC by educating the public and advocating for women through the media – Television, Radio, Newspapers, Magazine, handbills etc.

Again the study showed that majority of the respondents suggested using campaign as one of the best measures to eradicate the practice of FGC in Nigeria. In this regard, social workers can mobilize, organize and facilitate social action groups to carryout peaceful demonstration against FGM practice round the community and at some strategic places like the local government headquarters and the Igwe's palace (His Royal Highness). Social workers can also influence policy makers in order to enact appropriate policies on FGC, which will reduce the practice of it. Thus, before doing this, the social workers as the mouthpiece of the poor, must have sensitized the masses

on the dangers of FGC, so that they will accept the needed change freely, instead of feeling marginalized or being forced to do away with their traditions.

However, social workers promote social change, coping capacity, problem solving in human relationships and empower people in order to enhance their wellbeing and the victims of FGC are not exceptions to these services. Also social workers stand for human right and social justice; and FGC has been proved to be injustice against the female folk, just as UNICEF (2001) and, Eze (1998) noted that FGC is violence against women. Thomas (1992) went further to state that FGC is not only a form of violence against women's health but also an assault and insult to her dignity. Finally, social workers have to advocate, educate, mobilize, organize, facilitate, lobby, and petition among others, to help in ameliorating the issues of FGC practice in Enugu state.

Conclusion

From the reviewed literature and the findings of this study, it showed that the attitude of the rural dwellers towards female genital cutting in Enugu State vary from the urban counterparts. Thus, the rural people have positive perceptions while the urban people on the other hand have negative perception towards the practice.

However, FGC is a cultural practice which has some negative effects on women's health and rights. Social workers need to step-up and handle this scenario effectively in order to enhance the wellbeing of women. Social workers can do this by playing different roles such as educator, enabler, facilitator, organizer, advocate etc. and must acquire necessary knowledge, training, and skills to be able to effect a change.

Recommendations

In view of the findings of this study, the researcher makes the following recommendations

1. There is need for social workers to lobby and influence policy makers so as to enact policy on FGC in order to deter people from the practice.
2. Social workers need to organize community education and other programs to create awareness on the dangers of FGC.
3. People should be flexible enough to welcome new and positive development in their social relationships. Thus, they should prepare to accept change when necessary.
4. The government in collaboration with Non-Governmental Organizations should set up agencies that will be checkmating against the practices of FGC in both the rural and urban areas of Enugu state.
5. There should be news updates and dramas portraying the dangers of FGC on women's health and on the appropriate authority to report any case of FGC practices both in the urban and rural areas.
6. People should be thought on how to control the clitoris in order to prevent it from growing out of the vulva, instead of cutting it.
7. Women in different communities should organize campaigns against FGC practices which must be in the form of peaceful demonstration.

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SOCIAL WORK AND PUBLIC HEALTH: COLLABORATIVE PRACTICE AS A GATEWAY TO HEALTHY LIVING IN NIGERIA.
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Abstract
The complex nature of the society exposes individuals to diverse social problems which affect not just their optimal health but as well as their social functioning. The alarming rate of increase in poor nutrition, substance abuse, death of HIV/AIDS patients is not necessarily "normal death occurrence" but lack of basic care, support and enabling environment. Social work is an encompassing profession of social care and empowerment for less privileged individuals to re-adjust, adapt and live life to the fullest despite their challenges. Public health generally seeks to reduce threats to the nation's health by controlling disease outbreaks and helping people avoid unhealthy lifestyles that could hamper their social wellbeing. This paper addresses the various areas social work can help to tackle public health issues in Nigeria bearing in mind that social workers provide rapid intervention on matters relating to therapeutic services, mental health, counseling and social care. It will also highlight the partnership that exists between social work and public health practice. With the social worker's multidisciplinary skills and training, diverse public health concerns such as HIV/AIDS, mental health, geriatric, child welfare, etc. will be tackled and reduced to the barest minimum. The paper is a theoretical research using secondary source of data collection. The major finding of this study is that there is dire need for the social work profession and public health to collaborate for effective and efficient health care delivery system. It is recommended that public health professionals embrace the new paradigm in social work practice to curb public health issues in Nigeria.
Keywords: social work, public health, collaborative, healthy, living, Nigeria.

Introduction
A healthy society cannot be possible if the various social mechanics who are poised with the necessary tools to fix the problems of the society do not participate fully in matters relating to healthy living and optimal social functioning. Social workers have and will continue to be at the fore front in helping individuals with challenges to live life to the fullest. Humans have evolved for millions of years in contexts where shared support and cooperative activity has increased

survival probabilities (Wilson, 2012). Thus we have evolutionary propensities for positively opening our social and learning selves to others who serve as sources of information, and who provide direct assistance in solving many of the social problems. In our primordial past, and perhaps to a greater degree in our networked future, groups *will*continue to exploit and benefit from the support and assistance of others. In the past, these potential assistants shared common time and space—now they are available anytime and anyplace.

According to the Inter-professional Collaborative Expert Panel Report (2011), Inter-professional collaborative practice (IPCP) has emerged in health care over several decades, but has garnered more support, particularly in the past 15 years, as a means to address medical error. Also, the advent of patient-centered medical homes and family home teamsand a global shortage of primary care providers in areas with major health disparities have made IPCP an attractive model to provide better care to populations of health care users.

Social workers practice within a constantly changing environment. It is a setting with challenging social problems and a developing framework of policies and legislation for families in distress, social care, health and early intervention. Recent developments in the field include the Mental Capacity Act, the introduction of legislation to better protect vulnerable adults, increase in step-down and home and community based care for older persons and mandating of pre-divorce filing advisory for marital dissolution with young children. These areas add to the existing ones that call for collaborative practice. The title is borne from the fact that the works in review focus on collaborative practices and very little attempt has been made to examine collaborative social work and public health practice. This introductory section is followed by conceptual clarifications and a critical analysis of the different explanations scholars have advanced for understanding collaborative practice of social work and public health as a gateway to healthy living in Nigeria.

Conceptualization

Social Work: This is an academic discipline and profession that concerns itself with individuals, families, groups and communities towards enhancing their social functioning.

Public Health: This is the science and art of preventing disease, prolonging life and promoting human health through organized efforts and informed choices of the individuals, groups and communities as a whole.

Healthy: This implies that an individual is free from disease or pain.

Collaborative practice: the practice of approaching patient care from a team-based perspective.

Gateway: This is a means of getting or achieving a feat.

Social work professional services

Right from its inception in the society during the 16th century, the social work profession has always sought for viable avenues to restore hope and provide succor to the incapacitated in the society. As a profession, social work has a well defined function, philosophy, code of ethics, unified pattern of organization and a professional education recognized and suitable for further studies. (Ezeh and Mbah, 2004).

Selfless service to humanity has been and remains the primary focus of social work practice in the society. Social work professionals help displaced persons in diverse areas such as psychological, physical, economic, social, academic and spiritual to cope with their present predicaments and yet function well in the society. Social workers work directly with vulnerable and disadvantaged individuals in the society, help them to cope and solve their problems thereby making behavioral and situational life changes in order to improve their overall health and general

wellbeing in life. Social work seeks to ensure an improvement in the quality of life of the entire society as well as assist and collaborate with all sections of the society to achieve an improvement or enhancing their social wellbeing (Ezeh and Mbah, 2004).

With great speed, the social work profession is spreading its tentacles far and wide around the globe making it an enviable profession and one sought after. This is because social work stands out amongst other professions to minister to families in economic or emotional difficulty, help communities to bring their welfare and related services into good balance, provide resources, social and individual for more effective social functioning, therefore the social worker seeks to restore, provide and prevent social dysfunctioning of individuals in the society. (Farley, Smith, & Boyle, 1985).

By improving the understanding of oneself and relationships with others which brings about a desired change and a fulfilling lifestyle, social work becomes very important tool or avenue to salvage the various social problems in the society. There are personal and social health problems that require not just the services of social work because physicians are not trained to develop social health solutions. Any individual faced with multiple problems such as medical, psychological and social will need the services of a social worker to obtain appropriate medical services by preventing unnecessary hospitalizations, coordinating health planning and doing discharge planning (Farley, et al, 2010).

Public health services in Nigeria

Protecting the health of the entire population is the core tasks of public health profession. It involves preventing problems from happening or reoccurring by the implementation of various educational problems, administering services and conducting research, limiting health disparities and recommending policies, thereby promoting health care equity, quality and accessibility.Many of today health care problems have crossed national borders and have become a global concern. AIDS is pandemic in much of Africa and threatens to become so in other third world countries. Alcohol abuse is another serious global problem such that many health care experts believe that alcohol abuse is still the world's number one health care problem because billions of money is spent each year worldwide to treat alcohol abuse and related problems like accidents, illnesses and lost work days (Farley, et al, 2010).

The role of a public health worker is one with many responsibilities and thus requires an open mind, flexibility and patience. Most public health workers specialize in areas such as behavioural science and health education, biostatistics, international global health and epidemiology. Public health workers provide services such as:

1. Clinical services: Assessing vital information of clients like lifestyle, health knowledge, family background.
2. Community resource connections: Linking clients to resources, referral, social support, follow up.
3. Health education and coaching: interviews and action plans on helping the individual achieve set health goals.
4. Holistic needs of people: Spokesman, advocate, outreach, information and social support.
5. Building individuals and community capacity: Addressing social determinants of health, capacity building and professional development.
6. Control of infectious diseases

7. Respond to environmental disaster or other crisis situation. (Andrea, Leah, Clarissa, & Edward, 2018).

Collaborative practice of social work and public health

Social work and public health share common spotlight with their primary responsibility on epidemiology. Both use a research-based epidemiologic approach to identify and address social problems that affect the health status and social functioning of populations. Their collaborative practice emphasizes interventions that address primary prevention and includes practice at multiple levels including individuals, groups, and communities.

Working within a research capacity, social workers and public health workers responses to such devastations ranging from medical and environmental actions, such as managing infectious disease threats and access to clean water, to therapy and care assistance; such as grief counseling and assisting with new placements in mental health and long-term care facilities. HIV/AIDS disease and transmission prevention, child and elder maltreatment prevention and intervention, acute and chronic health care services, services to persons with disabilities, mental health and substance abuse prevention and interventions, services to older persons, disaster preparedness and response, and maternal and child health are among the Key foci of public health and social work.

Both Public health workers and social workers needs the assistance of each other in ensuring that individuals who are challenged socially, physically, economically, and psychologically are given adequate care and attention to restore them to their normal state of wellness, such that where the services of public health workers stops that of the social worker begins.

Collaboration between social work and public health will go a long way to harness and improve the working abilities and interpersonal relationship amongst health workers towards ameliorating social health problems in the society. It will also bring to bare the need to diversify in terms of responding to improving the living conditions and health status of individuals in the society (Aregbeshola, 2012).

The partnership between social work and public health will encourage an integrated approach in addressing social health problems as the two professionals will merge their theories, framework, research and practice towards preventing the occurrence of problems, utilizing health approaches for extensive and efficient health care delivery for optimal health care system in Nigeria and beyond.

Researchers have found that integrating services among many health providers is a key component to better treat underserved populations and communities with limited access to health care. This approach employs the practices of collaboration and enhanced communication to expand the traditional roles of health workers and to make decisions as a unit that works towards a common goal. (Global Resource Center, 2011).

The necessity of the collaborative health care service between social work and public health is as a result of the complex nature of the society with a lot of individuals with diverse social problems that will require more than the assistance of a public health officer as an individual can be suffering from more than three health challenges that requires different health personnel to handle them.

In areas of hurricanes, earthquakes or any other national disaster, social workers can function well at different levels, they can effectively use their multidisciplinary skills and training to serve as program directors, community services administrator, policy analyst, disease

prevention and surveillance, substance abuse, and advocacy thus bridging the gap between research and practice, individual and community, and services and policies. (Jennifer, 2009).

When health personnels and care givers come together to render professional help and services to individuals, they are conferring, cooperating and consulting. In conferring, reciprocal respect, trust, observations and views are freely expressed, compared and exchanged to enable a better understanding about a need or problem which aids in developing feasible solutions. Cooperating is one of the numerous strategies to problem solving. Cooperation among professional health care givers entails exchange of ideas through a case conference in order to cooperate on a particular issue with a client thus working in symmetrical ways to resolve a particular issue or help a client work on a particular task.

Consulting involves reaching out to a person who is technically and professionally fit to give help, advice or information about something to be done. Social workers and public health workers need to reach out to other professionals in order to exchange knowledge and skills and the needed advice or guidance in a matter related to the health or condition of their client (Eteng, 2005).

Moreover, the ever increasing social problems with personality disorders of individuals in the society poses great threat to the peace and stability of the society. There are also interrelated problems in health and human services. Again, the recent political changes are expected to affect the future delivery of health by applying diverse social health skills and knowledge to address inefficiencies, deficiencies and other social problems (Jennifer, 2009). To sum up, there is great reward, growth, progress and development when people work together as a team, collaborating positively to ensure that set goals and objectives are met within a specified time frame.

Impact on Society

Both public health worker and social worker have a tremendous impact on the wellbeing of their community. By identifying and researching public health trends, the practitioners in the both profession helps prevent the spread of illness and disease within their community. The public health worker and the social worker impacts society in many ways, here are a few examples:

- Helping reduce drug abuse in their community
- Helping prevent the spread of communicable diseases
- Reducing domestic violence and child abuse
- Reducing crime rates
- Increasing the overall health of their community
- Decreasing the financial burden of healthcare in the community through an advisory approach

Impact on the Family

While the primary responsibilities of public health worker are impacting communities on the macro level, their work filters down to the family level as well. By helping to reduce the spread of communicable diseases, the public health worker and the social worker decreases the sick leave taken by parents to take care of children. This in turn, reduces stress and increases health of families. Families also see the benefits of reduced crime rates in their neighborhoods as public health Social Workers help reduce drug abuse in their communities. As Brieland et al observed, that social workers are responsible for assisting patients and their families to cope with the pressures brought about by illness and to help the patients achieve maximum recovery and social functioning (Brieland et al, 1980:268). Finally, through administering a variety of public health

social services, the family can be directly impacted through having a highly efficient experience within a well-managed social service agency.

Impact on the individual

While the main impact of the public health worker and the social worker are seen at the community level, the individual also benefits from their work. By reducing the spread of communicable diseases the individual is less likely to miss work. The individual is also less likely to have to spend money on health care due to the diligence of the public health worker. When interacting with public health social services, the individual can see how the work of the public health workers and the Social Workers streamlines social service agencies.

Importance of collaborative health practice

- Working together in a team goes a long way to reduce medical errors and an entire team of health workers coordinate a patient's wellbeing.
- Collaborative work also helps to reduce hierarchy and centralized power of health organizations ensuring that health workers are carried along in all the process of care giving.
- It increases job satisfaction amongst workers and make job description easier and much more inspiring.
- It will help the social workers focus on not just the individual but the entire population
- It will improve the use of interdisciplinary approach for total patient care.
- It focuses on the primary prevention of social and health problems
- It encourages reliance on quantitative measures for administrative and research purposes and
- Enhances the use of social work skills for case finding and case holding.

Systems theory

This theory was propounded by Lugivig Von Bertalanffy in 1956, other exponents of the theory include Talcott Parsons, Robert Merton among others. Bertalanffy sees the system as a complex of interacting elements open to, and interact with their environments, in both part-to-whole and whole-to-part thinking about making connections between the various elements that they fit together in a whole (Ngwu, 2014).

A very insightful definition of system which may be seen as the basis of the utilization of the concept in these various disciplines has been offered by Kast and Rosendwing (1979:18). According to them, system refers to "an organized, unitary whole composed of two or more interdependent parts, components, or subsystems and delineated by identifiable boundaries from its environmental supra system". In this sense, system implies a whole made up of interdependent and co-operating parts which even though identifiable on its own right exists within the context of a larger environment. The components or parts of a system may exist in the form of institutions, techniques, devices, procedures, plans, races, professions and people. But for a system to facilitate the achievement of a given goal, the interdependence and interrelation between the parts is very important.

As Anugwom observes, it is this interdependence among components that essentially defines a system. In this case, a system is usually goal, consequence or and oriented and the parts interact in order to facilitate this. Each component of a system may also be seen as a sub system of the system. But beyond this fact is the more crucial realization that it is the relationships and

interactions between these sub-systems or components that explain and determine the behavior of the whole (system) (Anugwom, 2010).

The system theory is very significant to the collaborative practice between social workers and public health practitioners. This is because both public health and social work profession exist in the society and their activities revolves round the society. Both professions impact on the members of the society in diverse ways, ranging from, enhancing the problem solving and coping capacities of people, identify and strengthens the potentials in people so that people can cope with their social environs, prevention of dysfunction through counseling and sensitizations, etc. these their impacts on the members of the society, helps in the improvement of lives and better conditions in the society.

Recommendation

The saying that "health is wealth" implies that a healthy nation is a wealthy nation. To promote, enhance healthy living, and improve the collaborative health care services of social work and public health, the following are recommended:

- Health care programs should be jointly designed to address specified diseases and conditions.
- Adoption and implementation of health care policies should be targeted towards the health needs of the people.
- Workshops, conferences and seminars of health care givers should be organized quarterly to enhance partnership and cooperation amongst them.

Conclusion

It is often said "No one can be healthy in a sick society", the largest burden in Africa is the consistent deaths resulting from communicable diseases, which often times call for a state of emergency to salvage the situation. Health care delivery in Nigeria should be a collective effort of all health practitioners, social workers, government and the citizens so as to achieve a healthy and safe society, and should not be influenced by local and political actors.

It is widely agreed that "United we stand, divided we fall", thus collaboration of health care givers will go a long way in promoting effective health care delivery. Generally, team work yields better and greater results compared to individual effort. The technical knowledge and professional skills of the social workers when combined with that of the public health workers paves way for wider, greater and effective health services that will help individuals to live healthier, grow healthier, and equally lead to a healthier and stable society. No man is an island and none is a reservoir of knowledge hence the dire need for collaborative work of all health care givers so as to help individuals with various health challenges experience an overall, better and quality social care.

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DETERMINANTS OF PRIMARY HEALTH CARE UTILIZATION OF OLDER ADULTS AND THE IMPLICATION FOR SOCIAL WORK PRACTICE IN ENUGU STATE, NIGERIA

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Abstract
At any point in time older adults make up an appreciable number of patients in hospitals. Medical social workers not only have an integral part to play in providing primary health care services but also need to play an important advocacy and support role with vulnerable groups and families in order to achieve optimum recovery, rehabilitation and quality of life. This paper aims at identifying the determinants of primary health care utilization and social workers intervention for older adults. Focus group discussion and an in-depth interview were conducted with a total of fifty-two respondents from four rural communities in Enugu West senatorial district, all purposively selected for the study. Data collected were analyzed using content analysis of the feedback to identify patterns and underlying themes. Forty participants aged 60 years and above and have retired from public service as well as twelve participants who are caregivers aged 20-50 years were enlisted in the study. Findings indicate factors like income, educational level, location of health care centers; attitude of health personnel were identified to influence primary health care utilization of older adults. Furthermore, older persons are burdened more with financial and health needs and resort to use of inadequate unorthodox medicine. It was recommended that skill based medical social workers should work with other medical personnel to bridge these determining factors and ensure appropriate modalities for the utilization of health care services for older adults. They should coordinate follow up treatment techniques, intervention and sustainable health education programs for older adults and their families.
Keywords: Caregivers, Health Care Service, Intervention, Older Adults and Social Work

Introduction

Health care services have been a major public health concern particularly in developing countries. It affects people of all ages including the elderly. Older adults who suffer from certain health issues such as hypertension, congestive heart failure to mention but a few are often complex to treat because each condition requires ongoing care and active management from multiple providers simultaneously (Christ, Almgren, Rizzo & Diwa, 2008). There is then need for a collaborative effort of medical geriatric personnel and medical social workers to effectively provide intervention treatment, prevention and follow up of health care services particular for older adults and their families.

Formal social work practice in Nigeria is relatively new in origin (Okoye, 2013). In most developing countries in Sub-Saharan Africa, social service programs do not exist. The traditional extended families (nuclear and extended), neighbors and religious organizations address the social needs and related (health) problems of vulnerable groups residing in both rural and urban communities. However, as a result of the excruciating socio-economic conditions experienced by

the older adults' families and caregivers, it then falls on the federal government of Nigeria to provide social service programs such as free and adequate primary health care services with the inclusion and potential of social workers and medical personnel particularly for the elderly and their families. The Nigerian government devotes few resources to health care for older adults but concentrates more on maternal, child health and contagious diseases (Adebomale, Ayeni & Alle, 2012). The problem of the elderly has not received much attention in the Nigerian society because health care of the aged is perceived to be the duty of the family.Attending to the health care needs of the elderly in the country is becoming overwhelming; with limited medical personnel and contribute not only to fragmentation of the care system but also to the rapidly increasing costs and demanding population of the group (Christ, Almgren, Rizzo & Diwan, 2008). In view of the fore going challenges, it has become necessary to advocate for adequate information on the determining factors that hinder utilization of health care services by the elderly, perception of social work profession and address provision of effective intervention to older adults' health by social workers.

Nigeria, officially known as the federal republic of Nigeria is a country located in the West coast of Africa. The country features 36 states among which is Enugu state with 774 local government areas. The country has an estimated population of 192,908,804 comprising 96,260,905 females and 96,647,900 males. Thus it is ranked the 7th most populous country in the world (United States (U.S.) Census Bureau Statistics Ranking, 2017). The average life expectancy of the citizens is 54.07 years while the total population of older adults 60 years and above is estimated to be 20% (8.1 million) of the country's population (Adebowale, 2016; Ogundipe, 2017). They are of the view that with advancement in medical technology, the average life expectancy in Nigeria is expected to rise to 55.23years (ranking 214 globally and 14th in Africa) in 2020, while in 2030, it will be 59.20 years and by 2050 may hit 68.15 (ranking 209 globally and 9th in Africa). This corresponds to what is obtained in most developed countries. The America Stanford Center for longevity (Peacock, 2009) reported that the number of older persons in the population will increase from 13% to 20%. Furthermore, the Administration of Aging (Rothkoff, 2011) indicated that in America, there are currently 39.6 million persons who are 65 years and above with one health problem or the other affecting more than 6.5 million of the population.

As the aging population continues to grow globally, the health care system has been confronted with a dramatic increase in the number of older adults with chronic medical conditions. Older adults are at the risk of experiencing decline in their cognition. This is based on the fact that aging is a natural and an inevitable part of human life and as people age; more of them are burdened with health problems, disabilities and illness (Scottish Government, 2013). These older adults become functionally disabled and will require some form of assistance with personal care (such as bathing, dressing, toileting), help with social activities such as daily living (shopping, cooking, eating) and nursing care typically provided by young skilled nurses, medical personnel and social workers (Okoye, 2013). Older adults tend to become liabilities to family members and caregivers particularly when they have health problems requiring funds for treatment or constitute total economic dependence on children and caregivers (Ayangunna & Mojoyinola, 2010). In a review made by McGregor and Mercer (2016), most health outcome associated with aging includes chronic illness and disease such as cancer, diabetes arthritis diseases or cardiovascular diseases. Older cohorts suffering from such chronic illness are at greater risk of developing a related disease or illness such as Parkinson, Alzheimer or Dementia. Others may suffer from decline or impairment of sense organs. Also if the disease or illness is serious or at an advanced stage, there is the tendency of experiencing restrained mobility which may lead to increasing morbidity. In line with this fact, older adults suffering from diseases or illness requires daily medical attention,

medication and possibly additional home assistance services rendered by the primary care providers, clinicians and social workers (Carvalho, 2014). However, most of the services rendered by the primary care providers and clinicians can be obtained in the health care setting. A systematic review by Smith and Cumming (2009), concluded that there is little or no evidence for effective interventions to improve health outcome of older adults in the health care setting. This they stated is as a result of the diminishing economic power, overwhelming increasing cost of health care services and medications, low level of education, geographical location of health care centers, attitude of caregivers and health personnel and ignorance of social workers roles. The combination of these determinants can lead to significantly poor health outcomes, the use of inadequate orthodox medicine and reduced quality of life for older adults.

To address this problem, health promotion programmes and services such as educating both older adults and caregivers on existing health care services, counseling services and home assisted services provided by social workers and other professionals has been identified to improve older adult's health and quality of life (Ebue & Agwu, 2012). This evidence suggests that strategies for overall healthy ageing may result in effective utilization of primary health care services and intervention of social workers.

Primary care is commonly regarded as essential health care with services made available in the community, ideally at an affordable cost and geared towards the wellbeing of all in the locality. In Nigeria, social work in primary care is very much in the early stages of development but has much to offer. Alnoghena, Aigbirenolen, Abejegali and Ejemai (2017) are of the view that primary care strategy requires government to promote maximum community and individual self-reliance and participation and as well perceives people as being at the center of primary care. Thus, this conceptualization of a patients and family centered approach emphasizes the importance of co-ordination and continuity as core functions (Smith & Cumming 2009). Foster and Beddoe (2012) are of the view that positioning social work in primary health care may increase awareness of the range of skills required in care of the older adults and reduce misunderstanding about the potential roles and functions of social workers in health care setting. In view of the fore going, the inclusion and potential of social workers in primary health care setting and health teams will help address a range of psychosocial and environmental determinants to health care utilization.

However, most of the studies done by scholars have concentrated on provision of health care services for older adults (Alenoghena, Aigbirenolen, Abjegali & Ejemai 2017; Foster & Beddoe 2012; McGregory & Mercer 2016 & Okoye 2013). In all these studies, the link between provision of health care services and determinants of primary health care utilization of older adults is still lacking. To bridge this gap in knowledge, this paper seeks to address the following research questions (a) what are the determined challenges that militate the utilization of primary health care services; (b) how do rural dwellers perceive social work profession and intervention; (c) what extent can social workers provide intervention roles to older adults, their families and health care settings.

Methodology
Study Area
The study was conducted in four rural communities namely Abia in Udi Local Government Area (L.G.A), Ngbogho in Agwu L.G.A., Oghe in Ezi-Agu L.G.A and Akpugo in Oji L.G.A. all in Enugu West senatorial district. These communities were chosen using simple random sampling from all the rural communities in each of the four purposively selected local government areas.

Igbo is the dominant ethnic group and language in these communities and the people are predominantly Christians. Their main occupation is subsistence farming.

Participant and recruitment

The stratified purposive sampling technique was adopted for the study. The participants were fifty-two men and women all married. They were categorized in two groups. The first group comprised of forty older adults respondents aged 60 years and above, have caregivers/children living with them and have retired from public service while the second group comprised of twelve care givers, married and living with older parents. The older adult participants all resident within each of the four rural communities purposively selected for the study such that ten respondents made up of five men and women will be selected from each community to get the required forty older adult participants. With the assistances of a local contact (catechist/men or women leader) twelve caregivers made up of six men and women; three from each community was also selected from the four communities for a focus group discussion (FGD). Equal consideration was given to gender. The rationale behind this is to give each gender equal opportunity to be represented. The criteria that was used to select the participants in the four communities include; wiliness to participate; availability on the date of discussion, have retired from civil service employment and being above the age of 60 years. For the care givers participants; being a married caregiver within the age range of 20-50 years and residing with older adults. The location of the discussion was selected based on the convenience of the participants. We used the open space in the community hall and the primary school vacant classroom. Participants were assured of confidentiality, anonymity, and the right of refusal. Tape recording and note taking will be used to document all that was discussed.

Procedures

The FGDs were conducted in Igbo languages by two research assistance social workers (a male and a female). A male researcher moderated the all-male sessions while the female researcher moderated the all-female session. Two note takers who are post graduate students of the University of Nigeria, Nsukka and natives of any the communities used for the study was also recruited and trained on note taking just before the FGDs were conducted. They notes taken complemented the audio tape/recordings. Each FGD session lasted for a maximum of 2hours. All the FGDs was transcribed and translated verbatim from Igbo to English language with the help of note takers and two Igbo secondary school teachers who were also natives of the communities where the discussions took place. This enabled the researchers to make sure that no information was lost during the translation. Analytical themes developed from the transcripts were guided by the literature reviewed. The themes include views on determined challenges to health care utilization, views on alternative medical services and perception of rural dwellers on social work profession and roles were discussed. On the part of the caregivers, themes such as views of care giving burden and coping strategies of older adults' health were discussed in order to portray the thoughts of the participants; verbatim quotes were used in some instance. The demographic information obtained from the participants were analyzed using percentage.

Results and Discussion

Relevant socio-demographic characteristics of the participants such as age, educational attainment, monthly income, old age benefits and current health status were analyzed using percentages and are presented in table 1.

Table 1: Socio-demographic characteristics of FGD session 1 participants (older adults) by sex

Socio-demographic characteristics	Sex of participants		
	Male =20	female=20	Total=40
Age of participants			
60-69	5(25%)	14(70%)	19(47%)
70-79	11(55%)	3(15%)	14(35%)
80-89	4 (20%)	3(15%)	7 (17%)
Total	**20 (100)**	**20 (100)**	**40 (100)**
Educational attainment			
Primary not attended	2(10%)	3(15%)	5(12.5%)
Primary completed	4(20%)	2(10%)	6(15%)
Secondary not attended	9(45%)	2(10%)	11(27.5%)
Secondary completed	4(20%)	6(30%)	10(25%)
Tertiary (attended/completed)	1(5%)	7(35%)	8(20%)
Total	**20 (100)**	**20 (100)**	**40 (100)**
Monthly Income	4(20%)	12(60%)	16(40%)
0-20 thousand naira	2(10%)	3(15%)	5(12.5%)
21-30 thousand naira	9(45%)	3(15%)	12(30%)
31-40 thousand naira	3(15%)	1(5%)	4(10%)
41 thousand naira and above	2(10%)	1(5%)	3(7.5%)
Total	**20 (100)**	**20 (100)**	**40 (100)**
Old age benefits			
Pension	7(35%)	11(55%)	18(45%)
Private investments	5(25%)	1(5%)	6(15%)
Assistance from children	8(40%)	8(40%)	16(40%)
Total	**20 (100)**	**20 (100)**	**40 (100)**
Health status			
Physically fit	3(15%)	4(20%)	7(17.5%)
Has manageable illness	9(45%0	8(40%)	17(42.5%)
Has sense organ impairment	8(40%)	6(30%)	14(35%)
Has chronic, manageable & sense organ impairment	0(0%)	2(10%)	2(5%)
Total	**20 (100)**	**20 (100)**	**40 (100)**

Table1: Summarizes the socio-demographic characteristics of the older adult participants. The older adult participants are all married and are between the ages of 60-90 years. The mean age for men is 73.8 while the mean age for female is 68.9. Only a few women unlike the men did not attempt or complete secondary school education which the attributed is as a result of the then Nigerian civil war. Majority of the women (60%) do not earn above twenty thousand naira a month. This indicates their inability to ultimately utilize the health care services as they are unable to fund the cost of health care services and medication (Smith & Cumming, 2009).

Views on determined challenges to utilization of health care services

In respect to this view, both male and female participants agree that there are health clinics and hospitals provided by government and private individuals. Elaborating on challenges to the utilization of these clinics and hospitals services, some of the participants were of the view that some private hospital service and drug charge are so expensive. Some participants stated that some government hospital/clinics are situated far from their residence (on political ground) and the nonchalant attitude of their care givers makes it difficult for them to pay regular hospital visitations and follow up. Two participants were of the view that it takes a long time to see the medical personnel as they do not come to work in time and regular too. According to a 72 year old female participant in Abia-Udi, she reported that:

> I know the matron that works at the Ofeke clinic. She has a maternity ward in her house and only goes to work when she is done with all her patients in her private ward. There are times when she will not go to work at all particularly when she has many patients in her clinic.

Another woman from Oghe-Eziagu aged 69 years stated that it takes her close to 2hours to trek to the government clinic especially on a day that is not a market day. In most cases by the time she gets to her destination, the line will be too long with many patients waiting. She may not be able to wait for her turn and pleading may not be considered as there are other older parents there. As a result, her utilization of health care service is mainly on a market day when she can have access to transportation services. A 72 year old male participant from Abia-Udi noted in his words:

> Most times I do not understand the drugs I should take. In some they will write 2x3 and 1x4. I used to plead with them to tie the drugs according to the days I will take them. In some cases the staff will do so, but in some they will simply tell me to give it to my children. Presently, I do not live with any of my children, my wife has gone for ''omugwu'' (child birth visit) and I am at the mercy of my late senior brother's wife who is also not literate enough.

In all these discussions, the participants acknowledged that rural dwellers are aware of the existence of health clinics in their locality but out lined some hindrances affecting the utilization of these health services.

Views on alternative to medical care services

Based on the information deduced from the last male participant in Oghe-Eziagu, we inquired from the participants their views on alternative medical care services. Most of the

participant claim to use orthodox medicine in treating some of their illness. Two men one from Abia-Udi and another from Ngboho-Agwu, in addition to one woman from Oghe-Eziagu all aged 68, 75 and 72 respectively opinioned that they are currently on orthodox medicine. In the FGD in Ngboho-Agwu, the 68 year old male participant accepted the fact that the traditional/ local herbs are very effective. In his words, he stated that:

> Orthodox medicine has been with us before the coming of the white men. In fact it is the coming of these English drugs that brought in old age illness. Most of these local drugs were used and invented by our fore fathers. Currently, I am taking '*'Gbomorow*'' a local herb, though very bitter but very effective.

The second male participant from Ngboho-Agwu aged 75 noted:

> I believe that orthodox medicine is very effective when properly administered but may have adverse effect if not properly adhered to. For instance I took the ''*dogoyaro*'' herbs for malaria treatment and it was effective but when my wife took it, she had problem of frequent stooling which latter resulted to diarrhea and was later taken to hospital.

Most of the participants supported the last speaker's view but had doubts on the effects it may cause. Though they stated that it depends on the body mechanism of the user and how hygienically the orthodox medicine has been prepared. However, the FGD participants generally have different opinions on the use of orthodox medicine. Another participant still in Oghe-Eziagu agreed with the last speaker stating that older adults go for orthodox medicine because it is affordable, easily accessible and has been passed from generations to generations. The only problem she stressed is that orthodox drugs should be well prepared and administered with strict adhere to the instructions and should not be mixed with English medicine.

Perception of rural dwellers on social work profession and intervention

Generally all the participants in the older adults FGD sessions are knowledgeable of other medical personnel such as the doctors, pharmacists, medical laboratory attendants among many others. All the participants accept the fact that they have not heard nor seen social workers working in clinics and hospitals with other medical personnel. One female participant summoned courage and asked; ''who is a social worker''? We narrated the duties of a social worker particularly in the medical setting, which they claim they have never witnessed. However one male participant from Akugo-Oji suggested that government should employ social workers in the hospitals and clinics to help relieve the stress which most times results to the care-free attitude exhibited by the medical personnel and as well assist older adults receive care and assistance in their private residence especially the very older adults. Another female participant agreed with him stating that ''it will discourage the use of traditional/orthodox medicine and will encourage the utilization of health care services. While the last speaker in the FGD session in the same town gave his view that ''government should come to the assistant of older adult by giving them free drugs and free medical services to enable them live longer and healthier lives.

TABLE 2: Socio-demographic characteristics of care givers

Socio demographic characteristics	Sex of participants		
Age	**Male**	**Female**	**Total**
20-30 years	2(33%)	1(17%)	3(25%)
31-40 years	3(50%)	2(33%)	5(42%)
41-50 years	1(17%)	3(50%)	4(33%)
Total	**6 (100)**	**6 (100)**	**12 (100)**
Educational attainment			
Primary school (attended and completed)	2(33%)	1(17%)	3(25%)
Secondary school (attended and completed)	1(17%)	3(50%)	4(33%)
Tertiary (attended and completed)	3(50%)	2(33%)	5(42%)
Total	**6 (100)**	**6 (100)**	**12 (100)**
Occupation			
Civil servant	3(50%)	2(33%)	5(42%)
Business man/woman	2(33%)	3(50%)	5(42%)
Artisan	1(17%)	0(0%)	1(8%)
Unemployed	0(0%)	1(17%	1(8%)
Total	**6 (100)**	**6 (100)**	**12 (100)**
Monthly income			
0-20 thousand naira	0(0%)	0(0%)	0(0%)
21-30 thousand naira	0(0%)	1(17%)	1(8.3%)
31- 40 thousand naira	2(33%)	2(33%)	4(33.3%)
41- 50 thousand naira	1(17%)	2(33%)	3(25%)
51 thousand naira and above	3(50%)	1(17%)	4(33.3%)
Total	**6 (100)**	**6 (100)**	**12 (100)**

Table 2shows the socio-demographic characteristics of all the FGD care giver participants. The second FGD session was organized strictly for care givers who are within the age range of 20-50 years, all married, living with their older adult parents and have children of their own. From the table, it can be deduced that a larger percentage of the caregivers (42%) have tertiary education and as a result are mainly civil servants and business men and women (42%).This indicates that this group is the working age group and have the potential to earn a higher living. Two analytical themes developed from the transcription of the older adults FGD session were adopted to guide this session.

Views on care giving burden

In this section, the four female FGD participants agreed on the view that care giving is more of a burden while two female participants agreed that care giving is more of rendering assistance to older adults. A female respondent aged 34 years Ngboho-Agwu indicated that the major burden she encounters in care giving is the poor health condition of the older adult. She laments that her aged mother-in-law has been bedridden for close to 3 years. Every morning she

gives her a bath, cloths her, feeds her, and carried other personal assistance for her. This makes her to juggle the demands of work and care giving thereby dragging down her quality of life and influencing her wellbeing. She stated that she would prefer to employ and pay a care giver assistant. One male FGD participant aged 42 years from Oghe-Eziagu stated that the major hindrance care givers experience is the issue of financial assistance. As stated by him:

> I know of good hospitals and health clinics in and outside our town but the major problem I have is that I cannot afford to pay for papa's hospital and drugs service charge whenever he is sick. In most cases we go to orthodox doctors who usually accept part payment and also is recommended by him.

Most of the FGD participants generally supported the last speakers view. Some of them stated that if the health care services and drugs were made free, it would be a relief on the part of the care givers. One 29 year old male participant from Abia-Udi suggested that after the first treatment of the older adults in the hospital/clinics that a follow up visit should be done in the various homes of the older adults to assist them cope with their health status. This should be made known by the hospitals/clinics to the care givers and older adults who indicate interest.

The narrative focus group discussion from the caregivers indicated a strong belief that care giving indeed affects the care givers. However the effect could be on the care givers financial status, job demands, excessive domestic chores, impairment and health conditions of the older adults. Overall, it appears that women render more care giving assistance than men and as a result experience more stress in care giving.

Views on coping strategies of older adults
Most of the FGD care giver participants agree on the knowledge of coping strategies to older adults' health. One of the female participants from Akugo-Oji aged 45 years she noted that coping with older adults' health ensures longevity. According to her, care givers' knowledge of coping strategies with older adults health ensures longevity and in her words ''elekwa agidi oka nka ofuma'' (SIC) thus if one is well taken care of it ensures longevity. Another male FGD participant aged 31years from Ngboho-Eziagu noted that coping strategies to older adults' health can be done through early and regular visitation and dictation of health problems which could be prevented and managed. Certain illness when dictated in time could be managed. For instance high blood pressure (B.P) if dictated in time could be managed and will not lead to stroke or impairment of the older adult. He went ahead to state that regular visitation to health clinics even when not sick will help monitor one's body mechanism. However, the issue on social work intervention and roles were raised. The participants were all ignorant of these roles and interventions social workers could offer older adults and their families.

Social workers' roles and intervention to older adults, their families and health care setting
Social workers who practice in health care setting are referred to as medical social workers, health care social workers, case managers to mention but a few. They constitute an important part of health care by providing essential intervention roles to older adults' families and health care setting such as; educate older adults and their families on the existing health resources. Social workers are obliged to inform older adults and their families on health resources that could be of help to them (Okafor, Onalu, Ene & Okoye, 2018). These resources may include; utilization of free health care

services, in-home medical assistance and follow up treatment upon discharge, consultancy services and community social services agencies among others. Health care social workers in Enugu state, Nigeria also help raise funds in anticipation of indigent older adults. They do this through writing to high profile persons in the state, influencing multinationals to utilize such means as their corporate social responsibility and partnering with NGO's. These funds raised are monitored, accounted for and used at necessary times to assist indigent older adults/patients. More so they sensitize the public to participate in blood donation and as well offer them more support while in process. They also guide and dialogue with health administrators and policy makers in making policies that are relatively favorable to health care consumers. Furthermore, crisis may occur in the cause of treatment. This could be when client experience significant loss or change in abilities that may require very complex treatment such as complicated surgeries or amputations. Medical social workers in such context are charged with the responsibility of managing the emotional experiences of all parties as well as the stress, fatigue and conflicts that usually comes with handling very complex illnesses. This could be through counseling, cognitive restructuring, Socratic dialogue and so on (Ebue & Agwu, 2017).

Discussion
Determinants of primary health care utilization of older adults in the rural areas of Enugu west senatorial district, Nigeria was assessed in this article. Generally rural dwellers have appreciable knowledge of the fact that most illness is associated with age and can be managed based on the type of illness and as a result there is a great need for the provision and utilization of the health care services. Our data indicates that many older adults are not physically fit and that a good number of them suffer from sense organ impairment. This is in line with the report made by the Scottish government (2013) that aging is a natural and an inevitable part of human life and as people age; many of them are burdened with disabilities and diseases. From our finding, majority of the women 16(80%) lamented on the fact that most of them experience minor health problems such as poor vision, hearing impairment, arthritis, waist and joint pains and many more. However, stretching the debate a male participant points out that he tries to manage his health condition (Alzheimer) by embarking on regular hospital visitation and check-ups, but the nonchalant attitude of the caregivers who takes him there, makes it difficult for him to obtain such services.

Furthermore, findings from present study acknowledged the fact that financial status of both caregivers and older adults is a contributory factor to the utilization of primary health care services. From our data, only seven (3) older adults earn 41 thousand naira and above. They are mostly pensioners. While 7(58.3%) of the care givers earn above 41 thousand naira. As a result of their poor financial status, older adults and caregivers find it difficult to utilize primary health services. Christ, Almgren et al (2008) supporting the view that finance could be a hindrance, stated that the health care system is becoming overwhelming in terms of its rapid increasing cost and demanding population of the group. Based on the information deduced, most of the participants claim to use orthodox medicine as a substitute. This in itself is a pointer to the overwhelming increasing cost of health care services and medication provided to the older adults. This fact supports the contribution of Alnoghena et al (2017) that primary care strategy requires government to promote maximum community and individual self-reliance and participation and as well perceive people as being at the center of primary care. Thus the Nigerian government on their own part should provide free and adequate health care services with the inclusion and potential of social workers and other medical personnel for by so doing, certain disease and illness can be detected in time and can be managed.

Data from this study suggest that generally all the participants in the older adults FGD sessions are familiar with other medical personnel such as the doctors, pharmacists, medical attendants but have not heard or seen social workers in health care. A good number of them are ignorant of the profession and on the roles of social workers in health care settings. One participant suggests that they should be employed to assist other medical personnel. The implication therefore is that information on the profession and the role of social workers should be made known to older adults and their caregivers. In view of this fact Foster and Beddoe (2012) stated that positioning social workers in primary health care centers may increase awareness of the range of skills required in care of the older cohorts and reduce misunderstanding about their potential roles. The enlightenment program on the roles of social workers particularly in the health sector should be given to both older adults and their caregivers because most decisions are made by caregivers on behalf of older adults health conditions. This is in line with the statement made by a female respondent caregiver who experience burden in care giving and would prefer to employ paid care giver assistance. Furthermore, it will encourage inter disciplinary practice as stated by Olason (2012), that inter disciplinary primary care will improve the quality of care, quality of life and functional autonomy in multi-morbid older adults particularly where social work intervention is greatly utilized.

The benefits of social workers in health care services cannot be over emphasized and the care giver participant in the study also thought so when one of them said," if one is well taken care of, it ensures longevity". Although one female caregiver remarked that coping strategies to older adults' health can be done through early and regular visitation and dictation of health problems which could be prevented and managed. Apart from providing information on the knowledge of social work profession and roles, caregivers and older adults should be informed on the need to make early and regular visitation to health care centers and clinics. Since aging is a natural and inevitable part of human life and older adults are at the risk of experiencing decline in health with advancing age (Scottish government 2013).

The study has some limitations one of which is that it based its analysis on data obtained from stratified purposively selected small number of older adult men and women (40) and caregiver's men and women (12) in the rural areas and in only a section of the state. Perhaps a more representative sample that will include data from the urban areas and other senatorial zones in the state may allow for bigger and better picture of primary health care utilization for older adults and implication of social work practice in Enugu state, Nigeria.

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AWARENESS AND STRATEGIES FOR COPING WITH VIOLENCE BY WOMEN LIVING IN IDP CAMP BENIN CITY, NIGERIA.

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Abstract
This study was carried out in the IDP camp in Benin City, Edo State, Nigeria. The aim of the paper was to evaluate the awareness of violence whether physical or psychological among women and girls and in the IDP Camp and coping strategies for women living in the camp. The main objective was to ascertain whether women (including girls) were aware of violence in the camp and to find out their coping strategies. The specific objectives were to find out whether and how they are coping with their present condition of displacement, and with what strategies they are able to cope. Methodology involved using a sample size of 315 women and girls using questionnaire and interview of twenty women (10 adult women and 10 girls) with the aid of the interview guide. Analysis were done and findings revealed that the participants are aware of violence that have placed them in their present predicament/traumatic condition as 85(%) were widowed by violence, some girls were forcefully taken by Boko Haram members while others were compelled to deny their prior religious affiliation to marry them against their wish. Their coping strategy was mainly by their Christian religion as they depended more in prayers and help from public spirited individuals for provisions. They had little farms around the premises to support their feeding. Also, social workers presence were not felt in the camp which made their psychological coping not easy, none either as an employee or volunteer. Counselling was therefore absent in the camp to help these feminine victims. Recommendations were made; that there should be serious social worker involvement in their care, NGOs and international organizations should be involved to ameliorate their problems so as to help them cope better as well as give them a sense of self-worth. Federal Government of Nigeria should be involved with their care support to help them cope better.
Keywords – coping strategies, women, internal displacement, camp

Researcher with some women and sleeping arrangement IDP camp Ohogua, Benin city Edo state.

Introduction

Violence among internally displaced persons (IDPs) is a volatile international issue arising from them being in a prototype but not convenient places like their homes. All over the world, civil wars in various places such as western Sudan (Dafur and South Kordofan, and Blue Nile States), have displaced millions of people. Loss of lives of innocent persons and property; damages of properties, vanishing of social services and degradation of natural resources are few among the resultant outcomes. The conflict also compelled thousands of people to flee their homeland to other areas in and/or outside the country in search of safety and/better living conditions (Daoud, 2005). The situation has placed rural groups (traditional farmers, hunters, and seasonal workers) and the nomads to resettle around urban centers as sedentary population making new mode of life in the area and competing with the urban population for the limited resources and the poor social services existing in the urban centers (Bello, Daoud & Baig, 2014). In many ways, women have borne the brunt of the country's conflicts and its protracted displacement situation. Displaced women suffered numerous human rights violations, and along with their families have struggled to re-establish sustainable livelihoods - both while displaced, and upon returning to their communities or seeking out another solution to their displacement (Abusharaf, 2004; Bello, Daoud & Baig, 2014).

Background to the study
Violence is a serious human rights, social and public health problem which occurs in both physical and psychological forms. It includes forced sex, battering, abuses either attempted or consummated unwanted sexual contacts and comments or advances of sexual nature by any person regardless of their relationship to the victim. Varied forms of violence against women and girls include rape, battery, trafficking, exploitation, early and/or forced marriages, sexual slavery (including enforced prostitution), illegal detention with or without the consent of family members, abduction/kidnap and forced removal from families and homes, disappearances, torture, discrimination, Female Genital Mutilation (FGM) and other forms of inhuman treatment (Vlachova and Biason, 2005). Violence against women has been a problematic issue among African nations because of the prevalence and increased rate of violence against women and girls. Most often, these issues have been deliberated on as gender based violence throughout the world. Accordingly the United Nations (UN), United Nations High Commission for Refugees (UNHCR), and other organizations have been working to tackle these problems in different ways around the world.

Most of these constraints/challenges have to do with inadequate and/or unsatisfactory physical infrastructural, human and financial resources, breakdown of law and order among perpetrators. Other exacerbating factors such as alcohol abuse, close camp quarters, cultural practices, whose traditional roles have suddenly changed, limited security, impunity and limited access to legal services (Sunday Nation, June 8, 2008; UNICEF, 2005; IASC, 2005; UNFPA,2008).

The problem of violence against women and girls especially in internally displaced persons' (1DP) camps and established temporary centres is a commonplace phenomenon in many countries of the world. Stakeholders, both governmental and non-governmental attempting to deal with the violence vices has tried to use a number of intervention strategies to address the problem. Some of the strategies include securing the IDP Camps by deploying security forces or fencing them, providing health services (such as clinics, medicine and counselors), providing legal services to victims and offering compensation, meeting basic needs of the persons in IDP Camps and assistance in repatriation and resettlement.

Challenging efforts to address this violence in IDP Camps reveals that it is a widespread phenomenon with varied features and affecting countries mainly experiencing political conflict and/or disturbed peace within and/or outside their national boundaries. In most of the cases of sexual violence, the main victims appear to be women and girls exposed by the conflicts to difficult life situations. The aim of this study is to evaluate the awareness of violence whether physical, psychological and coping strategies for women living in IDPs camp and to find out their coping strategies with their present condition of displacement, and strategies adopted by them to ensure they live as much as possible a normal social life.

Statement of the problem
International Criminal Court, International peacekeepers have repeatedly committed violence against displaced women especially in Democratic Republic of Congo and Liberia. In Liberia, displaced women have been forced to exchange sex for aid, including food from national and international peace workers. In 2005, the United Nation's Office of Internal Oversight Services reported that it had found a pattern of sexual exploitation by peacekeepers personnel in the DRC (United Nations Population Fund (UNFPA), 2005; UNICEF, 2005; Hobson, 2005).

According to Amnesty International(2004), in some raids in Rwanda, virtually every adolescent girl who survived an attack bythe militia was subsequently raped. Many of these girls

inNorthern Uganda, in 2006, continued to be cases of sexual exploitation and sexualviolence against women and girls in the IDP camps and worse still the number increased onthe IDPs leaving the camps for new settlement areas (UNFPA, 2005; International RescueCommittee (IRC), 2004. In the situation, they had to develop relevant coping strategies to survive in this deteriorated situation. Coping strategies are thus series of strategic actions based on a conscious assessment of alternative plans of action. Within the limited options they sometimes have, households in a poor socio-economic position, choose the plans of action that are proportionately the most useful to them. This does not necessarily mean that these plans of action always serve the purpose they were intended to serve (Holzmann, 2003). The impact of conflict on women and girls has been noticeable greater than the impact on men and boys, largely due to gender specific violence and various forms of discrimination, which is multiplied in conflict situations. While women experience marginalized status in Sudanese society, IDPs women are even more marginalized in terms of socio-economic and cultural conditions.

The objective and purpose of the study was to:
(i)   Evaluate the awareness of violence (whether physical or psychological) and coping strategies for women living in IDPs camp and find out their coping strategies.
(ii)   Find out whether and how they are coping with their present condition of displacement, and with what strategies they are able to cope.

Research Methodology and Study Area
The methodology of the study wasthe purposive sampling of women and girls to cover a sample size of 315 women and girls in the camp. The research was exploratory, carried out in Ohogua community in Benin City, Edo state in August 2018. Survey method in which respondents answered questions in the questionnaire administered. In-depth interview was conducted to get qualitative data. Thus the instruments for this study were questionnaires and oral interviews (transcription). A chi square test and risk estimate analysis were done using SPSS, Version 21.0.

Results
Findings revealed that the IDPs were aware of violence that have placed them in their present predicament/traumatic condition as 85% were widowed by violence, some girls were forcefully taken by Boko Haram members while others were compelled to deny their prior religious affiliation to marry them against their wish.

They fairly coped with the challenges based on their religious belief as Christians. Social workers presence were not felt in the camp, no social worker was in the camp either as an employee or volunteer. Counselling was therefore absent in the camp to help these feminine victims. There should be serious social worker involvement in their care, NGOs and international Organisations should be involved to build up their coping strategies so as to live a better life and have a sense of self-worth.

The Local Perspective
Cases of violations are evident in Nigeria especiallyin the IDP camps. Research among refugees living in these camps in Nigeria especially in Edo state found that more than 90 percent of reported rapes occurred under circumstances. The incidence of rape was reported to be alarmingly high among refugee camps. The camps were located in isolated areas and hundreds of women were raped in night raids or while foraging for firewood (Ochieng, 2005). In Cross River State, situations of violence against women and girls were aggravated when clashes erupted all over the country.

Other insurgencies in the northern parts of Nigeria have increased the need for more IDPs because of problems of displacement of women and girls. The risk of rape and sexual abuse remained high for thousands of young girls and women displaced in the Nigeria crisis. As observedby a number of studies, violence has numerous side effects to women and girls ranging from physical, psychological and emotional effects (UNFPA et al., 2008) including social effects. The specific effects include the spread of HIV/AIDS, unwanted pregnancies, disregard for one's own wellbeing, miscarriages, high risk for sexually transmitted infections (STIs), infertility, complications associated with miscarriages and self-induced abortions of the child of the invader, injuries such as vaginal destruction, forced pregnancy, death (through suicide and murder), being maimed, trauma, abandonment of wives and broken marriages, separation from the rest of the family, anxiety, dropping out of school among school-going girls, fear among the victims, loss of property to the sexual abuse who robs the victim after the assault and discrimination and/or rejection of the victims by other members of the community such as a husband after a wife is sexually abused by a non-husband (African Rights, 2004; Amnesty International, 2004; United Nations Children's Fund (UN1CRF), International Rescue Committee (IRC) and Christian Children's Fund (CCF), 2004; Nduna and Goodyear, 1997; Vlachova and Biason, 2005).

Studies have established that women and girls affected by violence have adopted coping mechanisms to deal with the vices during and after any sexual violence incident. In some situations, affected women and girls have fled from the camps to safer areas or returned and resettled in their home communities. However, during flight, women and girls remain at high risk for sexual violence mainly committed by bandits, insurgency groups, military and border guards in the war-torn countries. Many women must flee without the added safeguard of male relatives or community members," further increasing their vulnerability. Without money or other resources, displaced women and girls may be compelled to submit to sex in return for safe passage, food, shelter or other resources. Other women have been forced to confine themselves in the camps and avoided venturing far outside the confines of camps to search for firewood or other staples unavailable in the camp and others have sought post-exposure treatment and counseling. A few victims have had to light their attackers toward them off although this has at times led to injury and/or deaths of the victims. Others still have resigned to their fate and decided to live in disregard for their own wellbeing by intentionally venturing into risky behaviors such as prostitution (Benton, 2004; UNI-'PA, 2005

Edo State IDP Camps
Presently the major IDP in Edo State is the International Christian Centre, (ICC) Uhogua. According to Pastor Solomon Folorunsho the founder of the Camp (home for the needy).The needy children registered with the state in 2012. The camp started as a home, where the needy children were being cared for, from one room it began to increase gradually, the awareness increased with separated children brought in from other states, by that time there were no IDP camp in Benin City. The purpose for the creation of ICC center was to give hope and a future to victims. This was the first, according to the Founder of the camp, other people from different states have been coming here to learn, from us. Few years later before the raise of insurgency in 2012. The camp population increased to 700 children. With the insurgency issue in the northern parts of Nigeria, accompanied with lots of news like killings, rape, and even death among others. So many children were brought down to ICC center from Sambisa borders around Cameroon. Another time they called to inform me that lots of children were hiding in caves close to the Cameroonian border about 300 children, without help or support, who were in terrible situation and at the risk of death from the Boko

Haram group. We planned with the communities around them, for support and assistance for the children to get help to travel down to join us, finally after a while the people raised the funds required and brought them down to Edo State. The camp have since then been increasing with people not only children running for survival from the insurgency. (Source, IDP founder and other workers). Those who struggled to get to Jos, Plateau State, another center that have been learning from us, were often referred to ICC center in Edo State. The purpose of this study is to study the daily violent occurrence in the camp among women and girls, challenging situations and coping strategies adopted by the women and girls to avoid violence and other challenging situations in the camp. And to further emphasize the need for assistance from social workers in the IDP camp who can help in different capacities in the camp.

Methodology: The study used the purposive sampling technique to select women and girls to cover a sample size of 315 from the entire population of women and girls in the camp. The instruments for this study include questionnaires and oral interviews (transcripted). The analysis was done using SPSS, Version 21.0.

Area of study for IDP.
The ICC (International Christian Centre) was the study area and has acquired 40 hectares of land. The center is made up of the following structures in coping with the challenges of needy people. Health center, with four rooms, a store house for drugs, with only four bed space and some foams. One (1) health personnel, occasionally volunteers often come to assist. For instance as at the time of visit, there were 2 volunteer nurses from Germany who helped to treat minor cases of illness and injuries in the camp. Hostels were under construction, there was a mini ranch for few animals, a small farm land for farming.
Several buildings have been constructed for school within the camp. 4 classrooms blocks for the secondary school section. Each class has a total number of 320 students or more. No Science Laboratory for intending Science students, no notebooks. They have teachers and other workers within the camp that are being paid. The sum of four (4) million is used to pay for salary of the workers every month. Last year over 59 children scored above 200 in Jamb and passed the secondary school living certificate, and the Camp organizer pays their school fees.
Five buildings for the women hostels, with two (2) toilet, thatched roofs and thatched kitchen without roofs, few pots in the kitchen for cooking, which according to the camp supervisor is a big challenge to them. The men and boys also have their built residence with wood about 2 buildings. There are security personnel assigned from the state, to help with the safety of the camp. The total number of displaced persons in Uhogua ICC as at August 2018 is about 3015 persons- widows, orphans, unaccompanied children, separated children, few couples, foreign children from Cameroon, aged men and women. (Source: Camp supervisor).

Justification for the study.
This study will help to create awareness about several issues on violence against women and girls in IDP camps, as well as solicit assistance from people. The social workers are expected to proffer solutions to different categories of people in the society which include internally displaced persons in our society. It will help to awaken other researchers and organizations on the need to support the internally displaced persons who are prone to attacks, risks and difficult circumstances. Several studies have been done but none have brought out the coping strategies among women and girl

and the impact of social workers in IDP camp in tackling this issue of violence. This therefore forms the backdrop of this study.

Distribution of respondents by socio-demographic characteristics

Characteristics	Frequency	Percent
Age		
15-25 Years	186	59.0
26-35 Years	36	11.4
36-45 Years	93	29.5
Total	315	100.0
Local government of Origin		
Gwoza	310	98.4
Chibok	5	1.6
Total	315	100.0
State of Origin		
Borno	297	94.3
Adamawa	18	5.7
Total	315	100.0
Level of education		
Secondary	170	(54.0)
Pioneer	145	(46.0)
Total	315	(100.0)
Occupation in the camp		
Student	170	54.0
Student and Cook	18	5.7
Cook	93	29.5
Cook and Housewife	16	5.1
Housewife	18	5.7
Total	315	100.0

Distribution of respondents by awareness of violence in present camp	**frequency**	**percentage**
Awareness of Violence		
Cause of displacement		
Bokoharam insurgence		
Distribution of respondents by whether they accepted their Current Situation	315	100
Acceptance of present situation		
Distribution of respondents by believing in themselves		
Yes	259	82.2
No	38	12.1
I don't Know	18	5.7
Total	315	100.0
Distribution of how women cope with violence		
Fine	109	34.6
Well	38	12.1

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Very Well	130	41.3
Better	19	6.0
It's Okay and Fine	19	6.0
Total	315	100.0
Distribution of respondents by whether they are able to relate well with inmates and caregivers freely		
Yes		
Yes	259	82.2
No	38	12.1
I don't Know	18	5.7
Total	315	100.0
Receiving counselling		
Yes	114	36.2
No	201	63.8
Total	315	100.0
Any Reason for unhappiness		
Because of loss of family members	133	42.2
None	182	57.8
Total	315	100.0
Distribution of respondents by how they suggest coping strategies for the home		
Psychological Support	76	24.1
Skill Acquisition	184	58.4
Skill Acquisition and Religion	33	10.5
Education	22	7.0
Total	315	100.0

Field Survey, 2018.

Results: Findings from the table revealed that women IDPs were aware of violence that have placed them in their present predicament/traumatic condition as 85% were widowed by violence, some girls were forcefully taken by Boko Haram members while others were compelled to deny their prior religious affiliation to marry them against their wish but were not aware of violence in the IDP Camp. They did not experience any form of violence in the camp as they were heavily guided by security men and they coped with the challenges based on their religious belief as Christians. So they are left with no option than to adjust to the managerial techniques. For instance, sometimes they had no food to eat, feeding is poor, with no meat on their food. Even when they get, they eat little quantity twice daily. The accommodation space is not enough for the females-women and girls. They sleep on bare floor except for few foams not sufficient to cover the sleeping need of the camp inmates.

Coping strategies
Services received by the women in the camp with which they cope include:
Secondary School Education (for the school age girls 15-22), Adult Education- Pioneer Class (for mature women), Shelter and Basic care, Skill acquisition;
Food & Nutrition, Legal protection, Health care, Household/ Economic Strength Support Services
All are happy in camp rather than in their place of origin (no fear of bombing)
All respondents claim they accepted their current situation and are able to relate well with other inmates and caregivers freely

They all claimed there was nothing that made them sad or unhappy in the camp as they are worshipping God freely

Summary and conclusion
Women IDPs are aware of violence that have placed them in their present predicament/traumatic condition but did not experience any form of violence in the Camp. They have coped fairly well with the challenges based on their religious belief as Christians.
Social workers presence are visibly absent in the camp, no social worker was in the camp either as an employee or volunteer. Counselling was therefore absent in the camp to specifically assist the females in the camp

Recommendations
Concerned government authorities, NGOs, UN agencies and other organizations working with displaced communities need to adopt the following measures and strategies to improve the living conditions of the IDPs:
(i)   The government authorities need to increase the financial investment in infrastructure in the areas inhibited with IDPs to facilitate expansion of services needed in the peripheral areas of the city.
(ii)   Displaced women have been able to develop and adopt certain basic strategies and mechanisms for their survival. It would be wise if all those coping measures are identified and further steps are taken to build on them to improve the situation.
(iii)   The displaced women must be looked as the valuable human resource and to realize its positive potential, their capabilities and upgrade their skills need to be upgraded and enhanced through good educational and training programs to make them more useful and productive.
(iv)   In order to eradicate poverty, measures are needed to integrate them into the productive employment and the economic mainstream that ensures they are fully exposed to all the available economic opportunities matching with the qualifications and skills of the displaced women.
(v)   Financial institutions can also help eradicate poverty among the displaced women by giving them access to the savings and credit mechanisms. Similarly by organizing themselves in their own organizations, they can certainly empower themselves.
(vi)   There should be serious social worker involvement in their care,
(vii)   NGOs and International Organizations should be involved to build up their coping strategies so as to live a better life and have a sense of self-worth. There is need for assistance from social workers in the IDP camp who can help in different capacities in the camping to enhance their social functioning by advocacy, teaching them, networking to have access to more basic needs as food, clothing, skills acquisition etc.
(viii)   The government through the agency of Women affairs should be involved in their care and support through empowerment programmes that can affect their positive wellbeing as well as their contribution to the mainstream social development.

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PART 3

SOCIAL WORK AND HUMAN TRAFFRICKING/KIDNAPPING

KIDNAPPING AND HOSTAGE-TAKING IN NIGER DELTA REGION: IMPLICATION FOR SOCIAL WORK INTERVENTION WITH VICTIMS

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Abstract

The recent surge in kidnapping and hostage-taking has seen prominent members of the society becoming victims of abductions, it appears that armed robbers, fraudsters and small-time crooks have since dumped their different trades and moved on to the seeming lucrative venture of kidnapping. Evidently, the targets were foreign oil companies' expatriates' who were taken by oil rebels' usually on attacks in the energy-rich Niger Delta region. The criminal gangs are becoming ever more interested in snatching wealthy locals. The paper examines the origin of kidnapping and hostage taking as it poses serious implication Social Work intervention in Niger Delta. This study adopted descriptive research design with systematic review of literatures. The study made use of secondary data such as newspapers, journal articles and periodicals. The study adopted social learning theory and task centered therapy (model) as the theoretical framework for the study. Finding of the study shows that there is significant psychological traumatic impact of kidnap and hostage taking on victims. The paper recommended multi agency social work practice and collaboration in effort to ameliorate the plight of kidnap victims. The paper also recommended the need for social work proactive counseling and reintegration of kidnap victims with post traumatic disorder into the mainstream of their family and the society in general.
Keywords: kidnapping, hostage-taking, social-work, intervention, victims, Niger-Delta.

Introduction

There are currently at least 25,000 kidnapping for ransom cases across the world. However, most cases go unreported, so it's likely the real figure is more than 50,000 (Moorhouse, 2018). Terrorist hostage taking and kidnapping has become an international concern over the last two decades. Since the mid 1990s, hostage taking and kidnapping have dramatically increased as a preferred tactic of political terrorists and resource struggle (Yun, 2008). The kidnappers or hostage takers use kidnapping for ransom to finance their activities which constitute treat to peace, security, and development in these regions and to the right to life, liberty, and security of persons (Global Counterterrorism Forum [GCF], 2017) Until recently, kidnappings only involved one or two hostages, however, now hostage-takers are starting to go after groups as large as 25 (Moorhouse, 2018). It is widely acknowledged that victims of kidnap and hostage-taking may be individuals, family members, a community or a whole ethnic, religious, racial group or an entire nation. Their fundamental human rights are in most cases denied and inhuman treatments are meted against victims by perpetrators (United Nation [UN], 2013).

The rate of kidnapping and hostage taking in Africa has taken an alarming dimension in the last two decades. Africa countries such as Mali, Somali, Kenya, Nigeria, Egypt, Cameroun, Ethiopia and the rest of them have witnessed its citizens kidnapped for ransom and also for political victimization (Okeowo, 2013). Since the mid-2000s, terrorism, kidnapping and hostage taking has pushed the peripheries of West Africa into the news and the public eye (Walther & Retaille, 2011). For example, a study titled "Piracy off the Horn of Africa" by Ploch, Blanchard, O'Rourke, Mason and King (2011) reported several incidences of pirates in Somalia hijacking ships and kidnapping

travelers for ransom collection. At least 219 attacks occurred in the region in 2010, with 49 successful hijackings.

Nigeria was globally declared as one of the terrible nation to subsist in the world as a result of the widespread of corruption, injustice, violence and lack of security that exposed many innocent citizens to end up in the hands of kidnappers. As a result of this, Nigeria was ranked in the global index as one of the worst place to dwell in because of frequent kidnapping incident (Abdulkabir, 2017). Similarly, Kidnapping is one of Nigerian's biggest challenges, facts and figures show that the kidnapping frequency in the country is high (Uzochukwu, 2018). In Nigeria kidnapping and hostage taking has been perpetuated by criminal elements for the purpose of ransom collection. The rise of Boko Haram insurgency in 2011 also gave rise to kidnapping and hostage taking by the terrorist who believe that they are fighting the government and western education for the purpose of establishment of Islamic State of Nigeria. On the other hand, there has been a lot of incidence of kidnapping and hostage taking in the Niger Delta region by militants group such as Niger Delta Vigilante (NDV), Niger Delta People's Volunteer Force (NDPVF), Movement for the Emancipation of the Niger Delta (MEND), Niger Delta Liberation Front (NDLF), and Niger Delta Avengers (NDA).

Conceptualization of concepts

Kidnapping: It is an act of abducting and holding a person or group of people captive, typically to obtain a ransom. Sometimes kidnappers hold their captives longer in order to demand more from the relatives of the victim (Uzochukwu, 2018).

Hostage taking: Any person who seizes or detains and threatens to kill, to injure or maim or to continue to detain another person in order to compel a third party, namely, a State, an international intergovernmental organization, a natural or juridical person, or a group of persons, to do or abstain from doing any act as an explicit or implicit condition for the release of the hostage commits the offence of taking of hostages ("hostage-taking") (United Nations [UN], 2013).

Social Work Intervention: social workers offer intervention to individuals, families and groups or community, which enable them to meet their needs and issues (Boihtlung, 2017). The major purpose for social work intervention is to aid kidnap victims in alleviating problems associated with abduction and to enhance their psychosocial and entire wellbeing.

Niger Delta Region of Nigeria: Niger Delta is the delta of the Niger River sitting directly on the Gulf of Guinea on the Atlantic Ocean in Nigeria. It is considered to be located within nine coastal southern Nigerian states, which include: all six states from the South South geopolitical zone, one state (Ondo) from South West geopolitical zone and two states (Abia and Imo) from South East geopolitical zone (Hogan, 2013). The Niger Delta region accounts for over 90 per cent of Nigeria's proven gas and oil reserves; and the gas and oil sector currently earns the Federal Government more than 90% of its foreign exchange (Stakeholder Democracy Network [SDN], 2018).

Theoretical Framework

Social learning theory and task centered therapy (TCT) formed the theoretical framework for this study. Social learning theory was propounded by Albert Bandura in 1977. The basic tenet of the theory is that behavior is learned from environment through the process of observational learning (Mcleod, 2016). For example children acquire their behavior through observing people around them; hence behavior is learned. Social learning theory also stipulates that behavior is acquired through observation and imitating others (Bandura, 1971). Similarly David (2015) added

that social learning theory indicates that behavior is learned through modeling; put in other words "following the footsteps of others".

In relation to the subject matter, social learning theory explains the rational for the persistent incidence of kidnapping and hostage taking in Nigeria and Niger delta region in particular. Kidnapping for ransom have proven to be a lucrative endeavor as a result of the large amount of money victims pay to their abductors. As a result of this, many young people have gone into kidnapping because by their observation those who go into it are making it financially, likewise them too can make it through same means; hence the persistence incidence of kidnapping.

Task centered therapy (model) was formulated by Laura Epstein and Williams Reid at the University of Chicago School of Social Service Administration (SSA). Task Centered Model is a social work technology designed to help service users and social workers collaborate on specific measurable and observable goals (Kelly, 2013). The social worker according to this model gives the client specific tasks which is geared towards solving the client problems; it is task base. In relation to the subject matter; the social worker in order to help kidnap victims to recover from psychological trauma collaborate with kidnap victims through issuance of specific task which will help them to recover from psychological trauma upon accomplishment of task.

Methodology

The study was conducted in Niger Delta region of Nigeria. Nigeria's oil-rich Niger Delta is situated in the south of Nigeria and centers on the natural delta of the Niger River. All of Nigeria's oil production takes place on the land or waters of the nine oil producing states consisting of the extended delta region (Francis, LaPin & Rossiasco, 2011). The study adopted descriptive research design with systematic review of literatures. The study made use of secondary data such as newspapers, journal articles and periodicals.

Historical Antecedents of kidnapping and hostage taking in Niger Delta Region of Nigeria

Kidnapping assumed an alarming dimension in the Niger Delta region of Nigeria over several decades. Its incidence and impact was precipitated by oil resource exploration in the country (Azgaku, 2014). Similarly, political kidnapping was introduced by the Niger Delta militants, who targeted foreigners, especially Americans and the British, mainly to draw attention to their plight of environmental degradation, caused by oil and gas exploration and production. The hostages were usually kept for a week and released after ransom and political demands have been met (Amachree, 2017).

The indigenes of Niger Delta region felt that the oil proceeds were not fairly distributed and as a matter of fact, they were being cheated and marginalized when it comes to reaping the benefits of crude oil that is gotten from their father's and fore father's land. This perceived injustice made the indigenes of Niger Delta region and most of the south- southerners to take to guns. They started using violence, kidnapping and hostage taking to press down their demands to the federal government, which at the initial stage was adamant to their request. On January 11[th,] 2006, what appeared to be the first reported case of abduction of expatriate took place when four foreign oil workers working for shell petroleum were kidnapped by militants in Port Harcourt.

On January 15th, 2006 ten persons including soldiers of the Military Joint Task Force sent by the Federal Government to the Niger-Delta region were killed. Again, on February, 9th 2007, the militants warned all expatriates to leave Nigeria with immediate effect. Kidnapping and hostage taking by the militant group persisted. Different government administration made numerous attempts through dialogue and negotiation on how to come to cease fire by the militant

group, but the effort did not yield result. Kidnapping and hostage by the militants continued until President Musa Yaradua in his administration introduced Amnesty Programme in the year 2009 25th of June (Ubhenin, 2013). It is important to note that after the amnesty program, kidnapping and hostage taking reduced significantly in the Niger Delta region, however took other dimension in other parts of the country which have continued to be a problem to Nigeria and its government till date.

Causes of Kidnapping

Some factors have been identified as the causes of kidnapping and hostage taking in Nigeria, most especially the Niger Delta Region. They are as follows: unemployment, politics, poverty, illiteracy, religion, greed and corruption.

Unemployment: Unemployment in Nigeria is alarming, most especially among the youths. According to Balogun, (2010), youth unemployment in Nigeria is a time bomb waiting to explode. This situation has compelled a lot of youths to go into crime such as kidnapping and hostage taking for the purpose of collecting ransom. With the case of Evans; the wealthy kidnapper, a lot of unemployed Nigerian youths have considered kidnapping as a way out of unemployment and poverty. Unemployed youths in the oil Niger Delta Region have their grudges against the government. They believe that they are the oil producing region yet a lot of the youths are not employed. This makes the youths to kidnap foreign expatriates for ransom.

Politics: Politiciansin Nigeria are in the habit of kidnapping political opponent for domination and suppression, for example few years ago in Anambra State, the then governor Mr. Ngige was kidnapped and kept hostage for over 24 hours by political gladiators for not complying with their demand. The same is said of Niger Delta region, politicians there also witch hunt their opponent through the instrument of kidnapping. Politicians pay militants groups to kidnap and kill their political opponent.

Poverty: Nigeria has population of over 197 million people, but about 70 percent of these population are living below the poverty level (Olawale, 2018). Poverty has continued to rise in Nigeria, with almost 100 million people living on less than a $1 (£0.63) a day, despite economic growth (BBC, 2012). The high rate of poverty in Nigeria has made a lot of youths to go into various form of crime most especially kidnapping and hostage taking for ransom. Many kidnappers who got into the police and other law enforcement agency net indicated that the reason they went into kidnapping was because of poverty. The case is not different with Niger Delta region. According to Nigerian Poverty Statistics, the poverty rate in South-South Nigeria is 25.2 percent. Youths in Niger Delta Region form and also join existing militant groups to kidnap foreign oil expatriate and wealthy locals because of poverty. The youths believe that the way out of their poverty is to engage in crime.

Illiteracy: Studies have shown that majority of the people who engage in kidnapping and hostage taking did not have tertiary or higher education. Majority of them have little or no formal education. Education inculcates moral value in the people who chose educational course, but for those, most especially the youths who are illiterate are easily deceived into life of crime. From the foregoing it is worthy to note that illiteracy is a predisposing factor to kidnapping in Niger Delta region of Nigeria.

Corruption: Nigeria is the 148 least corrupt nations out of 175 countries. Put in other words, Nigeria ranked 27th position in corruption index out of the 175 countries of the world. Corruption rank in Nigeria averaged 120.45 from 1996 until 2017, reaching an all time high of 152 in 2005 and a record low of 52 in 1997 (Transparency International, 2017). This is why Nigeria is

synonymous with corruption. The present government administration came to power because it promised Nigerians that she would fight corruption, put in other words; zero tolerance for corruption, however since the inception of the administration, it has been observed that the fight against corruption was one sided and a tool to fight opposition party; hence corruption still persist. Nigeria has a culture of corruption and because of this culture of corruption a lot of young people have taken to crime of kidnapping and internet fraud also known as "yahoo yahoo" or "419". Corruption has made it impossible for young people to have their position of endless opportunities in Nigeria; hence they taken to crime, most especially kidnapping and hostage taking.

Psycho-social Impact of Kidnapping on Victims

The negative psychological effects of being kidnapped are huge, especially for children and women. Depression, anxiety, Post Traumatic Disorder (PTSD) may last a lifetime (Uzochukwu, 2018). Irrespective of the category of kidnapping and the motive for its execution, the psychological and financial impact of the problem can be quite devastating, both for the victims and their relatives. Child sexual abuse as a result of kidnapping also exposes child to the risk of contracting sexually transmitted diseases. Another guised form of sexual molestation of kidnapped children is that the abducted under age victims are often subjected to forced marriage with older husbands (Ibrahim & Mukhtar, 2017).

Kidnapped victims in Niger Delta region of Nigeria go through a lot of Psycho-social trauma and shock. Physical pains are being inflicted on victims by the abductors in most cases. Victims are depressed and they more often than not develop psychological problem if intervention is not brought to bear quickly. Both the victim and the family of the victim are financially stressed out because of the huge amount of money which runs in millions that are usually demanded by abductors. According to Bailey (2018) traumatic experiences leave an everlasting impact on an individual. Disastrous situations can change an individual, and mold them into a whole new person. A devastating event such as a kidnapping impacts on the individual in many ways. The behavior of a kidnapped victim differs greatly before and after the trauma. With the kidnapping there are many obstacles, and after the release there are even more difficulties to be faced. How an individual [victim] handles those effects and challenges all depends on their mind and effort to overcome them. Kidnappings have many effects on victims including: compromising their ability to trust, undermining their ability to feel safe, and causing the suffering they face with Stockholm syndrome.

In a society where the incidence of kidnapping is high, fear limits people's lives and actions. They always move with caution as they do not know who is likely to be the next target. The rich men surround themselves with security guards because of the fear of getting kidnapped (Uzochukwu, 2018). Kidnapping and hostage taking produces a life of fear, people move around about their business with so much fear that they might be kidnapped. This is very devastating because indirectly, the people's freedom is denied them. As a result of fear and psychological trauma, kidnapped victims become less productive in the society (Mbah, 2017).

Implication for social work intervention with victims of kidnapping and hostage taking

Social work is a practice-based profession and an academic discipline that encourages social change and development, social stability, and empowerment of the weak and liberation of people. Principles of social justice, human rights, collective responsibility and respect for diversities are basic tenets of social work (International Federation of Social Work [IFSW], 2014). Social worker work with populations with long and short complex histories of abuse and violence combined with pressing physical, mental, emotional, social, and spiritual needs (Kawam

& Martinez, 2016). Psychosocial care is one of the core competencies of social work. There are problems that cannot be solved through orthodox medication and one of such problem is the psychological trauma experience by victims of kidnapping.

There are couple of things social workers can do in practical terms in Niger Delta region of Nigeria to help kidnap victims and significant others of kidnap victims with psychological trauma to recover from psychological trauma and be reintegrated to the family and mainstream of the society after tragic experience of abduction.

- **Enhancement of kidnap victim's capabilities**: Social workers are saddled with the responsibility of enhancing the capabilities of individuals, family and groups, most especially kidnap victims. They do that through the use of words of encouragement and positive reinforcement. Social workers also use counseling technique to help kidnap victims in the Niger Delta Region to achieve wellbeing. During counseling section the social worker address the pains and hurts in the heart of the kidnap victims. The social worker brings the client to a new reality of living, hope and makes effort to help the client to forget about the traumatic experience of being abducted, tortured and humiliated.

- **Social worker links kidnap and hostage taking victims in Niger Delta to resource system:** Kidnappers demands ransom from their victims and the ransom run in millions and hundreds of millions. After payment of each ransom kidnap victim and their family are usually and extremely financially exhausted; they have nothing to fall back to. In some cases the victims and their family borrow or take loans in other to pay ransom. Social workers in their official capacity links kidnap victims to governmental and non-governmental agencies who can provide them with aids.

- **Social workers utilize strength perspective to explore the abilities inherent in kidnap victims:** Most often kidnap victims tend to lose everything they have being working for all their life. Some of them feel empty, lacks courage and are depressed; but the social workers uses strength perspective which talks about identifying the client's strengths and using those strengths to enhance their wellbeing. Social workers helps kidnap victims to explore their inherent abilities and exposes them to the possibilities around them and energizes them to get out of mood of depression and become energized and excited about life again.

- **Public enlightenment programs:** Social workers sensitize the youths on dangers associated with involving in kidnapping and hostage taking; and inculcate into the youths the value of hard work and competency as the root to wealth rather than crime. Scholars have argued that most of the vices that pose cog in the wheel of Nigeria as nation can be solved through value re-orientation. Social workers can help in the campaign for value re-orientation to dissuade the young population from engaging in kidnapping as a root to wealth and escape from poverty. On the other hand, social workers engage in public enlightenment sensitization to educate the populace on the need to always be security conscious; sensitive and being alert at all times; being at the right place at the right time and not keeping late night to meetings. This is because most kidnappers take advantage of security carelessness of their victims to abduct them.

- **Advocacy:** Social workers can advocate for welfare program for kidnapped victims in the Niger Delta region of Nigeria. Social workers can lobby the government to appropriate budget to take care of authenticated victims of kidnapping. As a result of this welfare program the psychological effect of being kidnapped will be reduced or ameliorated.

Conclusion

Kidnapping and hostage taking have taken alarming dimension over the years across Nigeria and most especially the Niger Delta region of Nigeria. Despite the amnesty program,

kidnapping and hostage taking have persisted taking different kinds of shapes and form. It was discovered that the emergence of militancy or insurgent groups who kidnap foreign expatriates and wealthy locals perpetuated the acts initially as a result of perceived injustice in distribution of oil proceeds from the region by the government. The study showed unemployment, poverty, political strife, illiteracy and corruption were the major causes of kidnapping and hostage taking in Nigeria and Niger Delta region in particular. The study shows that kidnapping and hostage taking have psychological traumatic impact on the victims. Social workers have significant to play in effort to help kidnap victims to recover and achieve wellbeing.

Recommendation

To achieve maximum security of life of citizen of Nigeria and that of the populace of Niger Delta Region in particular and also to ensure psychosocial wellbeing of kidnapped victims; the study recommended the following:

- The federal government should employ and empower social workers in the Niger Delta region; to enable them to be poised to render services to kidnap victims.
- Social workers should adopt collaborative approach to involve other professionals like doctors, nurses, and psychologist. They also have to utilize inter agency model involving government and non-governmental organization to be able to meet the needs of kidnap victims in the Niger Delta region of Nigeria.
- The government should invoke and implement the establishment of social work unit in every health or hospital facility across the country and Niger Delta region in particular.
- Value re-orientation programs should be put in place in all the institution of learning and work place to dissuade the youths from engaging in kidnapping.
- The government should in consultation with social workers establish effective welfare program which will ensure the psychological recovery and re-integration of kidnap victims into the main stream of the society and the family in particular.
- The government should enact policy and action plans which will ensure stringent punishment for kidnap and hostage taking perpetrators across Nigeria and Niger Delta region in particular.

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HUMAN TRAFFICKING – A CONTEMPORARY SOCIAL ISSUE

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Abstract
Human trafficking is a widespread phenomenon in Nigeria. It involves illegal recruitment and movement of children for the purpose of exploitation. Trafficking occurs either locally within the country or internationally through various routes, across all the geopolitical zones of Nigeria. Every year, Trafficked Nigerian women and children are recruited from rural areas within the country's borders for involuntary domestic servitude, sexual exploitation, and forced labor in street vending. The causes of children and women trafficking are numerous. They include poverty, desperation to escape violence, corruption, unemployment, illiteracy and ignorance. Various health implications associated with trafficking exist, these include physical, mental or sexual consequences. Human trafficking is a social problem which has negative impacts on the development process in the society. Combating human trafficking is particularly relevant to the profession of social studies with its mission of adaptability. This article examines the implications of human trafficking, existing policies/legislations on human trafficking in Nigeria as well as the role of both the government and the social worker in ensuring that this menace is curbed.
Keywords: Human Trafficking, exploitation, social problem, illegal, menace.

Introduction

Human trafficking is a form of modern slavery whereby humans are traded for the purpose of sexual slavery, forced labour or commercial sexual exploitation for the trafficker or others. Human trafficking became an issue since the 1980s but it was not a phenomenon of high importance until 1990s; and it has become a regional, national and international problem that calls for serious concerted effort among the governments of the world. It has become one of the greatest means of human exploitation in this present-day; and it can be seen as a modern slavery in which victims have become slaves to other people who use them for financial benefits. Human trafficking entails "force, fraud, or coercion" which typically includes confinement and, often, physical and psychological abuse.

Trafficking occurs either locally within the country or internationally through various routes, across all the geopolitical zones of Nigeria. Nigeria is a source, transit, and destination country for women and children subjected to trafficking in persons including forced labor and forced prostitution. Trafficked Nigerian women and children are recruited from rural areas within the country's borders – women and girls for involuntary domestic servitude and sexual exploitation, and boys for forced labor in street vending, domestic servitude, mining, and begging.

The actual destinations for trafficked Nigerian child vary depending on the purpose of their exploitation. However, for most female victims, Italy is the most prepared target from Nigeria. And those that were not able to reach Europe end up being trapped in North Africa (Carling, 2006). To buttress this fact, Okejuwon, (2008) submitted that the estimates by the Italian authorities show about 10,000 Nigerian prostitutes live in Italy. Alternatively, countries like Netherlands, Saudi

Arabia, Belgium, Austria, Canada, Spain, Lebanon, and Germany are some of the destinations (Okojie et al., 2003; Adesina, 2014). Similarly, within Africa, children are also trafficked to Cote d'Ivoire, South Africa, Togo, Guinea, Benin, Mali, Burkina Faso, Sierra Leone, Niger Republic, Cameroon Republic, Gabon, and Liberia (Carling, 2006).

Classification and Types of Trafficking

- Child Labour: *Child labour* refers to the employment of *children* in any work that deprives *children* of their childhood, interferes with their ability to attend regular school, and that is mentally, physically, socially or morally dangerous and harmful.
- Child Sex Trafficking: Thousands of children are lured, sold, or kidnapped for the purpose of sexual exploitation in hotels, night clubs, brothels, massage parlours, private residences, on sex tours e.t.c. annually. Sex trafficking has devastating consequences for minors, including long-lasting physical and psychological trauma, disease (including HIV/AIDS), drug addiction, unwanted pregnancy, malnutrition, social ostracism, and sometimes death.
- Debt Bondage: Bonded labour is similar to slavery, because it involves a debt that cannot be paid off in a reasonable time. The employer/enforcer artificially inflates the amount of debt, often adding exorbitant interest or charges for living expenses, deducting little or nothing from the debt and increasing the amount of time the individual must work. It is a cycle of debt where there is no hope for freedom.
- Involuntary Domestic Servitude: Involuntary servitude occurs when a domestic worker becomes ensnared in an exploitative situation where or she is unable to escape. Typically in private homes, the individual is forced to work for little or no pay while confined to the boundaries of their employer's property. This isolation keeps them from communicating with family or any other type of support network, increasing the subjection to psychological, physical and sexual abuse.

Agents of Human Trafficking

A. The Traffickers

The Trafficker is the link between supply and demand, on one hand increasing supply through the recruitment, deception, transportation and exploitation process and on the other hand boosting demand by providing easy access to the trafficking victims. This includes recruiters as well as transporters, receivers, pimps, brothel-keepers, corrupt border guards and producers of false documentation, all of whom benefit from victims who pass through their hands. The trafficker is often part of the extended family nucleus or is someone known within the local community.

B. The Trafficked Victims

These include all the men, women and children who are deceived, transported and delivered into the hands of those who exploit them for profit.

The Statistics

The total number of human trafficking victims outside of Nigeria is largely unknown. However, it is undisputed that principally due to Nigeria's population, Nigeria is routinely listed as one of the countries with the largest number of trafficking victims overseas (particularly in Europe), with victims identified in over 40 countries in 2017.

Nigeria ranks 32/167 of the countries with the highest number of slaves – 1,386,000 – and its National Agency for the Prohibition of Trafficking in Persons (NAPTIP) reports that the average age of trafficked children in Nigeria, ranked a Tier 2 Watchlist country on the U.S. State Department's Trafficking In Persons Report (2018), is 15. NAPTIP further contends that 75% of those who are trafficked within Nigeria are trafficked across states, while 23% are trafficked within states. Only 2% of those who are trafficked are trafficked outside the country, according to NAPTIP (2016). It is the third most common crime in Nigeria after drug trafficking and economic fraud (UNESCO, 2006).

New estimates released by the Global Slavery Index in July 2018 indicate that there are 40.3 million victims of modern slavery worldwide, 71% of whom are women and girls and 25% of which are children. 99% of the 4.8 million victims of commercial sexual exploitation in 2016 were women and girls, with one in five being children (ILO, 2015). Women and girls represented 84% of the 15.4 million people in forced marriages, and 59% of those in private forced labour (8.7 Alliance 2017 Report). The Index maintains that modern day slavery is most prevalent in Africa (with 9.24 million slaves and an average vulnerability score of 62/100).

Key Determinants of human Trafficking in Nigeria
Various factors predispose to human trafficking in Nigeria. These include:
1. **Lack of employment opportunity:** The economic system of the county has left many people jobless. Those that are desperate thereby get lured and deceived by traffickers because they want to get out of the country by all means.
2. **Poor economic system:** This may cause citizens to want to travel abroad for better standard of living.
3. **Unwholesome business gains:** Trafficking has somehow become a massive business industry in the world, thereby luring individuals with criminal minds to join.
4. **Low self-esteem:** Some people do not have self-esteem either they are not educated (illiterates) or want to have a better life or they may end up leaving the country by all means possible.
5. **The search for greener pasture:** Some people believe that traveling abroad is the only way one can make ends meet in all aspects of life.
6. **Poverty:** Some families with large number of children maybe poor and might not be able to cater for all the needs of their children. They end up giving out some of their children to people as maids and this way some of their children may fall into the hands of traffickers.

Challenges/Effects of Trafficked Victims
In accordance to the submission of Adesina (2014) and Konstantopoulos et al., (2013) some of the physical challenges of trafficked victims include; lack of vaccines, diseases of the mouth, tuberculosis, group rape and lack of nutrition. Moreover, the victims are subject to abuse ranging from constant punishment, murder, lack of care and its consequences, as well as the transfer of diseases (Salihu and Ajio, 2009; Hossain et al., 2010).

Others are physical neglect which involved not providing appropriate clothing for the weather, educational neglect as well as organ harvesting (Makinde, 2015). Furthermore, Adesina (2014) added accidents in the course of their journey as part of the challenges. In like manner, Zimmerman et al., (2008) submitted that all body systems are affected in a trafficking situation.

According to the United States trafficking in person's report (2005) and Adesina (2014) trafficking has several health implications to the public ranging from physical, mental as well as

sexual. Research by Brian M. Willis and Barry Levy reveals that of the millions of women and girls forced into prostitution each year, approximately 45% are infected with the human papillomavirus (HPV). The National Cancer Institute has confirmed that HPV infection causes cervical cancer. Prostituted girls are left more susceptible to developing the disease since cervical cancer is associated with a high number of sexual partners and with young age at first intercourse.

Untreated sexually transmitted infections may lead to serious consequences for long-term health. One such implication, pelvic inflammatory disease, may result in "infertility, ectopic pregnancy, chronic pelvic pain, and an increased risk of hysterectomy.

Trafficked women are particularly vulnerable to post-abortion risks, such as incomplete abortion, sepsis (infections of the bloodstream), haemorrhaging, and intra-abdominal injury. These complications reportedly account for most maternal deaths.

Correspondingly, infertility, cervical cancer, as well as sexual trauma leading to hysterectomy (surgical removal of the uterus) are some of the complications (Bales, K., & Soodalter 2009).

Konstantopoulos et al., (2013) state that the victims developed some mental conditions ranging from committing suicide, inability to sleep (insomnia) to drugs addiction. Tsutsumi et al., (2007, p.1841) further maintained that "the victims suffered anxiety, depression, and post-traumatic stress disorders.

In addition to the three health implications mentioned by United States trafficking in people report (2005), and Adesina (2014) above, there is also additional effects, this involved lack of shelter and work related hazards. Moreover, lack of shelter predisposes them to rape and other related abuses. Lastly, restriction of freedom regarding choice and decision-making is also a factor (Hossain et al., 2010).

Conclusion

Trafficking in persons has become the largest manifestation of slavery in present times. It is a threat to global development, safety, and peace. Indeed trafficking is harmful to the individual trafficked as well as to society at large. The paper examined the trends of human trafficking, determinant factors, challengers and effects of human trafficking and recommendations to curb the ugly trend.

Recommendations
A. The Role of government

Nigerian government has made lots of effort to eradicate Human Trafficking by enacting policies and establishing some agencies to fight human trafficking.

The existing policies include the 2003 Child Right Act, the Trafficking in Person Law Enforcement and Administration Act (ILO, 2015). Others are the 2003 National Agency for the Protection of Trafficking in Person Act, the Nigerian Immigration Act, the Indepen8ent Corrupt Practices and other Related Offences Act (2000), the penal and the criminal code of the Nigerian Constitution related to child protection.

The Anti-human trafficking organizations in Nigeria include:

NAPTIP (National Agency for the Prohibition of Traffic in Persons) NAPTIP is a governmental organisation created for the eradication of human traffic in Nigeria. The 2003 NAPTIP law enforcement and administration Act amended in 2005 to increase penalties for trafficking offenders, prohibits all forms of human trafficking. The Law's prescribed penalties of 5 years imprisonment and/or a $670 fine with hard labour. 10 years imprisonment for trafficking

of children and forced begging or hawking and 10 years imprisonment – life imprisonment for sexual enslavement are sufficiently stringent and commensurate with penalties prescribed for other crimes such as rape.

- Devatop Centre for Africa Development (DCAD), a non-profit organization with focus on combating human trafficking, gender-based violence, child abuse; and providing educational supports to vulnerable children. It is a youth-led organization that has been at the forefront of combating human trafficking and other related matters. The organization has been engaging young people in building a nation without human trafficking.
- Women Trafficking and Child Labour Eradication Foundation (WOTCLEF), is a nongovernmental organization that has taken strong stand against women trafficking and child labour. WOTCLEF has embarked on lots of public awareness programmes and other efforts to stop human trafficking mostly on female folds who end up becoming prostitutes abroad thereby giving Nigeria a bad image abroad. WOTCLEF together with NAPTIP enacted the July 2003 abolition laws of human trafficking of children under 18 years of age.
- Public enlightenment.
  Another means of creating awareness among youths is by establishing clubs in schools against trafficking to educate them on necessary protective measures as well as increasing funding to National Agency for the Protection of Trafficking in Persons (Adesina, 2014).
- Implementation of punishments against the child traffickers.
  Another important step as identified by Turner (2010) is to prescribe strong punishments against the child traffickers and ensure its implementation at federal, state and local government levels.
- Improving family's income by creating jobs opportunities help reduce trans-border movement of people and spread of diseases, enhances the nutritional status of families and better health outcomes. Addressing the problem of trafficking in general help regarding food security of the nation as most of the victims are from rural communities where most people are farmers
- Alternatively, increasing access to education as well as providing subsidies to families with poor economic status will help reduce abuse in the household. As a strategy for mitigating the occurrence of child trafficking in our communities,
- The incorporation of whistle blowing strategy into the fight against human trafficking.

B. The role of Social Worker

Social workers have important roles in the prevention and intervention of those victimized by this crime and of those who victimize.

From a prevention perspective, social workers can;

- Talk to their clients about the warning signs of potential exploitation and how to access help as well as offer clinical and other supports to those at-risk of victimizing others.
- They can help educate their greater communities of the warning signs of victimizing behaviour and victimization and involve themselves in greater community efforts.
- and they can voice the social work perspective to politicians and lawmakers who make choices about funding programs for those most vulnerable to victimization such as the homeless, immigrants, and unprotected children and to victimizing such as disenfranchised groups, those lacking strong, supportive family structures, and the financially and educationally underserved.

From an intervention perspective, social workers can play a role in;
- Providing direct support to those victimized through advocacy, psych, educational, and clinical interventions.
- Providing support to victims regarding reintegration to the society. This involves the establishment of national abuse hotlines so that people can report early for intervention as well as the provision of sound education which should be free and compulsory to every Nigerian child (Kazeem, 2009). Also, there is a need for government to come up with a designed system for surveillance and coordinating health of trafficked victims (Konstantopoulos et al., 2013.
- Educating the community and service providers about the needs of those victimized and advocating for infrastructure and funding for intervention and treatment programs.

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SOCIO-DEMOGRAPHIC FACTORS INFLUENCING ATTITUDE TOWARDS HUMAN TRAFFICKING IN IBADAN METROPOLIS OF NIGERIA
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Abstract
Due to the increase in the activities of trafficking in persons in Nigeria as a result of the recent economic recession that has brought untold hardship to many Nigerians, this study interrogates the influence of socio-demographic factors on attitude towards human trafficking in Ibadan metropolis. Cross sectional research design was used to obtain information from two hundred (200) respondents in Ibadan north local government area of Oyo state. A carefully designed questionnaire was used to collect information from the respondents. Five research questions were drafted to guide the study. The findings of the study reveals that there is a significant effect of education and occupation on attitude towards human trafficking while there is no significant effects of gender on human trafficking. Furthermore, the results show that there is a joint significant influence of sex, age, and education on the attitude towards human trafficking. Lastly it shows from the result that socio-economic status significantly influences public attitude towards human trafficking. The result was discussed based on the review literature and necessary social work intervention strategies were recommended.
Keywords: Attitude, Public, Socio-demographic, and Human Trafficking

Introduction

According to trafficking in person report of 2017, Nigeria is still at 2 tier level meaning that the country has not fully attained the standard of eliminating trafficking in humans. Nigeria remains a center for recruitment, transit and reception of people subject to forced labour and sex trafficking. This problem has been blamed on cultural attitude that transcend legality. In fact, UNDP in 2015 stated that Nigeria had one of the highest numbers of human trafficking cases in Africa. Human trafficking continues to thrive as culturally, parents feel great to have their children work in urban centers even when it is done illegally. Many Nigerians have a negative perception of theft, murder, armed robbery and arson but not of human trafficking.

The United Nations definition of trafficking in persons states that human trafficking is the sourcing, convening, movement, or being a recipient of persons, by forceful means or other forms of coercion, by abduction, deceptive means, or through abuse of power or capitalizing on the vulnerability of persons and or of the exchange of monetary benefits to get the approval of a person exercising control on another person, for exploitative reasons. Exploitation may involve the

prostitution of others or other forms of sexual coercion, undesired labor services, servitude or the removal of organs. (UNODC, 2016). The vulnerable members of the society are usually the target of human traffickers and these set of people include children and young women. Victims are promised desirable spouses, jobs, academic pursuit, or good life generally. In Nigeria trafficking in persons is promoted by such factors that include poverty, perceived better standard of living overseas, unemployment, increase in crime rate, and different forms of attack on women and children, gender discrimination, embezzlement by corrupt government officials, political unrest and wars. Human traffickers often disguise as job providers, encouraging parents to release a child into commercial sex business, household servitude, or business ventures. In return, the family gets insignificant or no remittances, while the victim eventually remains uneducated, unskilled, cut off from his or her family and the hope for all the promised goodies become dashed. Parental socio-economic statuses are of important significance in studying human trafficking. With the present economic recession in Nigeria which may possibly increase poverty level, more parents from low socio-economic background may be tempted to release their children to human traffickers with the hope of escaping the economic hardship. Thus, chances are that parents of lowest level of the socio-economic status would have a positive as well as a favourable attitude towards human trafficking. Moreover, parents that are within highest socio-economic status would as a matter of fact have both negative and unfavorable attitudes towards human trafficking. Highly educated parents with high standard of living are likely to be negative towards human trafficking. Also, people with low educational level and unemployed would no doubt have a positive and favourable attitude towards human trafficking.

Statement of problem

Many researches have been carried out in the area of human trafficking and many intervention programs developed by both government and non-governmental agencies, yet trafficking in human beings continue to thrive in many communities in Nigeria. The economic condition has further worsened the situation of many households to the extent that those who do not favour such activities in the past are now considering releasing their female children to agents of human traffickers. Human trafficking is prohibited in Nigeria and there are laws stipulating penalties for offenders in human trafficking but the economic realities in the country continue to make the business more attractive to parents and young women in Nigeria. Trafficking in human beings deny people of their basic human rights and liberties, vulnerability to different health hazards, contribute to increasing network of organized crime and can increase levels of poverty among others. It can also, lead to physical and emotional abuse and threatens the health and security of a nation. More importantly governments have not imposed serious or heavy penalties on the offenders of human trafficking and this enables the crime to continue unabated. Therefore, this study focuses on the socio-demographic factors that impact on the attitude towards human trafficking among the public in Ibadan metropolis

Objectives of the Study

The study has the main objective of social-demographic factors as correlates of attitude towards human trafficking in Ibadan metropolis while specific objectives include

(1) To investigate how education influences attitude towards human trafficking.

(2) To explore influence of gender on attitude towards human trafficking.

(3) To evaluate the effects of occupation on attitude towards human trafficking.

(4) To interrogate the joint influence of education, age, and gender on attitude towards human trafficking.

(5) To investigate the influence of different levels of socio-economic status (Low, Medium and High) status on attitude towards human trafficking.

Research Questions
(1) Does age, gender, marital status, and years of education influence attitude towards human trafficking
(2) To what extent does gender influence attitude towards human trafficking
(3) How does occupational status influence attitude towards human trafficking
(4) What is the joint influence of educational status, age and gender on attitude towards human trafficking
(5) In what ways does the different levels of socio-economic status (Low, Medium and High) influence attitude towards human trafficking?

Theoretical orientation

A KAP survey is a representative study of a specific population to particular topic and in this case, human trafficking. In KAP surveys, data are collected orally by an interviewer using a structured, standardized questionnaire. These data then can be analyzed quantitatively or qualitatively depending on the objectives and design of the study. A KAP survey can be designed specifically to gather information about trafficking related topics, but it may also include questions about general health practices and beliefs. A KAP survey gathers information about what respondents know about human trafficking and what they think about people who engage in human trafficking. KAP survey identifies knowledge gaps, cultural beliefs, or behaviour patterns that may facilitate understanding an action, as well as pose problems or create barriers for effective control of human trafficking. They can identify information that is commonly known and attitudes that are commonly held. To some extent, they can identify factors influencing behaviour that are not known to most people, reason for their attitudes, and how and why people engage in certain behaviours. KAP surveys can also access communication processes and sources that are key to defining effective activities and messages in human trafficking prevention and control. KAP survey may be used to identify needs, problems and barriers in program delivery, as well as solutions for improving quality and accessibility of services.

Review of empirical studies

Cultural values are believed to be one of the social factors making people vulnerable to physical and sexual assault especially women (Bieneck &Krahé,2011). In fact, Menaker &Franklin (2013), stated that under a male supremacy culture, economic independence for women will not abate women abuse. Cultural factors that promotesabuse of women continue in groups that draw closer to obtaining economic equality. Hu and Scott (2016) argued that majority of the South Asian nations, irrespective of socio-economic levels, and religious affiliation, subscribe to the ideology of male superiority and to the notion that women are male properties. This patriarchal superiorityperpetuate the silent suffering of women in traditional Asian cultures, they accept it as their fate and generally subscribe to society's claims that they are inferior to men (Huber, 2008). Women are constrained to not report violent attacks because doing so may be interpreted as exposing family weakness to outsiders, putting family name into shame, going against the virtues of patience and endurance, questioning male supremacy, and causing family disruption. It can also lead to women developing instigator mentalitywhereas they are to develop a 'survivor mentality (e.g., "I am the bad person who brings shame to myself or the family."). Guilmoto (2015)'s investigation into the quality health care for victims of abuse examined the attitudes of health care professionals throughdata collected from female nursing students. The result revealed that nursing students who are more egalitarian in sex-role beliefs and havinggood control over life situations

were more sympathetic to the course of abused women than those nursing students who possess a more traditional sex-role behaviour and low perceived control. The result therefore, revealed that Sex-role egalitarianism was the best determinant of attitudes toward victims of domestic violence. Jankowiak & X. Li (2014) asserted through qualitative data collected among four groups of young men from the protestant community in the study on masculinity and violence in the lives of young men in disadvantaged areas in Northern Ireland. The results showed that socially disadvantaged people are very likely to experience violent attack and that young men understand the costs and benefits of a masculine identity that incorporates a capacity for violence. Jayatilleke, Poudel, Sakisaka, Yasuoka, Jayatilleke and Jimba (2011) in their comparative study on victims of rape that cut across wide range of demographic factors such as ages, educational backgrounds, religions, and income levels,results indicate that victims of rape generally derives more sympathy from females than by males and also from Whites than African Americans.However, the influence of race disappears with the control of socioeconomic variables indicating that a more complex relationship exist. Also hierarchically, age, sex, education, and income significantly predicted attitudes toward victims of violent attack.Preston and Kawamura (2011) through data from the National Child Development Study (NCDS) developed seven attitude measuring instruments to measure racism, political cynicism, environmentalism, willingness to work, collectivism, authoritarianism and traditional family values. Exploring changes in the lives of more than 8,000 respondents in their sample between age 33 and 42 revealed that education attainment to some levels influences positive attitudinal change. The study showed that education is very significant in people becoming more open minded, changing attitude on race and authority perspectives and therefore, opined that influencing and sustaining key attitude and concerns for victims of violent attack can be achieved and sustained through educational learning.

Study area and methodology

This study employed cross- sectional survey design, to investigate the role of socio-demographic factors on attitude towards human trafficking among the public in Ibadan north Local Government Area of Oyo state in Nigeria.

Participants

The participants were the inhabitants of Ibadan north Local Government Area of Oyo State, Nigeria. Participants were accidentally selected and given questionnaire to complete. A total of two hundred participants participated in the study. Their demographic characteristics reveal that 99 (49.5%) were females while 101 (50.5%) were males. Their educational status also showed that 59 (29.5%) completed secondary school education, 75 (37.5%) had OND /NCE certificate and the remaining 58 (29%) have their first degree certificate. 50 (25%) falls within the high socio – economic class rang, 76 (37%) belong to the middle class and 65 to the lower socio-economic class. 56 were civil servants, 72 (36%) were traders while the 65 (32.5%) others belong to the artisan class.

Instruments

The instrument used in the study was compiled into a questionnaire to measure the role of socio-demographic factors on attitude towards human trafficking among the indigenes of Ibadan north Local Government Area of Oyo State. It was divided into two sections. A, and B. Section A measured socio demographic variables, the demographic variables that were measuredwere: Age, gender, level of education, marital status, occupation and socioeconomic status. Section B measured attitude factors towards human trafficking. The researcher developed this scale for the purpose of this study. The dependent variable is attitude towards human trafficking, which was artificially dichotomized and measured in two levels: positive and negative factors; while the

independent variables of the study were age, years of education, socioeconomic status, gender, marital status, and occupation. Age was artificially dichotomized and measured in two levels i.e High and low, older and younger. Years of education was artificially dichotomized and measured in two levels each, increased and decreased respectively. Socioeconomic status was artificially dichotomized and measured in three levels namely, high, middle and low. Gender is naturally dichotomized into male and female, marital status was dichotomized and measured at single, married, and separated/divorce/widow respectively; finally occupation was measured as traders, farmers, teachers, and others.

Section A, which measures socio-demographic variables were scored in the following manner: age: old was scored as one and young as two. Gender: males were scored one while females were two. Marital status, single was scored one, married two, while separated/divorced and widow were three and four respectively. Occupation was scored as follows: trader as one, farmers as two, while teachers scored three, and others as four respectively. The scoring format for section B was scored using Likert (1932) format 1-5 scale: with 1=strongly disagree; 2 = disagree; 3= undecided; 4 = agree and 5 = strongly agree. Any score above 3 showed high attitude score while scores from 2 and below show low attitude score.

Pilot study:

Prior to the main study, a pilot study was concluded to standardize the instrument i.e. the questionnaire used in the study. Subjects were randomly selected. 100 subjects were used in the pilot study.

Validation and reliability

25 items were generated from empirical review of literatures on the human trafficking by the researcher. The instrument was tested applying the questionnaires to one hundred participants. After analysis, the 25 item was reduced to 15 items. Ten items were deleted for weak reliability. The validity and reliability shows that the scale has Cronbach alpha coefficient of 0.859, Spearman brown split half reliability of 0.78, Gutman split half of 0.786. Correlation between forms 0.652. The factorial analysis showed that the scale achieved a six factor loading which accounted for 82 % variance in the scale.

Statistical Analysis

For the study, five (5) hypotheses were generated. Research questions 1, 3, and 5were tested employing one-way ANOVA for independence. While research questions 3 was tested using test for independence and research question 2was tested using t-test for independence and Research question 5 was tested using multiple regression analysis.

Result

This section presents the results of the research question tested in the study. Their demographic characteristics reveal that 99 (49.5%) were females while 101 (50.5%) were males. Their educational status also showed that 59 (29.5%) completed secondary school education, 75 (37.5%) had OND /NCE certificate and the remaining 58 (29%) have their first degree certificate. 50 (25%) falls within the high socio –economic class rang, 76 (37%) belong to the middle class and 65 to the lower socio-0economic class. 56 were civil servants, 72 (36%) were traders while the 65 (32.5%) others belong to the artisan class.

The influence of educational status on attitude towards human trafficking was tested using ANOVA for independent measures and the result is shown below:

Table 1: summary of ANOVA for independence showing the effect of educational status on attitude towards human trafficking

variable	Sum of squares	df	Mean squares	F	p
Between groups	3334.89	2	1667.44	15.37	<.05
Within groups	20608.22	190	108.46		
Total	23943.11	192			

From table1, the results show that there is significant difference between the scores of attitude towards human trafficking based on the educational status. Which indicates that there is significant effect of educational status on attitude towards human trafficking ($F(2,192) = 15.37$, p<.05). A post-hoc analysis was done to further investigate the degree of mean differences using Tuckey HSD post hoc. The result is presented in table 1.2:

Table 1.2: summary of multiple comparison Tuckey HSD post Hoc test showing the group differences based on educational status.

	Educational status	N	Mean	S.D	1	2	3
1	SSCE/GCE	59	54.67	13.95	-	2.65	10.23*
2	OND/NCE	75	57.32	10.24		-	7.58
3	HND/BSc/BA/Bed	58	64.91	5.05			-

✱mean difference significant at 0.05 level of significance.

The result shows that respondents who were degree holders (M=64.91) means score differ significantly from that of Secondary school holders (M= 54.67) and very little difference in reference to OND holders.

The second research question, whether males will have a more positive attitude towards human trafficking than females was tested using the t-test for independence and the result is presented in Table 2.

Table 2: summary of t-test for independence showing the effect of gender on attitude towards human trafficking.

	Sex	N	M	S.D	df	t	p
Attitude towards human trafficking	Male	101	59.39	9.52	196	.918	>.05
	Female	99	57.96	12.55			

The result from table2, shows that male scores did not significantly differ from that of the female in the attitude toward human trafficking ($t(196) = .918$, p>.05). This question was not supported. The third research question whether occupational status will significantly influence attitude towards human trafficking was tested using ANOVA for independent measures and the result is shown in table 3.

Table 3: summary of ANOVA for independence showing the effect of occupational status on attitude towards human trafficking

Variable	Sum of squares	Df	Mean squares	F	p
Between groups	3564.89	2	2887.44	18.815	<.05
Within groups	21589.23	190	153.46		
Total	25967.12	192			

From Table 3, the results show that there is significant difference between the scores of attitude towards human trafficking based on the occupational status of respondents. Which indicates that there is significant effect of occupational status on attitude towards human trafficking $(F(2,192) = 18.815, p<.05)$. A post-hoc analysis was done to further investigate the degree of mean differences using Tuckey HSD post hoc. The result is presented in Table 3.1:

Table3.1: summary of multiple comparison Tuckey HSD post Hoc test showing the group differences based on occupational status.

	Occupational status	n	Mean	std	2	3
1	Civil servants	56	59.79	12.35	3.55	11.43*
2	Traders	72	58.35	10.45		7.47
3	Others	65	55.45	7.05		

∗mean difference significant at 0.05

The result shows that respondents who were civil servants (M=59.79) means score differ significantly from that of others such artisans, etc. (M= 55.45) and very little difference in reference to the traders. This further confirms the hypothesis tested abovesex and education will jointly and independently predict attitude towards human trafficking among Ibadan people.

Table 4: Summary of Regression analysis showing joint influence of education, sex and age on attitude towards human trafficking.

Predictor	B	T	P	R	R^2	F	P
sex	.001	.075	>.05				
Age	.108	2.10	<.05	.448	.200	4.108	<.05
Education	.362	3.12	<.05				

The result of the analysis showed that sex, age and education accounted for 20.0% of the variance observed in attitude towards human trafficking $R2 = .200$;(F $(1,193 = 4.10, p<.05)$. sex has no independent predictive influence on attitude towards human trafficking $(\beta = .001\ p>.05)$, Age displayed significant independent predictive influence on attitude towards human trafficking $(\beta= .108, p>.05)$ and education also has independent influence on attitude towards human trafficking $(\beta = .362\ p<.05)$.

The influence of socio- economic status on attitude towards human trafficking wasalso assessedusing ANOVA for independence and the result is presented below in table 5:

Table 5: Summary of ANOVA for independence showing the influence of socio-economic status on attitude towards human trafficking.

Source	Sum of squares	df	Mean squares	F	p
Between group	4786.08	2	2393.04	8.765	<.05
Within group	18773.28	193	273.794		
Total	23559.37	196			

The results from Table 5 demonstrated that there was significant difference in the respondents scores on attitude towards human trafficking based on their socio-economic status. This implies that socio-economic status influences the attitude towards human trafficking (F $(2,196) =8.765, p<.05.$). A post-hoc analysis was done to further investigate the degree of mean differences using Tuckey HSD post hoc. The result is presented in table 5.1

Table 5.1: summary of multiple comparison Tuckey HSD post Hoc test showing the group differences based on socio-economic status.

	SES	N	Mean	S.D	1	2	3
1	High	50	32.12	7.95	-	3.75	9.25*
2	Medium	76	31.11	6.24		-	6.33
3	Low	65	28.35	3.05			-

∗mean difference significant at

The result shows that respondents who belong to the high socio-economic class (M=32.12) means score differ significantly from that of the lower socio-economic status (M= 28.35) and very little difference in reference to those who belong to the middle socio-economic status. This further confirms the hypothesis tested above.

Discussion

The first research questions that stated that educational status will significantly influence attitude of Ibadan people towards human trafficking was confirmed. This is synonymous with the earlier studies of Piotrowski, Tong, Zhang and Chao (2016), who demonstratedthat educational qualification has a significant effect in determining positive attitudinal change in people. Education learning was seen as a vital tool for developing open minded perspectives on race and authority that may be used as a policy for influencing and sustaining a positive attitude towards victims of violent attack. The result also revealed that males will have a more positive attitude towards human trafficking, was tested using the t-test for independence and was not confirmed. This finding is in contrast to the findings of Amato (2010) who found that females rate children and cripples more positively than men do while men are more likely to rate mothers as less powerful than females do. The finding goes further to say that females have more helping attitudes more than men. This findins did not confirm the belief that men have positive attitude towards women and children as victims of violent attack, and that their being abused are less likely to be viewed negatively by men. Thus rejecting the feminist patriarchy theory of women and child abuse which suggests that suppression and exploitation of women and weak ones are cultural symbols of manhood and that the perpetrators of major abuse of women and children were mostly men.

The third research question which stated that occupational status will significantly influence attitude towards human trafficking was confirmed. This result corroborates the assertion that an individual's social standing predicts their attitude. It was also supported by the findings of Amato (2010) that an individual's degree of social networks predicts their likelihood of giving a helping hand. Also this study also confirms the studies of Moynihan, Pandey and Wright(2012) who demonstrated that employees who have considerable control over their daily schedule are more likely to have pro-social attitude and to engage in pro- social behaviors.

The fourth Research question which states that sex and education will jointly and independently predict attitude towards human trafficking among Ibadan people was also partially supported. which is synonymous with the findings of Piotrowski, Tong, Zhang and Chao (2016) who demonstrated that: (1) background factors are more important in attitude changes toward self than toward environment; (2) students with lower socio-economic backgrounds experience the most extensive changes in attitudes; (3) students from private colleges are more disillusioned by medical school than are those from other college categories; (4) Black students are more prone than white ones to develop conservative attitudes; (5) women develop more career ambivalence and status problems than do men; and (6) the freshman year shows most changes in attitudes.

The influence of socio- economic status on attitude towards human trafficking was also confirmed. This is synonymous with the findings of Wilson (2012) who demonstrated that men who have low educational qualifications and low economic status are more prone to assaulting their wives physically irrespective of their wife's character or behavior. This is an indication that provocation from the wife can be a source of violent attack on the wife by the husband. Theory wise, it is highly imperative to know that the socio-economic status of people plays a vital role in determining their attitude towards human trafficking. It is confirmed in this study that people with low socio- economic status are very more likely to be involved and have a positive attitude towards human trafficking. Human trafficking business provides a way of generating income.

Conclusion

This study has investigated the influence of socio-demographic variables on the attitude towards human trafficking in Ibadan north Local Government, Oyo state. The findings of the study showed that education and socio-economic status all significantly influence the attitude towards human trafficking. No influence of gender on attitude to human trafficking was found. Occupational status was also found to significantly influence attitude towards human trafficking among the Ibadan people. While also predictive influence of educational status and age were found on attitude towards human trafficking in this study. This implies that people's demographic attributes may form their socio-cultural action against inhuman treatment and slavery. Thus, inducing positive value in the general populace maybe the key to reducing this social non-desirable phenomenon.

Recommendations

1. To reduce or eliminate trafficking in persons, there is need for attitudinal change on the part of men. It becomes important for men to see women as being equal to them and not as objects or properties that can be traded with. Men should stop all forms of violence against women and treat them with respect and honor.

2. Educational curriculum should contain civic education that include issues such as human rights, violence, and sexual harassment.

3. Enlightenment programs should be put in place by both government and non-governmental agencies in the media educating community members on the dangers of human trafficking.

4. Priority should be given to women folk in work recruitment so as to make sure more women are gainfully employed. This can discourage the activities of human trafficking.

5. Women folk should be encouraged to go to school as this can be a form of empowerment that can enable them to live an independent life and avoid the temptation of going into prostitution or forced labour.

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EFFECTS OF KIDNAPPING ON MENTAL AND PHYSICAL HEALTH OF VICTIMS IN SOUTHEAST NIGERIA: IMPLICATIONS FOR CLINICAL SOCIAL WORK

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Abstract
Kidnapping appears to be an emerging issue in the world. The increasing rate of kidnapping in Nigeria has become a strong threat to humanity, national peace and security; and people are now engulfed with fear in carrying out their daily activities. Victims of kidnap pass through the eye of a needle after being abducted and aftermath release. Therefore, this study investigates the effects of kidnapping on the mental and physical health of victims in Southeast Nigeria. In-depth interview involving 15 victims of kidnap from five states in South-east residing in Anambra and Enugu State was used. Verbatim quote was adopted in analyzing data collected. Findings show that victims of kidnapping are mentally traumatized with anxiety, phobia, rape, voice hearing, living in suspicion, high blood pressure, loss of trust and mental disorder. Also, victims are beaten which leads to injuries such as, wounds sustained from gunshot, loss of sight, hearing problems, tear on genital organs as a result of rape, fracture and sore feet resulted from long walk. The study concluded that professional support from clinical social workers is pertinent in rehabilitating kidnap victims. This can be done through counseling of the victims and significant others, while advocating for effective and efficient security networking that have been proven successful in other nations.
Keywords: kidnapping, mental health, physical health, victims, clinical Social Work

Introduction

Kidnapping appears to be an emerging concern in the world with Nigeria not been an exception. Nigeria is among the three countries with the highest number of reported incidents of kidnapping. Although the highest kidnap incident rate was recorded in Asia, foreign nations faced the higher threat in Africa, notably in Nigeria, Libya and Somalia (NYA, International, 2018). Their study has shown that in 2017, Nigeria witnessed the highest number of incidents in African. Kidnapping has spread throughout the country extending to places as far as Northern part of Nigeria, while South-East and South–West have become known as the kidnapper's playgrounds. Out of total 55 cases of kidnapping recorded in Nigeria, about 25 incidences happened in the South-south while about 22 incidences happened in the Southeast (Ezeibe and Eze, 2012).

The number of kidnapping cases in Nigeria is extremely alarming. As a result, Nigerian government on September 28, 2017 through the Senate passed into law death sentence for whoever that engages in the act of kidnapping and 30 years jail term for anybody that colludes with an

abductor to receive ransom for the release of anyone who has been wrongfully confined (Opejobi, 2017). Despite this law, kidnapping has become a trending business for the unemployed youths. Kidnappers are everywhere targeting not only the rich but also the poor, politicians, businessmen, foreigners and non-foreigners alike with little or no resistance from our law enforcement agents (Ngwama, 2014). The increasing growth of kidnapping in Nigeria has become a strong threat to national peace and security. Nigeria was listed as the 6th worst country in terms of kidnapping, a situation that has made some countries issue constant travel warnings to their citizens about Nigeria. Kidnapping has spread to 22 States of the Federation, with a total of 457 deaths recorded in 166 events from June 2006 to September 2015 (Nwankwo and Okolie-Osemene, 2016).Motives behind kidnappings in Nigeria include ransom, which is about the most common type, ritual purposes, political purposes and terrorism related kidnappings. Ransom is paid in millions of naira or dollars, some victims are kept for upward of six to seven months until the last penny is paid. It is a known fact that most kidnap cases are never reported to the police authority for the fear of murder of the victims hence, most families prefers to pay ransom to losing one of its own (Ngwama, 2014). High profile cases get wide-ranging media attention while lots of kidnapping incidents are resolved without publicity. Many people prefer to quietly pay the demanded ransom and move on as soon as the release of the victim is secured. Some whistle blowers have come to grief for confiding in Police because of the fact that most kidnappers do not get prosecuted and has also given impetus to more people to join the trade.

Kidnapping of various groups and camps unleash havoc on the Nigerian populace. It has become so pervasive in Nigeria that is now a palpable apprehension among the people who are unsure of whom the next victim will be. Fear has engulf citizens at the rate of kidnapping, people no longer travel freely by road, transact their businesses, travel home during festive period, grace an occasion or attend public functions such as church activities, weddings, naming ceremonies, burials etc. or donate money in public. This fear is not only as a result of ransom to pay when kidnapped rather the physical and mental torture they will experience in the hands of kidnappers or death as the case may be. Therefore, there is need to examine the effects of kidnapping on mental and physical health of victims in Southeast Nigeria.

Kidnappingis the act of seizing and detaining or carrying away a person by unlawful force by fraud and often with demand for ransom (Uzorma andNwanegbo-Ben, 2014). To them this situation occurs when a person is abducted and taken from one place to another against their will, or a situation in which a person is confined to a controlled space without the confinement being from a legal authority. According to Abdulkair (2017) kidnapping can be referred to as abduction or holding people hostage either to take ransom from the victim's family or as a sacrifice for money ritual or as an extenuative appeasement to win political appointment.

Literature review

Before now, kidnapping have existed in varied forms and for varied reasons in Nigeria. But they were not known to be among the business ventures Nigerians are known for. However today, they have become a big industry and a steady source of income for many, particularly in the South-East. Several reasons have been attributed to as the rationale behind the thriving of kidnapping in Nigeria. The threat from kidnap for ransom is primarily fuelled by many factors. Inyang and Ubong (2013) reported that youth unemployment, moral decadence and quest to get rich quick are some of the causative factors of kidnapping for ransom. Unemployment, poverty, ritual and spiritual proclivity, parochialism, insecurity and prevalence of alcoholic consumption have been confirmed as the chief factors influencing the widespread of kidnapping in Nigeria

(Abdulkair, 2017). Similarly, Oparaku, Nwaneri and Egbe confirmed that the root causes of this menace are mainly the high rate of unemployment and poverty. Again, Kidnappers who can be very erratic, have been found to engage in the criminality for several complex motives ranging from unemployment, idleness, vengeance, rituals, monetary gains, political reasons and fast means of making quick huge cash and wealth (Ngwama, 2014; Uzorma and Nwanegbo-ben, 2014). Akpan (2017) stated that various forms of kidnappings were identified in relation to economic and political motivations as well as kidnapping as instrument of liberation fight. Nnamani (2015) discovered that primary cause of kidnapping is greed and high quest for quick and unmerited wealth, while moral laxity/decadence, unemployment, non-implementation of relevant laws, easy access to arms and ammunitions by political tugs were identified as other causes of kidnapping. Similarly, Bello and Jamilu (2017) opined that poverty has relationship with kidnapping while corruption has an indirect connection with kidnapping as youth political thugs served corrupt political leaders and turned out to become kidnappers, sometimes for ransom from political opponents.

Consequently, abduction often leads to severe injuries, numerous deaths (thus decimating the population of the society and distorting the labour force), and loss of properties and frustrates development affects or breaks the societal linkages. It ensures societal unrest and therein makes it obvious to all citizens that there is no social harmony in the society (Uzorma et al., 2014). Also, Akhigbe and Koleoso (2013) were of the view that victim suffers both physical and psychological harm as a result of the negative experiences in the hands of kidnappers. Akwash (2016) revealed that people who have survived kidnapping often go on to battle issues of trust for the rest of their lives, as being deprived of freedom and being held against their will can erode trust in humanity as a whole. The author stated that evaluation of psychological harm suffered by victims is important for planning treatment and giving recommendations to prevent re-victimization. Again, financial victimization, rape and even death of the victims have been found to be multiple consequences of kidnapping (Bello and Jamilu, (2017).

Issue of kidnapping is topical in Nigeria and many scholars such as Akhigbe et al., 2013, Nnamani, 2015, Uzorma et al., 2014, Bello et al., 2017, Akpan 2017, Abdulkair, 2017 among other have concentrated on the causes and socio-economic consequences of kidnapping. The link between the mental and physical effect of kidnapping on the victims and its implications to clinical social work is lacking. Situating this study theoretically is Crisis intervention theory by Lindemann (1944). This theory is an immediate and short-term psychological care aimed at assisting individuals in a crisis situation in order to restore equilibrium to their biopsychosocial functioning and to minimize the potential of long-term psychological trauma. Victims of kidnap need assistance from family, clinical social worker and significant others to overcome the ordeal or trauma and ugly situation experienced during their detention and to improve their physical, mental, spiritual and social functioning. Hence, this study was framed (1) To determine views on kidnapping and its perpetrators (2) To determine views on mental torture experienced (3) To determine views on physical injuries experienced. (4) To determine views on kidnapping effects on physical and mental health of victims.

Materials and methods
Sampling
South-east Nigeria consists of five States namely Abia, Anambra, Ebonyi, Enugu and Imo State. Quota sampling was used to allocate 3 participants to each state who resides in Enugu and Anambra state respectively. With the help of friends and relatives of the victims, information was gathered on the victims and their place of residents. Snowball sampling technique was equally adopted, as victims who were finally reached made referrals to other victims. Also, availability sampling was adopted in selecting those who were disposed and willing to participate in the study. The criterion for inclusion in the study was that the participant must have been kidnapped and spent at least 48hour in the kidnapper's custody. On the whole, 15 victims (12 male and 3 females) aged (18years and above) were used for the study.

Data collection
Fifteen interview sessions were held and conducted in the houses, offices and convenient environment as chosen by the participants. Participants gave their oral consent and participated willingly. The interview sessions were conducted in March 2018. Based on their permission, the discussions were recorded with a recording device, while a note-taker took notes.

The research assistances were given a day training on how to conduct interview with victims. The interview sessions were conducted in Igbo language. The research instrument was collectively developed by the researchers and pretested to ensure its reliability. It was translated into Igbo language and back to English language to ensure that the questions had appropriate meanings as intended.

Data analysis
The data collected was transcribed and translated from Igbo to English language by an expert in the Department of Social work, University of Nigeria, Nsukka. The transcribed data were compared to the recorded interview by the researchers to ensure that original meaning of what participants said was retained. Thematic analysis was used to arrange the transcribed data in themes. Themes were developed after series of modifications of research questions courtesy of field experiences. The final themes were (a) views held about kidnapping and its perpetrators, (b) views held on duration of detention and ransom paid, (c)views held on the mental torture experienced and their health effects, (d) views held on the physical injuries experienced and their health effects.

Results
Demographic characteristics of participants
The participants were of the Igbo tribe. Ages of participants ranged from 18years and above. Those 30-40years were 13.3%, 41-50years were 33.3%, 51-60years were 46.7% while 61-70years were 6.7%. Based on marital status, married 66.7%, divorced 20% while widowed 13.3%. On educational qualification, those who had SSCE were 40%, while 33.3% had B.Sc and 26.7% Ph.D respectively. On the issue of religion, 86.7% were Christians while 13.3% were ATR. For gender, 80% are males and 20% are females.

Views held about kidnapping and its perpetrators
Opinion about kidnapping and the perpetrators differs among the participants. Majority saw kidnapping as a business venture for youths who are hooligans and desperate to acquire wealth

by all means. Others asserted that kidnapping is an avenue whereby graduates makes end meet by extorting money from the high and mighty because of unemployment and economic situation in the country. A 45-year-old participant stated, "Kidnapping is a partnership business either between the indigenes of Igbo's and the Fulani herdsmen to extort money from wealthy individuals as ransom or between indigenes or group of persons and the ritualist for blood money or power. The Fulani's job is to abduct the target and hand over to the indigenes while for ritual purpose, they abduct the victim and sell to the ritualist". Another 50-year-old victim narrated, "kidnapping is a political affair and a method political aspirants use in threatening and eliminating their opponents".

Views held on duration of detention and ransom paid

With the exception of two, majority were detained for more than 48hours in the busy and houses. Most of the participants were detained in the busy for a month, weeks and less while few were detained inside an apartment for less than a week. A 49-year-old participant narrated, "I was detained in the busy by herdsmen and other young men who speaks Igbo language for a week and five days. Another participant said, "I was detained for six days in a three bedrooms bungalow. It was residential area because I heard people's voices living in the neighbourhood, though my eye was tied with black cloth when they brought me to the apartment.

On the issue of ransom paid, only three participants admitted that they paid 2.5million, 4million and 5million respectively. Majority of the participants did not disclose the amount they paid as ransom. This may be as a result of warning given to them by the abductors not to disclose the amount to anybody, fear of being kidnapped again, people knowing that they have such amount or for security reasons.

Views held on mental torture experienced and their health effects

Mental torture is a type of torture that relies primarily on psychological effects and only secondarily on any physical harm inflicted. Kidnapped victims experienced different kinds of mental or psychological torture from their abductors. A 48-years-old victim said, "I was engulfed with fear because we were kept in the busy inside small hut without any house around. Each day, they will take one of us away and the person will never return. I was fortunate to escape because I sensed that they are killing us one after the other for ritual. I developed anxiety and high blood pressure after the incidence because any little thing that happens around me my mind will skip. Another female participant narrated, "I and my cousins that were kidnapped on our way to Enugu experienced lots of psychological trauma. I was lucky not to be raped because of the mourning cloth I wore due to my husband's death, but I developed phobia afterwards. I suspect everyone around me because we left village and have not drove up to three poles when the incident happened. I loss trust in everybody because I strongly believed that the informant was in the house. But for my cousins, they were raped day and night by different men for four days before the ransom was paid. Though they did not test positive to HIV, but they contracted serious infection because some of them did not use condom". The victim further said, "One of my cousins was divorced by her husband after the incident and the trauma affected her mental state".

A 56-years-old victim said' "I still have nightmares and hear voices while sleeping because of the maltreatment I received from the kidnappers. Any time it happens, I become terrified and will not sleep again till morning". The victim further stated, "One of us was shot dead in our very before when he tried to escape".

Views held on physical injuries experienced and their health effects

Studies have shown that victims of kidnapping experience several physical tortures from their abductors that normally result to injuries. This is not an exception with the finding in this study. Majority of the participants testified that they were beaten mercilessly on the process of abduction, on their way to the hideout and when their family members delayed in paying the ransom. Only two admitted that they were not beaten because the ransom they demanded was paid within 48hours. According to one of the participants, "I was brutalized like a criminal which led to dislocation of my right arm because my family told them that there was no money and equally not willing to negotiate the ransom with them".

A 56-years-old victim narrated, "I sustained an injury on the leg from a gunshot due to my struggle with them during my abduction. I had a fracture and was bleeding profusely, only first aid was given to me to stop the bleeding till my release after the ransom was paid". The victim further said, "One of us in the detention lost one of his eyes because he was hit with heavy wood by one of the abductors". Also, a female victim stated, "one of my cousins I was kidnapped with still suffer from the tear she sustained in her genital organ as a result of the struggle and force at which she was raped by many of them".

A 60-years-old victim noted, "I had sore on my feet because of the rough paths and long distance we trekked for days without food or drinking water. I developed ulcer and hardly hear clearly even as I speaking to you because I was hit with gun on the left ear by one of them".

Discussion

Presented findings came from 15 victims of kidnap in Southeast States who resides in Anambra and Enugu State, Nigeria, who expressed their views on the mental and physical effect of kidnapping on their health. The findings revealed that views on kidnapping and its perpetrators were similar with previous studies. For instance, findings from Abdulkabir (2017) revealed that kidnapping is the abduction or holding people hostage either to take ransom from the victim's family or as a sacrifice for ritual money or as an extenuative appeasement to win political appointment.

In the finding, it was revealed that majority do not disclose the amount paid as ransom for their release. Akhigbe and Koleoso (2013) affirmed in a clinical case study carried out in Benin, Nigeria that kidnappers demanded the sum of fifty million naira before the victim could be released. It was negotiated downward and, eventually, she was released after an undisclosed amount of money had been paid as ransom, and that was in the early hours of the seventh day. Also, Inyang and Ubong (2013) stated in their study that 8.08% of the respondents strongly agreed of paying ransom before to kidnappers while 13.5% also agreed to have done the same.

The findings further revealed that the victims experienced several mental torture such as anxiety, phobia, fear, mental disorder, rape, hearing of voices and irresistible thoughts, living in suspicion, high blood pressure and physical injuries such as injuries from gunshot, hearing problem, tear on genital organ as a result of rape, fractures, sore feet and even death of the victim which had adverse effect on their health. Similar result have been recorded in other research work such as Bello and Jamilu (2017) who discovered that financial victimization, rape and even death of the victim are consequences of kidnapping. Akhigbe and Koleoso (2013) reported that psychological assessment suggested that the victim was experiencing irresistible thoughts and actions, discomfort in social situation, nervous and highly tensed as well as suspicious of movements around. Based on this finding, there is need to ensure that proper measures are put in place to assist and revitalize the victims after the ordeal to normal state of life. As the evaluation

of the harm suffered by victims, is important for planning treatment and giving recommendations to prevent re-victimization of victims (Akhigbe and Koleoso, 2013). This important task can be effectively handled by clinical social workers who remain very germane in such situation. Clinical social workers seek to support patients especially when they feel most vulnerable, engage and empower patients to be partners in their care and recovery.

In lieu of the forgoing, victims of kidnappers as seen in this study are been traumatized by mental and physical torture encountered during abduction. These tortures can be devastating on their well-being and social functioning if not well taking care of. The relevance of clinical social work services in addressing and reinstating the victims cannot be contested. Clinical social workers have long history in advocacy, recognizing client's strength, linking clients to available services, providing alternative therapies, empowerment as they believe in the dignity and worth of all human beings. With this attributes, they are to ensure that every victim released should be assessed to ascertain the psychological state and level of damage done on their lives. After which counseling sections can be established to revive the victim and enable them overcome the ordeal experienced from kidnappers because trauma symptoms may be manifested through flashback of previous events and horrors, nightmares, intrusive thoughts, sudden outbursts of anger, abusing of substance and suicide (Palmer, 2011). Clinical social worker should help the client address and overcome these issues when they arise.

Furthermore, clinical social workers are expected to foster case management and collaboration with other multi-disciplinary such as doctors, psychologist, medical social worker and psychiatric workers in diagnosing and treatment of victims. Also, they must bring the attention of the government and other enforcement agencies on the need to implement recent law made on September 2017 on kidnapping without sentiments in order to apprehend, minimize and eliminate the perpetrators of this social menace. Whoever that is guilty must face the rule of law irrespective of the social status and connections. They should equally ensure maximum cooperation between force authority and mobile networks in tracing contacts and locations of the kidnappers.

Based on the findings, sensitization programme is of utmost important to salvage the situation. Clinical social workers must work interdependently with the social media in enlightening the general public on the need to report kidnapping cases to the appropriate authority other than paying the ransom quietly, dangers associated with mental physical torture experienced by the victim or hiding the victim away from professional that will help them integrate back into the society. Clinical social worker must conscientize family members of victims on the need to allow the victims share their experiences than shutting them down as this will help them to heal faster, while advocating for effective and efficient security networking that have been proven successful in other nations. They should educate the general public on the relevance of medical examination of victims after release to ascertain their health status as regards to terminal and sexually transmitted diseases.

Finally, this study is not void of limitations. A major limitation is the inability of the researchers to ascertain the accuracy of the participant narratives. Secondly, the study focused on the available participants residing in Anambra and Enugu State without considering the opinion of kidnapped victims living in other states in Southeast, Nigeria.

Conclusion

Clinical social workers are pertinent in rehabilitating kidnap victims. This can be done through counseling of the victims and significant others, while advocating for effective and efficient security networking that have been proven successful in other nations. However, clinical

social workers cannot effectively discharge these tasks without government recognizing the relevance of social work profession and placing them in their rightful positions in Nigeria.

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PART 4
SOCIAL WORK AND INTERNAL DISPLACEMENT/NATURAL DISASTER

SPORTS AS TOOL FOR HEALTHY LIVING AMONG INTERNALLY DISPLACED PERSONS (IDPS) IN NIGERIA: IMPLICATIONS FOR PHYSICAL EDUCATION AND SOCIAL WORK

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Abstract
Sports are structured physical activities geared towards producing a sound mind in a sound body. Engaging in regular sports activities is capable of enhancing good health in individuals thereby saving health care cost, assist in building self-confidence as well as achieving physical fitness in participants. Internally displaced persons are generally down-casted, scared of facing the world again and often lack confidence in self, and all these are due to their different ordeals. This paper therefore articulated the role physical educators and social workers would play in assisting these persons in regaining their sense of belonging. The paper also recommends among others an urgent need for social workers to assume their rightful position in IDPs camps in Nigeria, with the aim of helping these persons cope with their current situation in-conjunction with professional physical educators in order to provide professionally structured sports activities aimed at enhancing the health and preventing depression among IDPs.
Keywords: Sports, Sports activities, IDPs, Physical Education and Social Work.

Introduction

Internally Displaced Persons (IDP's) are those that were forcefully made to flee from their homes and communities. Globally, indications show that the number of people displaced annually by different forms of conflict and violence has increased since the year 2003. Norwegian Refuge Council (2016) reported that on the average, 5.3million have been displaced annually in the past 13years due to insurgency, political instability and terrorist activities of groups such as ISIS and Boko haram, particularly in the Middle East and Sub-Saharan Africa. The report further showed that as at December 2015, the global estimate of IDPs due to conflict was 40.8million, and three quarters of these IDP's reside in ten countries of the world and five of these are located in Sub-Saharan Africa.

Nigeria has recorded alarming increase on the number of IDPs. National Population Commission (2018) reported that the number of displaced people/persons in the country increased

by 4.5percent as at January 2018. According to the report, the displacement tracking matrix round xxi of January 2018 identified an estimated 1.7million IDP's in over 321,580 households across six states of North-East Nigeria with 40percent residing in camp-like settings in urban areas. Practically, the number of IDPs is on steady increase in the world and Sub-Saharan African of which Nigeria is part of. Reports abound on the high rate of terrorist invasion in communities in North-East and Middle-Belt states of Nigeria, thereby, leading to increased number of IDPs in the country.

From the foregoing, in Nigeria, the insurgent activities of Boko Haram in the past 6years has forced over a million people to flee their homes and communities, and this situation has resulted in an unprecedented crisis in the North Eastern part of the country and close boundary countries. In addition, inter-communal clashes resulting from ethno-religious disputes, tensions between Fulani herdsmen and farmers have resulted in over 1million people being displaced from the Middle Belt region of Nigeria.

Internally Displaced Persons (IDPs) are persons or groups of people who have been forced to flee their homes or places of habitual residence, in particular as a result of, or in order to avoid the effects of armed conflicts, situations of generalized violence, violations of human rights or natural or human-made disasters, and who have not crossed an internationally recognized state border (Kelt, 2005). Internally displaced persons are distinct from refugees being that refugees are displaced outside their national borders, and IDPs do not benefit from assistance provided by international agencies like in the case of refugees, unless the national government requests such assistance.

Internally displaced persons because of their ugly experiences are vulnerable to physical and mental health problems especially among women and children who constitute over 70% of the internally displaced populations. Stark, Roberts, Wheaton, Acham, Boothby and Ager (2010) reported that women and girls are more affected victims of physical and sexual violence in IDP camps. Women are at higher risk of unwanted pregnancy, unsafe abortions, sexually transmitted infection (STI), physical injuries, maternal morbidity and mortality and the negative impacts of sexual violence are significant and long term.

Moreover, IDPs are at a high risk of mental health problems. According to Getanda, Papadopoulos and Evans (2015), the commonly psychological reactions are post-traumatic stress disorders in reaction to violence and depression as a reaction to loss. Other types of mental health problems experience by IDPs are panic attacks and anxiety disorder. The psychological distress occurring in the post-conflict environment also contributes to harmful behaviours such as hazardous drinking and increased smoking, and these behaviours are linked to an increased burden of non-communicable disease (Saxon, Makhashvili, Chikorani, Seguin, Mckee, Pate, et al, 2017).

Practically, the condition leading to the displacement of persons leave such persons in a state of poor mental, physical and social health, and this situation takes toll on their overall/general wellbeing. Depression, physical injuries and poor health are usually evident among IDPs which lead to psychological trauma and compounds the problems of IDPs; however, all these problems can be alleviated through engaging in sports.

Sports

Sports involve activities people engage in with the intention of having fun or winning awards. Ogu and Umeakuka (2005) defined sports as organized athletic activities played individually or in teams. Sports are organized activities which may be played by an individual or as a team, having laid down rules that govern participation to ensure injury-free among participants and fair play. According to SportAccord (2011), sports include all forms of competitive physical

activity or games which through casual or organized participation aim to use, maintain or improve physical ability and skills while promoting enjoyment to participants and in some cases, entertainment for spectators. Sports is usually governed by a set of rules or customs which serve to ensure fair competition and allow consistent adjunction of the winner. Winning can be determined by physical events such as scoring goals or crossing a line first (Council of Europe, 2012). It can also be determined by judges who are scoring elements of the sporting performance.

There are many benefits imbedded in sports participation. To Silva (2002), engaging in sports relieves tension, stress and mental fatigue, improve sleep, provides a natural energy boost, gives sense of achievement, lessens anger and frustration, develops healthy appetite in participants, gives focus and motivation in life and develops better social life in participants. Ultimately, sports can help develop self-esteem and self-control, which are two vital components of personality required when overcoming anxiety and depression. Healthline (2018) outlined the following to be benefits of engaging in sports:

- Reduction of stress and depression: When one is physically active through engaging in sports, the mind is distracted from daily stressors. This can help one avoid getting bogged-down by negative thoughts. Sports reduce the levels of stress hormones in the body, and at same time, stimulates production of endorphins which are natural mood lifters that can keep stress and depression at bay. Endorphins may even leave one feeling more relaxed and optimistic after a hard work out.
- Improvement of sleep habit: Sports and other forms of structured physical activity improve quality of sleep. This is done by helping one fall asleep faster and deepening one's sleep. Sleeping better can improve one's mental outlook the next day, as well as improve the mood generally.
- Boost self-confidence: Regular engagement in sports comes with boosting of one's confidence and improvement of self-esteem. As strength, skills and stamina increase through playing sports, self-image improves as well. With the renewed vigor and energy that comes from physical activity, one maybe more likely to succeed in tasks off the playing field as well as on it.

Engaging in sports has numerous benefits on individuals including internally displaced persons. IDPs because of their experiences have high possibility of developing poor mental health, poor self-esteem, fear, depression, among others, and all these can be effectively handled through engaging in sports. On this Catherine (2018) stated that United States National Institute of Mental Health concluded in 1987 that engagement in sports was positively linked with sound mental health, reduced stress and anxiety and had emotional benefits for both men and women of all ages. Not only can sports benefit those suffering poor mental health, it can protect people from initially developing depression and/or anxiety through chemical changes in the brain that positively alter mood. Practically, when internally displaced persons engage in sports, they tend to remove their minds from their ugly experiences as the activities last. At those moments, they exert pent-up energies which lead to better wellbeing. As well, their engagement in sports and winning in chosen activities would re-instate their self-confidence and self-esteem and doing away with the initial feelings of hopelessness. In addition, Street and James (2018) asserted that engaging in sports protects against mental health problems, decreases depression in older adults, reduces the symptoms of post-natal depression, improves self-esteem and cognitive function in young people; reduces psychological distress by 34% (1-3times a week) and 47% and above (4+ times a week), and is as effective as medication for mild to moderate anxiety and depression.

Summarily, engaging in sports has lots of benefits on the physical, mental and social health of participants. These benefits are indispensable to all individuals especially those that have experienced ills like internally displaced persons. These persons get depressed because of their experiences and losses, and these can be effectively taken care of through engagement in sports. Sports which provide team work skills, close community of peers and supportive adults are very important in IDPs camps in order to foster unity among them while ensuring their complete wellbeing. The need to get these individuals (IDPs) physically, mentally and socially sound again makes urgent need for organized sports activities in the various IDPs camps in Nigeria as such the need for physical educators and social workers.

Implications for Physical Education and Social Work

Physical education (P.E) is a branch of general education which develops individuals physically, mentally and socially through structured physical activities of which sports is part of. According to Education Bureau (2013), physical education is education through the physical which aims to develop individual's physical competencies and knowledge of movement and safety, and their capability to utilize these to perform in a wide range of activities associated with the development of a healthy life style. Physical education generally is not in isolation of general education, rather this form of education utilizes structured physical activities (games and sports) in inculcating sound health in individuals.

Physical educators are professionals by training in the field of physical education. Sokanu (2018) asserts that physical educators are responsible for the education of primary, secondary and tertiary school students in physical activity and psychomotor learning. Physical educators not only engage students in sports/game play, they as well steer the students towards the goal of overall wellness. The goal of overall wellness is a need among IDPs because these individuals by their experiences cannot be said to have overall wellness, as such physical educators are urgently needed in IDPs camps to help these persons regain wellness through organized/structured sports activities. The author further stated that the duty of the physical teacher also include teaching and instructing sports/games and physical fitness. And these are practical techniques needed by every individual especially IDPs. IDPs need such knowledge to enable them not only regain their confidence, and self believe/self-esteem through sports activities but as well assist in the attainment of healthy mind in a sound body.

Generally, with these crop of professionals allowed access into IDP camps, given the needed resources and enabling environment, structured and improvised sports facilities and equipment for sports activities would be provided. With these, sports activities for the physical and general well-being of such individuals would be planned and put in action for different gender and age groups of IDP's. This would enhance the physical, mental and social health of IDPs. The ugly experiences IDP's had usually leave them in condition of depression, frustration and hopelessness, and engaging in sports would in no small measure alleviate such conditions. Although no place is like home as they said, but engaging in sports activities in the camps will enhance their comfort, revive their mental state, reduce stressful condition facing them and enhance social cohesion among them as they come from different states and tribe.

In addition, IDP's comprise of children, youths and older adults who have been displaced from the comfort of their homes. This displacement mostly affect children who cannot do without games as it enhances their mental and physical growth, develop friendliness among children and reduce tiredness and lethargy. Sports activities eliminate unhealthy habits of children that may lead to diabetes, high cholesterol, high blood pressure, heart diseases, and other serious diseases which

is likely to result from the type of food they eat and pattern of feeding in various camps. With the collaboration of helping and enlightenment professionals like social workers, IDP's would be educated to embrace sports as a tool for re-gaining self-belief and sound mind and body.

Social work is a profession aimed at assisting/helping people to help themselves. International Federation of Social Workers (2017) defined social work as a practice based profession and an academic discipline that promotes social change and development, social cohesion and the empowerment and liberation of people. Social work is a profession concerned with helping individuals, groups and communities to enhance their individual and collective wellbeing (Canadian Association of Social Workers, 2017). Social work is concerned with individual and personal problems but also with broader social issues such as poverty, unemployment, communal crisis and domestic violence.

Social workers support people, act as advocate and direct people to the services they may require (Fanning, 2018). Being that social workers are trained professionals in the area of assisting, empowering and directing individuals to services needed, their role/presence would be very important in IDP camps in order to enlighten and sensitize IDP's on the need to accept and engage in sports for their physical and mental wellbeing. The author further asserts that social workers often serve as liaison between institutions to assist patients and collaborate with other health professionals to ensure patient wellness. Practically, this nature of collaboration is very important between social workers, physical educators and those in-charge of IDP camps in Nigeria to ensure maximum wellness of individuals in IDPs in every camp. International Federation of Social workers (2016) opined that social workers would provide focused and comprehensive political advocacy strategy that supports vulnerable groups and develop models that support IDP's in isolated or life threatening situation. Social workers in no little measure should advocate for structured sports activities being manned by physical educators in IDP camps from the federal government, and as well, make IDP's accept the presence of physical educators and additionally, embrace sports activities presented.

Moreso, Social work is a professional activity of helping families, groups or communities enhance or restore their capacity for social functioning or creating societal condition favourable to their goal (National Association of Social Work, (NASW), 1973). Based on the above assertion, IDPs are group of persons that needs their social functioning to be enhanced and restored. As such, social workers should facilitate this process by mediating between the IDP's, camp official, government and physical educators to ensure that activities such as sports is established and functional in every camp to enhance their sense of belonging and to restore their social functioning.

Recommendations

From the foregoing, the following recommendations were made:

1. Federal government as a matter of urgency should revisit the act establishing IDP camps in Nigeria to pave way for professionals such as social workers and physical educators in order to objectively attain wholesome wellbeing of IDP's.
2. Social workers as a professional body should mount strong advocacy to be allowed into IDP camps with the aim of truly pursuing the wellbeing of these persons.
3. National Association of Physical and Health Education, Recreation, Sports and Dance (NAPHER.SD) should align their activities to accommodate IDP's and meet the urgent need to achieve sound mind and body of these persons through structured sports activities in the various camps.
4. In ensuring the effectiveness of these professionals (physical educators and social workers) in IDP camps, government should formally recognize social work profession through

presidential assented law and provide the basic material resources such as office cubicles, improvised sports facilities and financial assistance needed to achieve the stated objectives.

5. All security agencies should collaborate to provide effective security for social workers and physical educators should the above recommendations be met.

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SOCIAL WORK AND INTERNALLY DISPLACED PERSONS (IDPS) IN NIGERIA: THENEED FOR INCREASE SOCIAL WORK INTERVENTION

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Abstract

In Nigeria, the number of Internally Displaced Persons has continued to double annually, especially at North Eastern Region as identified by the International Organizations for Migration. The Internal Displacement is caused by a connection of interrelated factors which include: violence, communal clashes, Boko Haram insurgency, Fulani Herdsmen attacks, natural disaster which include flood and storm etc. The Boko Haram insurgency and Fulani herdsmen attacks have caused over 2million people to be Internal Displaced, making Nigeria to be the home of Africa's largest Internally Displaced Persons. Thus, multiple complex causes trigger Internally Displaced Persons in Nigeria, providing significant challenges to Nigerian government, Social Workers and Non-Governmental Organizations on the ground. Although social work in Nigeria is relatively a new profession but there is increasing need for social work intervention in the situation of IDPs, owing to the profession's provision of services to the needy. The paper therefore investigates the nature of cases of IDPs in Nigeria, and implications for social workers.
Keywords: social work, intervention, internally displaced persons, Nigeria.

Introduction

In Nigeria, Internal Displacement is the great tragedy of our time. Internal Displacement refers to the forced movement of people within the country they live in. Millions of people are forced to flee their homes or places of habitual residence each year. Internally Displaced Persons (IDPs) are persons or group of persons who have been forced or obliged to flee or to leave their homes or places of habitual residence, in particular as a result of or in order to avoid the effects of armed conflict, situations of generalized violence, violation of human rights or natural or human made disasters and who have not crossed an internationally recognized state border (Guiding Principles on international Displacement, 1998). They are called Refugees, if they leave their national state borders.

Over the years, the growing number of Internally Displaced Persons in Nigeria is becoming alarming. There are lots of Internally Displaced Persons in Nigeria. The Internal Displacement Monitoring Center (IDMC) (2017) reported that growing internal security challenges have led to many Internally Displaced Persons in Nigeria. While some of them live in registered Internally Displacement Persons' Camps, some do not as they put up with family and friends. The responses by the various organizations towards the plight of the Internally Displaced Persons in Nigeria are associated with problems because they are carried out more by non-social work professionals. Thus, the emphasis of this paper is for the need to scale up social work interventions.

Nigeria as a Nation and the Current Challenges

The Federal Republic of Nigeria, commonly referred to as Nigeria, is a Federal Republic in West Africa, bordering Benin in the West, Chad and Cameroon in the East and Niger in the north. Its coast in the South lies on the Gulf of Guinea in the Atlantic Ocean. It comprises thirty-six (36) states and the Federal Capital Territory where the capital Abuja is located. Nigeria that became independent on 1st October 1960 is officially a democratic secular country.

According to Ezeanya (2010:21), the geographical area that is today known as 'Nigeria', was inhabited by people of varied and often conflicting traditional settings, cultural dispositions and socio-political and religious orientations and engage mainly in agriculture and internal trading prior to the coming of the colonialists. In their respective domain they cherished what they shared together as a people and fared well among themselves. With the advent of the colonialists and the expatriate missionaries, westernization of the African reality became the order of the day. Divide and Rule politics and religious bigotry were used in destroying the socio-political, economic, cultural and religious systems of the people.

According to Okafor (1997), the colonialists brought the people together against their wish and with time broadly grouped them into two, namely, Northern Nigeria and Southern Nigeria. To further maximize colonial interests, the amalgamation of Southern and Northern Nigeria took place in 1914. The name Nigeria is a coinage suggested by Flora Shaw, the girlfriend of Lord Fredrick Lugard, who later married him.

According to Oyeniyi (2010), Nigeria is viewed as a multinational state as it is inhabited by over 500 ethnic groups of which the three largest are the Hausa, Igbo and Yoruba and these ethnic groups speak over 500 different languages and are identified with wide variety of cultures. The official language is English. Nigeria is divided roughly in half between Christians, who live mostly in the southern part of the country and Muslims, who live mostly in the north. According to Akinyele (2013) Nigeria is only a geographical entity existing in maps, papers and lips but not in the hearts of its citizens. Thus, Nigeria is not seen as a country or nation. It is a name of a land where over two hundred and fifty tribes converge. Nigeria makes news in world media as a country with rich human and natural resources but ranks among the poorest countries in the world. According to Uwalaka (2003) statistics show that one percent (1%) of Nigerians own and control ninety-nine percent (99%) of the country's wealth, while ninety-nine percent (99%) of Nigerians own and control one percent (1%) of the Country's Wealth.

This amazing height of inequality is never heeded to in the government policies so far and the effect comes out in the different agitations from different parts of the country. Niger–Delta region has several militant groups fighting the government with arms and ammunitions in their agitation for justice to be extended to their region from where oil and gas which form part of the major income earners to Nigeria are got. The Eastern region agitates for the sovereign state of Biafra. Even the Western region also agitates for the Sovereign state of Oduduwa and the Northern region that had produced almost all the presidents of the federation since independence are also complaining of marginalization in the distribution of the country's wealth.

Facts on Internally Displaced Persons in Nigeria

In Nigeria, the number of Internally Displaced Persons has doubled more than in the span of three (3) years, from 868,000 people identified by the Nigerian Government in the North Eastern Regions at the end of 2014 to 1.7 Million people by June 2016 (Displacement Tracking Matrix (DTM) report released by International Organization for Migration). The report noted that displacement is caused by a connection of interrelated factors which include: violence, insurgency,

communal clashes, natural disasters which include flood and storms etc. In Nigeria, the Boko Haram insurgency has caused over 2 Million People to be internally displaced, making Nigeria the home of African's largest Internally Displaced Persons (IDPs).

Escalating communal clashes in different parts of Nigeria has also resulted in many people fleeing their homes and property. Clashes between farmers and herdsmen over grazing lands in states such as Enugu (Nimbo in Uzouwani Local Government Area), Benue, Taraba, Zamfara and parts of Kaduna have left a bloody trail with its attendant destruction of houses, property, farmlands and whole communities.

Human Rights Watch (HRW) (2017) pointed out that more than 1000 persons have been killed in communal clashes since last December 2016. The violence has been almost on a daily basis in some places like Benue State, Kogi State and in a few other places, it is almost on a weekly basis. At the current moment, it is hard to give the right answer to the question on Nigeria's Internally Displaced Persons as Boko Haram continues seizing communities in the North East forcing people out of their homes.

Some of the representatives of Boko Haram commit terrorist and suicidal acts across other states in Nigeria. This situation causes problem between Muslim and Christians in North East region and has also extended to other parts of Nigeria.

According to Displacement Tracking Matrix (DTM) Round II Report of (2016), the total of 2,093,030 IDPs (370,389 households) were identified an Adamawa, Bauchi, Benue, Gombe, Taraba, Yobe, Nasarawa, Plateau, Kaduna, Kano, Zamfara states and Abuja Federal Capital Territory.

Also the Report of the Round XXI Displacement Tracking Matrix (DTM) (2018) assessment by the International Organization for Migration (IOM) which aims to improve understanding of the scope of displacements, return and the needs of the affected populations in conflict-affected states of North Eastern Nigeria identified 1,782,490 individuals as displaced in the affected states, representing a 4.5 percent increase (79,810 people) in comparison to the 1,702,680 individuals identified in Round XX (December 2017) as shown in table 1 below.

Table 1: A PROFILE OF DISPLACEMENT IN NORTH EASTERN NIGERIA

STATE	ROUND XXDEC (2017)	ROUND XXI (FEB 2018	CHANGE
Adamawa	142,175	164,150	+21,975
Bauchi	53,357	53,309	-48
Borno	1,314,509	1,364,539	+50,030
Gombe	28,606	31,909	+3,303
Taraba	59,019	63,272	+4,253
Yobe	105,014	105,311	+297
Total	1,702,680	1,782,490	+79,810

Table 1 above shows change in IDPs Figures by state between Round XX in December 2017 and Round XXI in February 2018.

Borno state is the most affected state in North Eastern Nigeria, continues to host the highest number of IDPs (1,364,539). Adamawa, with 164,150 displaced persons, hosts the second highest number of IDPs followed by Yobe with 105,311 IDPs.

In the six (6) North-Eastern Nigerian States, 26 percent of IDPs were displaced in 2014, 27percent in 2015 and 2016 respectively while 19percent were displaced in 2017. Table 2 below provides the details on the year of displacement of IDPs:

Table 2: YEAR OF DISPLACEMENT.

STATE	BEFORE 2014	2014	2015	2016	2017
ADAMAWA	0%	25%	33%	19%	23%
BAUCHI	28%	39%	25%	5%	3%
GOMBE	4%	37%	26%	19%	13%
TARABA	4%	39%	18%	11%	29%
YOBE	0%	44%	18%	29%	19%
BORNO	0%	24%	28%	29%	19%
OVERALL	1%	26%	27%	27%	19%

Problems of internally displaced persons in nigeria.
Internally Displaced People face a lot of problems in Nigeria. These problems are enormous and it is really a personal matter for each displaced person. According to Displacement Tracking Matrix (2018) report, in a survey conducted among 23,994 displaced persons, 70% classified food as their main problem. Notably, 13% percent pointed to non food items, 8% identified shelter and 5% highlighted medical services as a key unmet needs. Nevertheless, according to Ibenegbu (2018) it is possible to determine the top five(5) problems of internally Displaced Persons in Nigeria and these include:

1. **Lack of Federal Government Help:** The Federal Government of Nigeria leaves internally Displaced Citizens to fend for themselves. Most of the support for IDPs comes from volunteers and International Organizations. The Federal Government has not organized any adequate policy towards IDPs.
2. **Lack of Financial Supports:**Neither government nor volunteers can provide IDPs with sufficient financial support. Therefore they have difficulties not only with finding a place to live but also no money to feed their children.
3. **Intolerance:** Nigeria has problem with inner tolerance towards our own people. Two different tribes may be sworn enemies and they may have problems when it comes to overcoming their differences even during turbulent times.
4. **Lack of medical supplies:** One of the main contributors towards medical supplies for Internally Displaced Persons is International Organizations. The United Nations have continued to provide humanitarian aid to the conflict zones in Nigeria. The Economic Community of West African States (ECOWAS) also provided medical helps and eases the problems of IDPs in Nigeria but the medical supplies are inadequate.
5. **Violence:** The United Nations representatives have continued to bring awareness to the issue of violence towards IDPs in Nigeria. One of the reasons for this violence is the misunderstanding of meaning of IDPs. Some Nigerians see IDPs as a threat to their jobs and their Communities. Moreover, there are also reports of violence on the basis of religion. The UN has expressed their concerns towards these acts of violence.

Social Work in the Context of Internally Displaced Persons in Nigeria and the Need for Increase Social Work Intervention

In Nigeria, multiple complex causes trigger displacement providing significant challenge to Nigerian Government, Social Workers and Non-Governmental Organizations on ground.
However, the involvement of professional social workers in social work intervention in solving problems of the Internally Displaced Persons in Nigeria is almost non-existent. The non-social workers who see themselves as social workers in the field are more and working in the Internally Displaced Persons' Camps and Host Communities. Nonetheless, many measures are taken by the Nigerian Government, social workers and Non-Governmental Organizations (NGOs) in Nigeria.

The government from the beginning is doing their best to get the Internally Displaced Persons settle. The government built camps, for instance according to Nwabughiogu (2017), there are four IDP camps in Abuja, namely: (a)Lugbe IDP camp (b)Area one IDP camp (c) New Kuchingoro IDP camp and (d)Kuje IDP camp, supply relief materials and provides security in these camps and host communities.

The churches, communities and special centers donate relief materials to the insurgency victims living in the camps for IDPs. In fact, Non-Governmental Organizations in Nigeria are assisting the most vulnerable population by distributing food and providing health and protection services by building latrines and reinforcing access to water with the supports for the government.

According to Ekpe and Mamah (1997), remedial model of social work is still being practised in Nigeria. Social Workers in working with Internally Displaced Persons should focus on sustainable programs rather than relief dependence. Social Workers should protect and assist everyone who has been affected by forced displacement. Many of these victims need to be empowered. Social workers should assume coordination and operational delivery roles in IDP situations to prevent further displacement. Social workers should provide lifesaving assistance and work to identify solutions to the problems of host communities. Social workers should work with other humanitarian agencies to make sure that they reach everyone in need like children as they also are victims of internal displacement. Most of the children in camps go through a traumatic stress due to poor living conditions. Social work in Nigeria is relatively a new profession and has many roles to play in the situation of internal displacement and in working with Internally Displaced Persons. Thus, the need to involve social workers more.

Conclusion

The issue of remedial approach in tracking the problems of Internally Displaced Persons in Nigeria should be de-emphasized. The remedial approach has tended to over emphasize case work in particular with its focus on relief work at the expense of more appropriate approaches such as developmental approach, sustainable programs etc. that could help the Internally Displaced Persons to survive in the new environment where they find themselves.

Furthermore, there is need for increase recognition of social work in Nigeria, especially on the area of Internal Displacement. Social work in Nigeria sadly has not been accorded equal status with other social sciences disciplines. Hence, in many instances, social work in Nigeria has received only limited support. Thus, while many other professions are enjoying enormous backing and promotion by the authorities, for social work in Nigeria, this has hardly been the case.

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PSYCHOSOCIAL SERVICES FOR THE INTERNALLY DISPLACED PERSONS (IDP) IN EDO STATE: THE ROLE OF SOCIAL WORKERS

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Abstract
Nigeria is currently experiencing increase in the population of internally displaced persons induced by natural disasters such as flooding, and man-made disasters such as conflicts, violence and insurgences. This is a major concern globally due to its adverse effects on the affected persons and communities. Internally Displaced Persons (IDPs) are known to be suffering from psychological distress such as emotional trauma and abuse. Edo State is also known to be suffering from psychological distress. This paper assesses the psychosocial services in place for internally displaced persons and the roles of social workers in addressing their psychosocial needs assess current situation and causes of IDPs in Edo State, Nigeria. Method includes a review of related published and unpublished documents and semi-structured interviews from the organizations caring for internally displaced persons. The results suggest that available services in place for IDPs are not sufficient.
Keywords: social worker, displaced persons, internally displaced persons, psychosocial services.

Introduction

Displacement of people possibly caused by both natural and man-made disasters, has been and still a major concern to any affected nations' government and policy-makers as it requires best strategies to save lives. Displacement is a social phenomenon that requires preventive strategies within the framework of social and economic development to address its root causes (IFSW, 2012). The world and Sub-Saharan Africa has experienced lots of natural and man-made conflictswhich haveresulted to displacement of persons irrespective of their status. Children and youth, the old and young, the rich and the poor, the priests and pagan, the educated and the uneducated have been affected. According to Fayomi (2014), a large number of them have been forced out of their communities, place of employment and education globally. Africa has the highest number of internally displaced persons which is often, according to Diaconu, Racovita-Szilagyi & Bryan (2016) associated toviolation of human rights, conflicts and violence.

Globally, in 2015, there were 41milion internally displaced persons due to conflict and violence with 17 million of them being children. This figure did not include those internally displaced by natural disasters (UNICEF, 2018). In 2016, about 16 million children were internally displaced by conflicts and violence and additional 7 million children internally displaced by natural

causes of displacement thus, total being 23 million children (UNCHR, 2018). This is an increase. In 2017, about 33.3 million persons were internally displaced globally (Ejiofor, Oni, & Sejuro, 2017) with Sub-Saharan Africa having about12 million persons(Oduwole & Fadeyi, 2013). While Syria has the largest number of persons internally displaced by conflicts and violence with 2.9 million IDPs, China has the largest number of internally displaced persons (4.5 million) due to natural disasters (IDMC, 2018). Nigeria has about 2,152,000 Internally Displaced Persons (IDPs) from an assessment conducted in 13 states in 2015 (Obashoro-John & Oni, 2017). This number has tremendously increased due to recent activities of the Boko Haram insurgency and the communal clashes in Nigeria. Edo State has a total number of 3,015internally displaced persons comprising of 1,333 females and 1,667 males.The number of childrenwithin the 3,015 IDPs in this camp is 2,353.

Galambos (2005) andGeorge(2012) opined that displaced persons are often traumatized, emotionally distressed. Palmer (2007) also noted that internally displaced persons may be excluded from their communities, their jobs, thus forced into poverty at the detriment of their mental health such as Post-Traumatic Stress Disorder (PTSD) and wellbeing. Galambos (2005) adds that they may lose their cultural identity and values while George (2012) said IDPs and those associated with them experience psychosocial distress such as extreme anger and anxiety. They are known to experience a feeling of fear, loneliness, confusion and pain characterized by mental illness, silent, unhappy and exclusion which limit their ability to function in the society (Diaconu, Racovita-Szilgyi, & Bryan, 2016). Due to these experiences, IDPs are considered most vulnerable with particular reference to the children and women (International Federation of Social Workers – IFSW-, 2012). This can be attributed to the fact that IDPs always settle in hard-to-reach areas, where nobody can easily reach to provide them support (United Nations High Commissioner for Refugees and IDPs–UNHCR).

Diaconu, etal., (2016) opined that displaced persons also need special protection and attention like any other vulnerable persons which can best be obtained through interventional services. Psychosocial support services are example of an interventional strategy required to meet their basic needs which the professional social workers if involved, are in best position to address. Such interventional strategies have been assessed in some countries and proven successful. For example, report of Binagwaho *etal.,* (2009) in Rwanda as cited in Shehu (2018), states that services have promoted resilience in children and the society at large; reduced vulnerabilities in children, addressed their protection needs. There is no significant difference between the internally displaced males (51%) and females (49%) in Nigeria (IOM, 2018). It has always remains the same.

Oluwole (2014) defined displacement of persons as a 'forced/ or involuntary migration'. However, the 1998 Guiding Principles on internal displacement stated that IDPs are:

> "Persons or groups of persons who have been forced or obligated to flee or to have cause to leave their homes or place of habitual residence, in particular as a result of or in order to avoid the effect of armed conflict, situations of generalized violence, violations of human rights or natural or human-made disasters, and who have not crossed an recognized state borders (UN Doc. E/CN.4/1998/53/Add.2)".

The situation of internally displaced persons in Nigeria and Edo State

In Nigeria, displacement of persons is mainly caused by man-made conflicts and violence which tends to be one of the major causes of persons internally displaced worldwide. The recent insurgent activities in the northern part of Nigeria, the Fulani heads-men in strategic places and kidnappings has culminated the increasing number of IDPs in Nigeria some of which are homed in Edo State. As earlier noted above Oduwole & Fadeyi (2013) also said that internal displacement of persons can arise from family crisis, famine, malnutrition, recurrent internal conflicts, divorce, flood, political and religious wars, violence and abuse of human rights. These causes of displacement have resulted to increased number of IDPs in Nigeria (Je'adayibe, 2008).For example, the adoption of the Sharia law as a legal system in 1999 has led to series of violent clashes between the Muslims and Christian in Kaduna state and also in Jos in 2001(Human Rights Watch - HRW-, 2006). Also, in Ogoni and Odi town displacement of persons was witnessed as a result of the flooding and brutal killings that took place (Nbanugo, 2012).Displacement of person has no respect for anyone. Rather many are wishing not to fall victims to any of the risk factors.

Edo State is located in the South-South Zone of Nigeria with Benin City as its capital. It was created on August 27, 1991 under the Administration of the then president Ibrahim Badamosi Babangida. The state shares boundaries with Delta State in the South and East, in the West by Ondo and Ekiti states, in the North by Kogi State. There are five (5) major ethnic groups which are: the Binis, the Esans, the Afemais, the Owans and the Akoko-Edos with Benin City, Ubiaja, Auchi, Ekpoma and Uromi as the main towns. Edo state has high incidence of vulnerable people which includes the internally displaced persons. Currently, Edo State is a home to about 3,000 internally displaced persons as a result of the Boko Haram insurgency in the North Eastern part of Nigeria, Fulani headsmen attacking people from various communities, inters-tribal, political, religion, cultural clashes and natural causes.

The International Christian Centre for Missions (ICCM)where the internally displaced persons are camped to gain back their realities and built resilient through provision of services such as the psychosocial support is located at Uhogua in Ovia North East Local Government Area, Edo State. According to the Director of the camp Mr. Solomon Folorusho during an interview with Tribune Dailypost said that most of the IDPsunder his care in this camp are Christians mainly from Borno and Adamawa States who are survivors of the Boko Haram attack. Currently there are about 3000 persons in this camp. "Folorusho Solomon, who has experienced vulnerability in the past, claimed to be highly committed in his service provision to shape IDPsso they can become responsible citizens like him-self. When asked how he gets support to care for them, he said that he gets support from the government, individuals, NGOs, and FBOs and others irrespective of the religion practice. However, he pleaded for more support.

All displaced persons, like any other person, have right to be protected (IFSW, 2012). Protection is a legal and a social issue which entails the full coverage of all human rights laws be it 'civil, political, social, and economic and cultural rights' (Newland etal. 2003). The process of getting over a difficult situation such as losing a person or something takes different stages. That is the stage of denial, anger, bitterness, sorrow and acceptance. Kim, Torbay and Lawry (2007) suggested the need to improve the displaced persons' specific needs with a particular reference to area of safety, education, health care, and counseling, embedded in psychosocial support services. To this effect, concerted effort has been made to address the psychosocial needs – mental, physical, emotional, social and spiritual needs of displaced persons.

These concerted efforts made to mitigate the effects of displacement on persons globally, in Nigeria and Edo State include the formulation of standard policies and principles, frameworks to guide service provision, programs of services and activitiesto protect displaced persons derived

from the 1951 convention. The Nigerian Framework for the internally displaced persons' protection (IDPs) is the National Emergency Management Agency (NEMA). Affected states adopted this framework refer to as the State Emergency Management Agency (SEMA). NEMA is responsible for providing direct material assistance to displaced persons in Nigeria. It was established under the promulgation of the National Emergency Relief Act of 1976 (CAP 257) which has today been transformed into National Emergency Management Agency Act 2004 (CAP N34). Under the old Act NEMA was to organize, provide and coordinate emergency relief to victims of national disasters throughout the federation and matters incidental thereto' (Nbanugo, 2012). However, the duties of NEMA are revealed under the new Act as stated in section 6(1).

The problem is that these concerted efforts that have been made to protect IDPs seem inadequate to protect these increasing population. This was noted in Ejiofor, Oni & Sejoro-John (2016) findings as against this finding of this study. Ejiofor, etal., (2016) reported that efforts of the government have not been pleasing and encouraging in addressing the various issues of IDPs in Nigeria and that the existing programs seems inadequateand less effective in the delivery of these strategies designed to address issues affecting IDPs. Meanwhile result of this study shows that the government, individuals and non-governmental organizations are trying their best in providing support but they that they are not enough.

Several studies have been carried out in relation to IDPs in order to understand the situation, causes, the effects and strategies to protect them but none of such has been carried out in Edo State. Example of previous studies that have been conducted in relation to IDPs in Nigeria include the following: Owoaje, Uchendu, Ajayi, & Cadmus (2016) reviewed health problems of the internally displaced persons in Africa; Kim, Torbay, & Lawry (2007) in Sudan, looked at the basic health of women and mental health of IDPs; Palmer (2007) reported the impact of psychosocial factors and stigma on the mental health of Somali forced migrants in London; Oduwole & Fadeyi (2013) who reported issues of refugees and displaced persons in Nigeria;Ejiofor, Oni & Sejoro-John (2016) assessed the impact of internal displacement on human security in Nigeria from 2009 – 2016 and reported that effort of the government have not been pleasing and encouraging in addressing the various crisis of the country. Many other studies in relation to IDPs have been conducted on PTSD by Getanda, Papadopoulos, Evans (2015) & Hamid & Musa (2010); on depression of IDPs by Hamid & Musa (2010) and Roberts, Ocaka, Browne, Oyok & Sondorp (2008), and on Malnutrition by (Gbakima, Richard, Namisa & Foday, 2012). Post-traumatic stress disorder and depression being the most frequent mental health (Owoaje, etal., 2016); and fever or malaria, malnutrition resulting to stunting growth, diarrhoea and acute respiratory infections (Owoaje, etal., 2016) amongst displaced children has also been considered.

Oduwole et al. (2013) recommendation on the need to gather information on the numbers, location, age, gender, cause of displacement and conditions of IDPs in order to design effective policies and programs has been revealed through previous studies. However, in Nigeria and Edo State in particular, there is limited information on adequate and comprehensive intervention strategies required to build resilience for this population which includes psychosocial support services. Previous studies show that IDPs intervention services are insufficient to build resilience amongst IDPs in Nigeria with reference to Edo State. This is in line with Owoaje, Uchendu, Ajayi, & Cadmus (2016); Obashoro-John & Oni (2017); Sambo (2016); Vigaud-Walsh (2016) and Adewale (2016).

Psychosocial services are designed to address the dynamic needs of the internally displaced persons. It is based on this background that this study seeks to assess the psychosocial services in place for internally displaced persons and inform the public the role of social workers. This study

seeks to assess the available psychosocial services provided to improve the wellbeing of the internally displaced people in Edo State, Nigeria.

Social work and Internally Displaced Persons

The role of a social worker with displaced persons based on the IFWS policy, is to act as conflict mediators with the ability to lead, summon parties and negotiate, and a give-and-take strategy to reach decisions beneficial to all' (IFSW, 1996). The International Federation of Social Workers' (IFSW) policy statement states that:

- 'It is important to address the emotional needs of displaced persons in all interventions. Sustaining people during their mourning process, helping them regain peace of mind, self confidence and confidence in others, to be conscious of their rights and the obligatory implementation inherent in these rights are all necessary components of psychosocial support within the larger concept of mental health;
- Psychosocial services as well as development assistance must give precedence to the most vulnerable, especially women and children' (IFSW, 1996).

George (2012) opined that people internally displace experience psychosocial distress such as acute anger. The role of social work profession is important in building resilience and hope, integrating, reconciling, and restoring internally displaced persons into the society despite the activities of the responsible bodies such as the United Nations, governmental and non-governmentalorganizations. The ability of the social worker to address psychosocial needs of the internally displaced people is a skill to achieving sustainable development. Social workers are well equipped to work with diverse populations such as the IDPs. This is attributed to the fact that they have been trained to understand the need to have respect for culture, religion, social and political practices of their clients to inform resilience and healing (Diaconu, etal, 2016).

As earlier noted above, conflict and violence has been recorded as the major causes of displacement of people.Social work conflict resolution education promotes peace and reconciles people back to their families. In maintaining social justice, a social worker ensures that service provisions are accessible by all vulnerable people which includes internally displaced personsin order to have their basic needs met (IFSW, 2012). Basically, they strengthen the position of the deprived population like the IDPs. They use education as a weapon to create community awareness on the need for protection and security of IDPs' wellbeing.

Based on this understanding, social work interventions, from the beginning were designed with the distinct purpose of influencing change or having an impact in a desired direction (DuBois & Miley, 2010). Social worker creates awareness of the need to protect vulnerable people from abuse, neglect or self-harm through education to enhance quality of life.The role of social worker in providing psychosocial support to IDPs include: promoting social and emotional development, dealing with trauma, enabling child participation, supporting IDPs through skill empowerment amongst others (Everychild, 2012, Adapted from Shehu, 2018). Sequel to the backdrop, the study will be guided by the following objectives:

1. To determine the impact of psychosocial services on the internally displaced persons' in Edo State, Nigeria.
2. To ascertain the role of social workers in the provision of psychosocial service to internally displaced persons in Edo State, Nigeria.

The impact of psychosocial support services (PSS) on the IDPs

According to PEPFAR (2012), the primary aim of psychosocial service is to place and maintain children in stable, affectionate family environment alongside their caregivers' wellbeing (PEPFAR, 2010, PEPFAR, 2012). These services are expected to reach all vulnerable children

which includes the displaced children in larger numbers. Psychosocial support services include activities such as: kids' clubs, life-skills, counselling, spiritual, support groups, recreational activities designed to meet the social, mental, emotional, physical and spiritual needs of a child who has been made vulnerable. In this context, it refers to a child who has been displaced. All these elements – meeting the social, mental, emotional, physical and spiritual needs of a child who has been made vulnerable are vital to individual, community and national development rather than just providing relief materials for IDPs. Providing relief materials to address only the physical aspect of a vulnerable child, whilst ignoring psychosocial needs may be less effective. From emerging treatment evidence as reported during the 6th international conference on HIV Treatment and prevention adherence in Florida, psychosocial support service is good for early brain development which helps to reduce toxic stress because a healthy stress response system has been developed (PEPFAR, 2010).

Psychosocial services are activities provided through daily interpersonal interactions in the process of providing care, relationships in homes, in schools and communities (Richter, Foster, & Sherr, 2006). Adequate provision of psychosocial services helps the learning process, development of life-skills, encourage participation in society with faith for the future (PEPFAR, 2012).Displacement of persons affects the physical, social, mental, emotional and spiritual life of the affected personsthus rendering them vulnerable. Therefore, in a matter of internal displacement, the psychosocial needs of displaced persons should immediately be identified, assessed, prioritized and addressed without delay to secure and enhance their protection. It is therefore of paramount necessity to acquaint all vulnerable service providers, government, non-government and Faith-Based organizations service providers with the need for psychosocial service support for requisite skills. Application of PSS has the tendency to improve adherence to treatment.IDPs children experiencing anxiety, anger due to separation from their siblings and family will become resilient possessing acceptable social behavior due to brain development. Brain development in this context means the removal of some toxic stress which if not treated can undermine treatment adherence (PEPFAR, 2012).

As earlier noted, displaced people with particular reference to displaced children, experience a wide range of psychosocial issues such as: difficulty in sleeping, fear of the unknown, feeling sad, grieving, exhibiting anger, irritability etc. Most often, this leads to health issues. PSS has been used to achieve success in the delivery of mental health care to IDPs in Abuja and Maiduguri States (Adewale, 2016) and also reaching people with health issues in Syria (Hassan, Kirmayer, Mekki-Berrada, Quosh, Chammay, Deville-Stoetzel, Youssef, Jefee-Bahloul, Barkeel-Oteo, Coutts, Song & Ventevogel (2015).Previous research shows that Syrian children in Turkey who indicated high levels of emotional and behavoural problems, anxiety and fear became healed through the provision of PSS. It has been found to have addressed the emotional trauma of war-minors and adolescents (Noco, Eberle-Sejari, Unterhitzenberger & Rosner (2017). The following statement is an extract from a displaced child during an interview with Rebecca Ejifoma in April 17th, 2018:"I sleep all the time now. I don't hear gunshots again. I don't see fire everywhere. Fire is not burning. I am very happy now. I don't run any more. There is no gunshot in the street. Everywhere is quiet', (A female respondent).

Challenging Factors to Psychosocial Implementation
Interventional programs and services designed to assist children and adolescents internally displaced due to their health challenges have proven successful. However, there are challenges. One of the major challenges is the lack of the understanding of what psychosocial service

provisions are in restoring health. This was noted in Nocon etal., (2017) whose findings showed that there are hindering factors to the delivery of psychosocial services in Nigeria such as include the following:Understanding the meaning of psychotherapy and motivation for it due to cultural differences. Others include: limited trained psychotherapists, and limited access to effective treatment due to geographical location and finances.

The Nigerian Frameworkfor IDPs protection

Psychosocial support (PSS) wellbeing is a strength-based approach of the healing process of displacement focusing on vulnerabilities of IDPs. While the medical models of treatment of the consequences of adversity focus on illness and decline, psychosocial support strategy is built on the concept of ability and coping strength of the individuals, agencies and communities naturally need to possess to support psychosocial wellbeing (PEPFAR, 2012).

Methodology

The cross sectional survey design was adopted for data collection and the study was conducted in Edo State, Nigeria Edo State was considered for this study because it is a home for 3015 IDPs. The target population for this study was the IDPs ages $10 - 17$ years resident at the International Christian Centre for Missions. Questionnaire was the major instrument for data collection and in-depth interview held with key informants. The Purposive sampling method was used to select respondents for the questionnaire administration and 8 key informants interviewed.The sample size for this study was 95respondentsstatistically determined.

Data Analysis and findings

This section presents analysis of information gathered in 2016. The data was analyzed using the SPSS version 20 to generate tables and frequencies. The analysis was based on the respondents' views from the questionnaires which was the major instrument and in-depth interviews with 8 staff members which is was designed to complement the quantitative data. The study sought to assess the available psychosocial activities for internally displaced persons at the ICCM, Edo state.

Socio-demographic characteristics of respondents:

This section focuses on the socio-demographic characteristics of the respondents with age, sex, location and religion as the variable of interest.

Table 1:_Percentage_ d_istribution of respondents by selected socio–demographic characteristics_(n=95) (Percentages in parenthesis)

Socio-demographic	Frequency & percentages	Location	Total
		International Christian Center for Missions (ICCM)	
Age			
10 – 14 years	71 (74.7)		**95 (100.0)**
15 – 17 years	24 (25.3)		
Total	**95 (100.0)**	**95 (100.0)**	**95 (100.0)**
Sex			
Male	39 (41.1)		
Female	56 (58.9)		
Total	**95 (100.0)**	**95 (100.0)**	**95 (100.0)**
Location			
Urban	0 (0.0)	0 (0.0)	
Semi-urban	**95 (100.0)**	**95 (100.0)**	
Rural	0 (0.0)	0 (0.0)	
Total	**95 (100.0)**	**95 (100.0)**	**95 (100.0)**
Religion			
Christianity	165 (100.0)	**100.0**	
Islam	8 (8.4)		
Total	**95 (100.0)**	**95 (100.0)**	**95 (100.0)**

Source: _Field survey, 2016_

Information on Table 1 shows the distribution of respondents in the study by age, sex, location and religion. Participants in the study were internally displaced children between ages 10 - 17years. They were categorized into younger and older internally displaced persons (IDPs) in this camp with the younger IDPs having the highest proportion. Out of the 95 respondents in the study, 74.7% were younger IDPs while 25.3% older IDPs. Also, the Table shows that 41.1% were males and 58.9% female respondents. Data also reveals that all the respondents (100.0%) in the study were resident IDPs in ICCM, in Ovia North East Local Government Area, Edo SouthSenatorial District. All the respondents (100.0) are in semi-urban area. Regarding the religion affiliation, they all 100% claimed to be Christians

The socio-demographic information of staff serving IDPs at the International Christian Centre for Missions are presented on Table 4:2 below.

Table 2: *Socio-demographic characteristics of respondents (Staff) (n = 8)*

Socio-demographic characteristics of respondents (IDP Staff)	Description
Location	**Ovia North East**
Sex	
Males	**3**
Females	**5**
Total	**8**
Age	
24-35 years	**5**
36-45 years	**3**
Total	**8**
Marital status	
Married	4
Single	4
Total	**8**
Your qualification	
Formal education	6
No Formal education	2
Total	**8**

Source: *Field survey, 2016*

As indicated in Table 2 above, there were only eight staff interviewed at the ICCM camp in Edo state, Nigeria. Out of the 8 staff interviewed, 3 were males and 5 females; between the age range of 26 and 45 years. Also, 4 were singles and 4 married with 6 of them having formal education against the 2 without a formal education. Regarding their position held in this IDP camp, 7 of them are supervisors who are also trained pastors and teachers. They report directly to the Director of programs with the remaining one a cook.

Issues of the research

Table 3: *Percentage distribution of respondents' assessment on psychosocial services provisions*

Psychosocial Support Service	Yes	No	Total
Are you happy being in this home/ centre?	92 (96.8)	3 (3.2)	95 (100.0)
Have you accepted your current situation of displacement?	89 (93.7)	6 (6.3)	95 (100.0)
Do you believe in yourself?	95 (100.0)	0 (0.0)	95 (100.0)
Has anyone talked to you about the risk factors associated with unhealthy life style?	95 (100.0)	0 (0.0)	95 (100.0)
Are you able to relate well with your inmates / caregivers freely?	92 (96.8)	3 (3.2)	95 (100.0)
Is there anything that makes you sad or unhappy in this home?	20 (21.1)	75 (78.9)	95 (100.0)
Are you attending school in this home?	95 (100.0)	0 (0.0)	95 (100.0)
Has this contributed to your livelihood?	95 (100.0)	(0.0)0	95 (100.0)
What suggestion would you make to improve the quality of PSS in this camp?	More support from interested bodies.		
How can you rate these services you have received in this camp/home?	All respondents rated PSS as Very good		

Source: Field survey, 2016

Table 3 on assessment of psychosocial services provided to improve livelihood of IDPs in Edo State, Nigeria, shows that 96.8% of the respondents reported that they were happy being in the centre against 3.2% that said they were not happy being in the Home. On further probing, respondents were requested to give reasons for being happy. They said they are happy because of the education they are given, because of shelter, security and protection, praying together, counseling, and the food received. The result is, majority (96.8%) said that they were happy.

To know if they have accepted their state of displacement, 93.7% said they have accepted their current situation of displacement and learning how to cope with it as against 6.3% who said no because they still grieve over the death of their parents. Meanwhile, 100.0% of the respondents agreed they believe in themselves and that someone has talked to them about the risk factors associated with unhealthy life-style respectively. Also, 96.8% respondents agreed that they can relate very well with their caregivers freely against the 3.2% who cannot relate well; and a greater number (78.9%) of respondent said that nothing makes them sad or unhappy at the center because they are well cared for against 21.1% who said that reflecting on the incidence make them feel sad or unhappy. Such include separation from their homes, from their siblings and in a new

environment learning a new language to cope. This was confirmed in a statement made by a 12-year-old displaced child recently in one of the IDP's camps in Nigeria when he said:

> "We don't have anything to eat in our house in this camp. I miss my village (name of the place withheld for security purpose), I miss my grandmother, my father and my older relations" (Dailypost – Tribune, 2018).

Another child also said this:

> "During school break, we have nothing to eat" we have food at home in this camp but it is not enough to bring to school" (Dailypost – Tribune, 2018).

Key informants' responses:

The following results were achieved from in-depth interviews with the key informants in the study area. Findings show that there are currently 3015 internally displaced persons, out of which 2,353 children, 118 women and 529 men. Meanwhile, 1,333 are females and 1,667 males, all resident at the ICCM. When the respondents were asked how many displaced personswere currently under their care? Information gathered from the key informants revealed that majority of the IDPs in this camp were not from Edo State, but that they are the survivors of the Boko Haram violent attacks in Borno and Adamawa States recently.

> "No, they are not all from Edo State. They flee from the northern part of Nigeria as a result of the Boko Haram insurgency to seek refuge here. They are here because of the violent conflict. They will go back when it is conducive for them to do so" (Response from Key informant).

What type of psychosocial activities do you conduct here?

When requested to know the type of psychosocial services /activities in place, they mentioned the following: Counseling, spirituality, life-skills, love, group and individual therapies, recreational activities, socials, training. The following are a summary of responses of other questions asked during the in-depth interview with the key informants.

Challenges of Key informants

This shows that one of the challenges experienced in Edo State IDP camps, is the inadequacy of everything required to support IDPs due to inconsistent supply. The key informant agreed that the government and all supporters are doing their best, but not enough. This was confirmed by a statement made by one of the IDPs in a camp in Abuja recently when he appealed for government to come to their aid. "We don't have anything in our camp in Abuja. We don't have school uniforms. It is not easy going to school without these things as a result of hunger, poor amenities, lack of care" (Oluwolagba, F., Tribune Daily Post, 2018). Finance, going through their pains, limited structures, managing different behavior, and lack of consistent food supply were other challenges experienced in this camp/centre. The result is that respondent said that they are supported but not enough and pleaded for more help.

General suggestions for improvement: This was conducted qualitatively. Listed below are the suggestions made by both respondents (IDPs and Key informants) on ways to improve quality of PSS in their camp site.

- More food
- More school materials and text books
- More money
- Regular and consistent support

- More building to be constructed as the existing ones are not enough to accommodate all of us.
- Better sleeping mattresses or better mats.
- People to come forward to invest on these children, more support, consistent support, create more awareness, involve community members.
- More life-skills training
- More staff training on a regular basis.
- We need more financial support to help us help them better.
- We need more recreational activity materials.
- Community members and professionals to be involved

Some of the extracts from field notes: "We want to be guided by professional to ensure we are doing the right thing" (Key informant).Further expressing her feelings, she said (key informant) said:

> "We are trying our very best to help people internally displaced here but it is not enough because of the population. For example, we cook between 10 – 15 bags of 50kg rice per meal per day and sometimes, not available (Key informant)".

A salient suggestion made by the key informant is that: "People should come forward to invest on these children, more support, and consistent support, create more awareness, and involve community members".

Respondents were requested to rate how psychosocial support has contributed to their livelihood in their centre and the following were their responses.

Table 4: Distributions of respondents' responses on rating of psychosocial service received

Has PSS contributed to your livelihood?	Frequency	Percentages
Yes	95	100.0
No	0	0.0
Total	**95**	**100.0**

Source: Field survey, 2016

Information on Table 4 indicated that all the respondents in the study area said that psychosocial support services have contributed to their livelihood in various ways. None of the respondent said no. The result is that all (100.0%) of the respondents concluded that they have benefited from the services received in their centre. This was supported by information from the in-depth interviews with the key informants. *"They are far better now. No more fear, more stable now than before, good health, can now read and write".*

Discussion of findings

The results of the study showed situation of IDP in study area, the causes and effects of displacement and the way forward. Results revealed the deplorable condition of IDPS in Edo State. There are diverse traumata and psychosocial risk factors reported in displaced persons that may lead to various psychological problems (Noco et al. 2017) if not adequately addressed. Displacement of persons is mainly as a result of communal conflict and violence from the Boko Haram insurgencies in Borno, Adamawa and Maiduguri states. Intervention strategies were

designed such as psychosocial services to mitigate the effects of displacement in line with the human rights law policy and standards. The respondents agreed that psychosocial services provided have greatly addressed their psychosocial needs, thus becoming resilient. This is consistent with the report of Binagwaho *etal.* (2009) in Rwanda, which states that services have promoted resilience in children and the broader society; reduced vulnerabilities in children and addressed their protection needs.

Furthermore, results from this study revealed that majority (93.7%) of the respondents have accepted their situation of displacement while 6.3% have not. The summary is that IDPs psychosocial needs have been addressed in Edo State as the majority (93.7%) have accepted the situation of displacement, all (100.0%) of the study respondents believe in themselves with hope for the future, 96.8% can relate very well with people around them because someone has talked to them to take away their fears in line with the findings of Vigaud-Walsh (2016) whose report revealed how traumatized IDPs who were taken bottles of cough mixtures as a coping mechanism to overcome fear and reflection of their experiences got healed through provision of PSS. Moreover, 78.9% claimed that nothing makes them feel sad or unhappy anymore as against Vigaud-Walsh (2016) and Adewale (2016) findings who reported how survivors of the Boko Haram (women and girls) were forsaken in Maiduguri and neglected in Abuja. Finally, 100.0% of the study respondent agreed that they are all attending school. However, the study respondents claimed that the situation would have been better if they have more support as what is provided is not enough due to the large population.This is a challenge.

Respondents rated these services as very effective in improving their livelihood. For example, when a key informant was requested to explain how psychosocial support has improved the livelihood of the IDPs, she said: *"They are far better now. No more fear, more stable now than before, good health, can now read and write"*

It is the role of a professional social worker to help the affected child gain their healing from their experiences and to develop acceptable character through counselingservices, which is an aspect of psychosocial service. An emotionally abused child can grow up to become an abuser. For Example: A twelve-year-old boy in one of the IDP camps in Abuja, as reported by The daily-post Tribune of 25th August, 2018, has this to say:"When I grow up, I want to be a soldier. I want to be able to kill the Boko Haramterrorists. I want to kill at least 1,000 of them". If this child is not assisted by professionalsocial workers, he will grow up to become an abuser himself.Though, a few individuals believe that emotional manipulations and hurting others feelings can make them succeed in life. Therefore, a displaced child must be assisted to learn how to show love, care and respecting others feelings which leads to mutual understanding or relationships.

Displaced children under 18 years are at the puberty and adolescence stage of development. At this stage, they learn the dos and don'ts, and go through the identity crisis and develop emotions. So at these stages of puberty and adolescence, they need love, attention, guidance, supervision and the social worker is trained to consider such when planning intervention programs for displaced persons.

Conclusion

Internal displacement of persons is an emerging and a social issue because of its negative effects that result to complexities of social issues to be resolved. Obashoro-John & Oni (2017) opined that the IDPs require more than just providing them with relief materials, but that they require support such as the PSS to be able to continue achieving quality life, even when they have been reunited back to their family members.

Edo state plays a major role in serving as a place of refuge to the internally displaced persons mainly arising from violence and conflicts. There are 3015 IDPs comprising of 2,353 children, 1,333 females and 1,667 males in Edo state. Though concerted efforts have been made by the government and non-governmental organizations to provide relief and protection to displaced children and adults, more support embedded in psychosocial service provision is needed to improve the quality of life for IDPs. This is vital so that they can become functional citizens in the society through the effort of professional social workers alongside NEMA and SEMA, who provide interventional strategies and consistent supply of materials necessary for meeting their basic needs. Based on this understanding, the following recommendations are made:

1. IFSW policy states that psychosocial services as well as development assistance to IDPs must give precedence to the vulnerable, especially women and children. That any program destined for displaced persons should be aware of the effects displacement has on receiving communities since both populations, the displaced and the receiving ones, are vulnerable.It is therefore important to acquaint all governmental, non-governmental organizations service providers with the requisite skillstoimplement psychosocial support services.
2. Findings show that IDPs feel confused, discomforted, fearful, angry with the situation, the environment, and even the new caregivers because their values, morals, social, emotional skills have been affected, appropriate strategies to help them relearn how to function in the society need to be designed by the social workers who understand these feelings.
3. More life-skills training with a starter pack for the IDPs to become independent and responsible citizens is needed to be provided for IDPs.
4. More staff training on a regular basis is required to enable them to provide individual and group therapies to displaced persons.
5. Professional guests such as the social workers are required to provide counseling to IDPs and guide the caregivers in their planning and implantation of strategies.
6. More awareness should be created to attract more donors in terms of finance.
7. More recreational activity such as indoor and outdoor materials and facilities should be provided.
8. Professional social workers are required for guidance in planning and dissemination of information based on IDP policy standards and human right policy.
9. Finally, but not restricted to above points, the concept of psychosocial support should be made clear to them.

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THE ROLE OF SOCIAL WORKERS IN POST NATURAL DISASTER MANAGEMENT IN NIGERIA

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Abstract
Global warming and climate change, and abuse of the physical environment are said to be the precipitating factors to natural disasters world over. In recent times, flooding was experienced in some parts of Nigeria, especially among the flood-prone areas. Flood occurrence and recurrence is known to claim lives and property, untimely displacement of inhabitants and destroyed businesses. The resultant effects put the population in constant danger and with severity on sustainable development. Despite the contribution of National Emergency Management Agency (NEMA) in natural disaster management in Nigeria, the role of social workers is crucial to restoration of victims of flood in Nigeria. This paper, therefore, explores the role of social workers both in macro level and in micro and mezzo level in post natural disaster management in relation to restoration and integration of the population with its environs. Reviewing and analyzing these roles and being aware of them could result in the best useful from strength and capabilities of social workers in this area.
Keywords: natural disaster, natural disaster management, restoration, integration, social workers' role.

Introduction

The concept of natural disaster is not new to man and has attracted global attention due to its continuous destructive influences of climatically induced hazards (Costa, 2004; Enwemeka, 2014; Essoh & Abutu, 2018). Man began to recognize natural disaster as a social problem from the time they started abandoning nomadic wandering and reside in a permanent place some thousand years ago (Balter, 2005). Then, natural disaster occurrence was explained in oral traditions and folk songs legend and myths as well as religious accounts and archeological evidence from different cultures around the world (Quarantelli, Legadec & Boin, 2007).

Over the years, the occurring and reoccurring of natural disaster (such as flood) continues to be worrisome and has become issue of concern to researchers and governments due to the negative impacts on individuals and communities (Adeaga, 2008; Aderogba, 2012; Wright, 2011). Morristown (2010) and Resonzweig (2009) defined flood as an overflow of water onto normally dry land, the inundation of a normally dry area. In the same vein, flood can be referred to as any high flow, overflow, or inundation by water which causes or threatens damage. Flooding can rise from overflowing rivers (river flooding), heavy rainfall over a short duration (flash flood) or an unusual inflow of sea water onto land (ocean flooding) (Caldwell, 2012). According to Okoli (2011) and Adjugo (2009) these occurrences have been associated with dire humanitarian consequences and climate change acts indirectly to aggravate flooding by altering pattern of flooding in flood prone areas, thereby frustrating efforts of flood prediction.

The effects of flooding have rose beyond expectations. It has constantly eroded the recovery capacity of communities especially in the affected areas, hence affecting their economic

development year in year out. Worldwide, flooding is the leading cause of losses from natural disasters than any other type of natural event. Flood damage has been extremely severe in recent decades and it is evident that both the frequency and intensity of floods are increasing. Countries such as Mississippi (USA 1993), Italy (1993), Germany (1993, 1994, 1995), China (1996, 1998), India, Poland, Czech Republic (1997), Nepal and Bangladesh (1998) are just a few examples of exceptional floods (Loster, n.d). In 2011 and 2012, "killer floods," inducing more than 50 fatalities each, occurred in Argentina, the United States and Haiti in the Americas; Bangladesh, China, India, North and South Korea, the Philippines and Russia in Asia; and Madagascar, Niger and Nigeria in Africa (Kundzewicz, Kanae, Seneviratne, Handmer, Nicholls, Peduzzi *et al*., (2013). Kundzewicz et al. (2013) stated that Bangladesh is the country with the highest number of people exposed to floods, in absolute and in relative terms, while it holds ranks four and two in total assets exposed, in absolute and in relative terms, respectively. Flooding in Ghana's northern region displaced an estimated 11,800 people and caused 7 deaths, and 147 communities in 11 districts were affected.

In Nigeria, the impact of the 2012 flooding was very high in terms of human, material, and production loss, with 363 persons killed, 5,851 injured, 3,891,314 affected, and 3,871,53 displaced (Federal Government of Nigeria, 2013; NEMA, 2013). Amangabra and Obenade (2015) and Egbenta, Udo and Otegbulu (2015) estimated that Nigeria suffered combined losses of more than $16.9b in damaged properties, oil production, agricultural and other losses due to 2012 flood events alone.

From the foregoing, a logical implication is that flood disasters constitute a veritable threat to individuals and the entire society. These had prompted the recommendations of disaster management as an integral and indispensable component of national and international policies and programmes priority. The management of natural disasters dates back to 1906 when the Police Fire Brigade (now Federal Fire Service) was established to function beyond fire-fighting role to saving of lives, properties and provision of humanitarian services in cases of emergency (Ovosi, 2010). Also in 1999, the National Emergency Management Agency (NEMA) creation as an institutional mechanisms dedicated to managing national emergencies/disasters becomes paramount. NEMA is responsible to coordinate relevant stakeholders towards efficient disaster control and management of all disasters (NDMF, 2010; NEMA, 2011).

However, Adedeji, Odufuwa and Adebayo (2012) posit that there is lack of integrated and sustainable risk management systems and practices in Nigeria. Mgeri (2012) attributed the failure and inadequacies of flood disaster management to some socio-economic, political and environmental problems. The efforts of the various Nigerian governments in respect of flood disaster management have characteristically inefficient owing to the fact that such endeavours have practically avoided the involvement of professional social workers. Therefore, it is against this backdrop that the researchers carried out a descriptive qualitative research on the role of social workers in post natural disaster management in Nigeria. The study focused on flood incidents relying on content analysis of documents from secondary sources such as articles, journals, textbooks, newspapers, and online sources. It provides possible policy recommendations to post-natural disaster management.

Prevalence of flood disaster in Nigeria

Every year, millions of persons are forcibly displaced from their homes and communities globally by natural and human induced disasters. According to Olorunfemi and Adebimpe (2012), disaster refers to an emergency caused by natural hazards or human-induced actions resulting in a significant change in circumstances over a relatively short time period. Disasters can result from forces of nature, such as floods, wildfires, hurricanes, and earthquakes; technological accidents, such as plane crashes, oil spills, and chemical releases; or terrorism and other willful acts of violence such as genocide (Ogbanga, 2015).

Nigerian history had it that flood had occurred and reoccurred between 1981 and 2012 (Adedeji, 2008; Aderogba, 2012). Flooding in Nigeria occurs in three main forms VIZ: river flooding, urban flooding and coastal flooding (Gwary, 2008; Adeoti, Olayide & Coster, 2010). The heavy rainfall coupled with bad human activities in relation to the environment and lack of drainage infrastructure in most Nigerian cities, has left hundreds of people distressed and homeless due to flooding.

Flooding has been a recurrent problem in most parts of towns and cities especially during heavy downpours (Tawari-Fufeyin, Paul & Godleads, 2015). In Ilorin, Kwara State, flood disasters has been recorded in 1973, 1976 and1979, Makurdi in 2008, Sokoto and Kebbi in 2010, Ibadan in 2011, Lagos in 2011, October 2011 Flash Floods in Sokoto State and 2012 flood disaster affecting at least 25 states (Taiwo, 2008; Akani & Bilesanmi, 2011; NEMA, 2013). In 2013, communities on the banks of the Niger and Benue rivers were severely flooded, causing evacuations and displacements of people.

Challenges of Internal Displaced Persons (IDPs) in camps during post-natural disaster (Flood) in Nigeria

In the aftermath of 2012 flood disaster in Nigeria, millions of people were affected and there was destruction of properties, social infrastructure as well as displacement of persons and disruptions of economic activities which according to the Nigeria Red Cross Society is the worst flood disaster in the last 40 years (Aminu, 2013). The health and the well-being of the IDPs are significant affected by the situations inside the IDPs camps. According to Olwedo, Mworozi, Bachou and Orach, (2008) and Lam, McCarthy, and Brennan (2015), the health impacts may be categorized as direct due to violence and injury or indirect such as increased rates of infectious diseases and malnutrition. The experiences in the IDP camps are compounded by the absence of shelter, food shortages, poor access to healthcare, and sexual violence (Olwedo, et al., 2008).

These have resulted to vector-borne diseases and epidemics like malaria, cholera, yellow fever and HIV/AIDs (Connolly, Gayer, Ryan, Salama, Spiegel & Heymann, 2004; WHO, 2008; Shultz, Omollo, Burke, Qassim, Ochieng, Weinberg *et al.* 2009). Ugwu and Ugwu (2013) posit that the destruction emanating from natural disaster could result to mental devastation such as depression. Also, tension arises from disputes over the distribution of donated items, family quarrels, and differences over business interests and conflicts over the use of land that was not flooded.

The challenges of post-natural disasters management in Nigeria

As natural disasters continue to occur, humans' efforts to deal with such disasters need the establishment of response systems and ensure that they function efficiently so as not to compound the disaster related problems. The occurrences of these disasters often call for the support of both national and international organizations. Disaster management involves the established plans,

structures and arrangements to bring together the activities of government, voluntary and private agencies in a comprehensive and coordinated way to deal with emergency needs, including prevention, response and recovery (Hyatt, 2007). But Adefisoye (2017) observed that over the years, disaster management practice as it relates to flood management in Nigeria revolves majorly around government agencies and assumes a formal-institutional, top-down, agency-driven and centralized forms.

According to Emedi (2011), flood disaster management can be effective when the level of predictability, the rate of onset of the flood and duration of flood are minimal. And state resources are brought to bear on and to ameliorate the negative consequences of disasters (Essoh, & Abutu, 2018).In 1999, National Emergency Management Agency (NEMA) was established by Act 12 of the National Assembly, and was charged with the responsibility of managing disasters in all its ramifications. NEMA was to establish a new vision to build a culture of preparedness, prevention, and response and community resilience to disaster in Nigeria. In fulfilling its mandate, NEMA developed several plans and guidelines, some of which are the National Disaster Response Plan, the Search and Rescue/Epidemic Evacuation Plan, the National Nuclear and Radiological Plan, the Early Warning System on Epidemics etc. Over the years, NEMA has encountered challenges and learnt lessons in the implementation of these plans. This necessitated the development of the National Disaster Management Framework (NDMF) to correct implementation gaps and increase efficiency and effectiveness of disaster management in Nigeria.

Despite the efforts of NEMA, problems of natural disaster management persist, which include poor coordination of emergency response, lack of proper equipment, poorly kept records and data, absence of political will and rampant political corruption (Essoh et al., 2018). Olowu (2010) emphasized that in many developing countries especially in Africa, the weakness of state infrastructure and absence of appropriate legal and policy framework are major challenges of post-natural disaster management. Inter-organizational coordination and collaboration is another major challenge that emergency managers encounter in Nigeria.

Recent thinking in the area of disaster management indicates that there is need for a system that focuses on the coordination of stakeholders responding during emergency situations (Lamidi and Benson, 2014). The absence of cooperation among responding agencies is as a result of failure to put in place a system so that in the event of an emergency, stakeholders know the proper roles that each and every one of them should play. Public agencies assigned to respond to emergency management lack adequate funding, modern facilities and the skilled manpower needed to effectively discharge their statutory responsibilities (Olorunfemi & Adebimpe, 2008).

Another major challenge facing emergency management in Nigeria is the misrepresentation of casualty figures. Contradictory figures tend to emerge from Nigeria's emergencies. Most times, casualty figures are manipulated by the media to make a disaster appear less disastrous. Other times, they may be inflated as cover stories to increase readership. Patient tracking is a major issue in emergency management in Nigeria. Agencies and stakeholders assisting in evacuation most times fail to take records of which hospital patients are taken to.

Recovery is another important aspect of emergency management and involves restoration of an area to its pre-disaster status as well as helping victims of disasters cope with the emotional and psychological trauma. Disaster relieve becomes part of this strategy and calls for agencies to provide palliatives such as food, water, shelter, and clothing to victims of disaster.

The roles of social workers in post natural disaster management

The establishment of social work as a separate discipline has led to total overhauling in the area of social welfare programmes. Disaster management is now one of the areas where social

workers' roles are highly needed. Undeniably, social work can play an important and active role in managing disaster problems and needs during and after the disasters.

According to Fahrudin, Baco, Malek and Haji-Yusuf (2000), social workers' role in post natural disaster can be seen as effecting deliberate changes in the interaction of people and their environment, with the goal of improving the capacity of individuals to cope with their life tasks in a way that is satisfying to themselves and to others. In the days and weeks following the flood disaster, people often feel they no longer have control over anything - the event has caused unexpected losses and has taken away their normal routines (Fahrudin, Baco, Malek & Haji-Yusuf, 2002).

Then, social workers link affected persons with systems that provide them with resources as well as opportunities and boost the morale of other kind hearted individuals that responded in the quest of rescuing the victims during disasters. Dodds and Nuehring (1996) posit that social work services and roles in the aftermath of flood disaster fall under two categories: Rescue and Resettlement and Reconstruction. Webster (1995) and Banerjee and Gillespie (1994) opined that social workers have vital roles to play in all stages on natural disaster management. They are involved in the formulation and implementation of disaster preparedness plans, quick response plans, recovery plans and mitigation planning.

Social workers are charged with the responsibilities of meeting the immediate needs and relief of IDPs during disaster periods (Cherry & Cherry, 1996; Webster, 1995). Social workers are engaged in the disaster recovery plans, they also look out for programs that favour affected individuals, look out for grants and advocate for government programs on behalf of the people (Cook, 1993; Dodds & Nuehring, 1996; Dufka, 1998; Sundet & Mermelstein,1996).

Social work in post natural disaster management provide support to individuals and families by rendering emotional support, counseling and aftermath support for physically challenge persons, children as well as the elderly. They encourage affected persons to get involved in events that could improve their condition of living.

As part of wider social work practice, which stresses community participation and social organization, social workers contribute actively on emergency services to individual and group involved (Jiminez & Aylwin, 1992). For instance, a social worker might witness an emotional interchange between an IDP and another staff member and, soon afterward, approach one or both of them and open a dialogue for possible resolutions.

Conclusion

It is a clear fact that flood disaster management is a multidisciplinary approach and that successful response of activities can only be possible through an integrated and coordinated approach. Disaster management is therefore, a collective responsibility of the Federal, State, Local Governments, NGOs and other stakeholders such as social workers.

The goal of social work research on post natural disaster should be to the well-being of the affected persons with a view to improving their problem solving skill and decision making process. In different kinds of social research, the main research problem cut across different disciplines, but the roles of social workers remain vital in any issue relating to well-being of humans. The knowledge of social work practitioners is deemed very crucial to inform any study on natural disaster. Social works are needed to offer counseling services to the IDPs and community mental health education to survivors, as depression sets in after flood disaster. Social workers may play the role of mediator between rescue authorities and the people in order to help the survivors to best adjust to their difficult environment. Social workers can be involved in providing adoption

services, medical social work, family and child care services, school social work services, and community rehabilitation services as part of post-natural disaster management.

Recommendation

The following are recommendations made by the researchers;

- Different preventive measures aimed at ameliorating the high rate of risk and efficient flood menace warning is highly needed.
- Social workers should be fully incorporated, integrated and involved in the Government agencies responsible for post-natural disaster in Nigeria.
- There is need to train and equip more social workers with the desired skills necessary to respond to flood victims.
- Mental healthcare services should be integrated into the secondary and primary healthcare services for IDPs/
- Longitudinal research is needed to examine the trajectories of development and wellbeing among IDPs.

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THE ROLE OF SOCIAL WORKERS IN SUPPORTING INTERNALLY DISPLACED PERSONS IN NORTH-EASTERN NIGERIA

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Abstract
The displacement of people within their own countries is currently a common international and national phenomenon. Migration of internally displaced persons in the north-eastern part of Nigeria is caused by internal armed conflict, particularly caused by the Boko Haram insurgency. The internally displaced people are living in highly vulnerable conditions. They suffer discriminations, face emotional trauma, experience significant deprivation and impoverishment. The paper focus attention on the role of the social workers in assisting the internally displaced persons of the north-east who are ravaged by the operation of insurgents. The present study aims at examining the causes and effects of the displacement of persons in the study area. A mixed method of data was employed. Therefore, two hypotheses and four research questions were formulated to guide the study. A total of 278 respondents was utilised for the study and stratified random sampling was used to select the respondents. In addition to that, six respondents were engaged in an interview and purposive sampling was used to select the interviewers. The instruments used in the study are self designed questionnaire tagged the Internally Displaced Persons Questionnaire (IDPQ) and the interview protocol. The questionnaire has a reliability coefficient of 0.82. The t-test at 0.05 level of significance was used in testing the null hypotheses. While thematic analyses were used for the interview. The findings of the study show that there is no significant difference in the manner of people's displacement due to Boko Haram insurgency. However, there is a significant relationship between internally displaced persons and their vulnerability. Similarly, the result revealed that injustice, security lapses, weak and inefficient governance, illiteracy as well as unemployment are the causes of the displacement. Consequently, the effects of the displacement include lack of peace and stability, family disintegration, alienation, loss of economic opportunities, breakdown of cultural identity, loosening of social and family structure, interruption of children's schooling and increased poverty.
Keywords: Internally displaced persons, social workers, displacement

Introduction

The social work profession has been committed to the defence and promotion of human rights (Ekpe and Mamah, 1997). Social workers in Nigeria focus their attention on working with the most vulnerable in the country, regardless of ethnicity, language, gender, religious belief, ideology, age, physical ability or status (Okoye, 2013). The most vulnerable people in the country now are the internally displaced persons. The plight of the internally displaced persons in recent years in the north-east has become a formidable problem in the country. This is associated with

the insurgency of the radical terrorist groupinNigeria known as Boko Haram that engulfed the entire north-eastern states of Borno and Yobe states (Falaju, 2005).

The activities of BokoHaram have left many people dead and many others homeless, causing people to flee their abode in search of safety and security. Internal Displacement Monitoring Center (2016) noted that there are about two million, one hundred and fifty-two thousand (2,152,000) internally displaced persons in Nigeria as at 31 December, 2015 (Oladeji, 2015; Mohammed, 2017). The United Nations describes Internally Displaced Persons (IDP) as individuals or groups of individuals forced to run away from their usual residences in order to avoid the harmful effect so farmed conflict, terrorism, situations of generalized violence, abuse of human rights, natural or man-made disasters, and who have not crossed an internally recognized state border (UN, 2006)."

In Nigeria, ahumanitarian crisis such as internal displacement results from a combination of factors, including terrorist activities, deplorable environmental conditions and ethnic and religious violence. By far the activities of the radical Islamist armed group BokoHaram proved to be the singular most important factor in the increasing number of IDPs in the country (Rider, 2012; ICRC, 2016;). The insurgency of BokoHaram affects thepolity, security and economy of Nigeria but was brutal, highly destructive and directly focused on northern territories in Nigeria, particularly the north-eastern states of the country (Rider,2012).

BokoHaram's fierce attacks triggered the displacement of the majority of citizens who presently occupy many of the IDP camps across the country. It is important to note that out of the victims of the most violent attacks, women, girls and children have been the most affected, with the abduction and forced marriage of girls, which is a defining feature of the BokoHaram insurgency. It is estimated that over 50% of the IDP population are children; nearly half of the people impacted by the conflict are under the age of 18 years and they are mostly at risk of violations of their rights (Abdulazeez, 2016).

Therefore, it is against this background that the paper will examine the role of the social workers in assisting the internally displaced persons of the north-east as well as to investigate the causes and the effects of persons'displacement. The role of the government in finding a lasting solution to the problem was also analysed.

Objectives

The study has the following objectives:

- To analyse the causes of the displacement of persons in the north-east.
- To investigate the effects of the displacement of persons in the north-east.
- Toexamine the role of the social workers in assisting the internally displaced persons in the north-east.

Hypothesis

The two null hypotheses were formulated to guide the study as follows:

$H0_1$: There is no significant relationship between internally displaced persons and their vulnerability.

$H0_2$:There is no significant difference in the manner of people's displacement due to Boko Haram insurgency.

Theoretical Explanation:

Human needs theory holds the belief that an individual is in collective pursuit of needs and values which forms the core of their social and international behaviour. Human needs are a powerful source of explanation of human behaviour and social interaction. All individuals have needs they strive to satisfy, either by using the system 'acting on the fringes'or actingas a reformist or are volutionary. Human needs theory was popularized in the works of Abraham Maslow, John Burton, Marshall Rosenberg and Manfred Max-Neef (Coate & Rosati,1988).

To properly resettle into the society, the needs of internally displaced persons must be adequately met. These needs according to Abraham Maslow are basic and essential for the survival and well-being of these groups of persons.

Literature Review

The Insurgency and Internally Displaced Persons in Nigeria

The number of Internally Displaced Persons (IDPs) in Nigeria has increased rapidly over the years; largely due to the activities insurgencies in the north-eastern part of the country, whereas teady recurrence of violent attacks since 2009 has left well over two million people displaced within and across the borders to neighbouring countries, especially over the past three years (Cohen and Den, 2016; Mohammed,2017).

The turbulent acts of insurgency, particularly those that emerged from the BokoHaram group of extremists, challenged the Nigerian state in the early 2000 swith out success and re-emerged with the leadership of Mohammed Yusuf, who proselytize in Bornountil 2009 (Cohen & Den, 20016).Thegroup has become openly violent since 2009, adopting terrorist tactics, including targeted assassinations, suicide bombings, hostage taking, and outright attack son places of worships, markets and social gatherings in some local communities and villages in the region.

The Internal Displacement Monitoring Centre (2016) suggested the figure of Internally Displaced Persons in Borno state to be one million four hundred and thirty four thousand, one hundred and fourty nine (1,434,149), the highest inNigeria. Millions of people became homeless when the terrorist group Boko Haram emerged in the State in the last seven years. The National Emergency Management Agency (2017) said Internally Displaced Persons (IDPs) camps in Borno State remained 32 in spite of the recent return of some persons to liberated communities. Out of the 32 camps, 16 of them were located in Maiduguri, while the remaining 16 were in local government areas of the state.

Displaced people in the camp collect clothes, food and medicines. The displaced people are defenceless so they need support. The government cannot cover all spheres and solve all problems of the displaced persons, therefore social workers need to help in order to support them. Unfortunately, the camps cannot always be protected, cases of extremists' attacks on camps are not uncommon. But the government is working to provide military protection to internally displaced persons in the camps.

Social Work with Displaced Persons

The International Federation of Social Workers (IFSW) concerns itself with the displacement of people. And this coincides with the United Nations Commission on Human Right, which in its resolutions 73 of 1992 designated a special rapporteur of internal displacement in response to growing international concern about the large number of internally displaced persons in the world and their needs for assistance and protection (IFSW, 1994).

Social workers must be sensitive to the conditions that increase the displaced person's vulnerability. These include discriminations, emotional trauma, significant deprivation and

impoverishment of the displaced population. Therefore, the social workers working with the displaced persons have a role to play in providing sustainability, overcoming dependence on humanitarian assistance, regaining productive capacity, rebuilding socio-cultural and community structure as well as personal and collective ability to contribute proactively to national and regional development (Dhemba, 2012).

Similarly, social workers play an important role in addressing emotional needs of the displaced persons in all interventions, sustaining the displaced people during their mourning process, helping them to regain peace of mind, self-confidence and confidence in others. To be conscious of their right and the obligatory implementation inherent in these rights is all necessary components of psychological support to the displaced persons within the larger concept of mental health, psychological service as well as development assistance to the most vulnerable, especially women and children (Ekpe and Mamah, 1997).

Social workers should be able to convey information on the right of the displaced persons and services available to them to access organizationand mobilization processes and to act as trainers and motivators for social participation aimed at developing democratic relations. In addition to that, social workers promote mechanism that enabled displaced persons to participate in the planning of their own future as well as in local, regional and national political action. Furthermore, social workers serve as an instrument used in advising government on best practices in dealing with displacement (Hall, 1990).

METHODOLOGY

The paper utilized mixed method of data collection as a research design. Therefore, the data was sourcedthroughquestionnaires which wereadministered to the internally displaced persons in their camps in Borno and Yobe State.Similarly, the research wassupplementedby a facetofaceinterviewwiththe internally displaced persons.Thequestionnaires includedbothclosedandopenendedquestions.Thecloseendedquestionswereexpressedineither"Yeso rNo"formatwhiletheopenendedquestionsallowedtherespondentstofreelyexpressthemselvesbywriti ngdownwhattheyfeelabout the displacement of persons in Borno and Yobe State. The researchers employed the service of the research assistants to help the uneducated respondents in answering the questionnaires. Similarly, theinterview administered,gavetheresearcherstheopportunityto havefacetofacediscussionswiththerespondentsandalsoaskfollow-upquestionsthatarenotcontainedintheinterview protocol.

The questionnaires and interview protocol are the instruments used for data collection. Thequestionnaire was developed by the researchers and tagged Internally Displaced Persons Questionnaire (IDPQ). It was divided into two sections; the first section contains the demographic information of the respondents, while the second section contains questions that bother on the research topic. Equally, the interview protocol comprises of the demographic information of the respondents as well as the questions designed for the internally displaced persons. Additionally, the interview conducted was semi-structured and was conducted with six respondents The researchers employ purposive sampling as a technique for selecting respondents for the interview in order to provide the desired information by knowing the minds, opinions, attitudes and feelings of the respondents. However, it is essential in a survey research to determine a sample size and deal with a non-response bias. Therefore, the common goal is to collect data representative of a population. The ideal population of the study consists of five hundred (500) internally displaced persons. The sample size for this study are drawn from the ideal population and the research tolerate 5% margin error, thus 217 samples was used for the study based on the sample size determination of Krejcie and Morgan (1970). The stratified random sampling technique was used

for the administration of the questionnaires and all the questionnaires were returned by the respondents. The instrument was validated by the experts in the area of measurement and evaluation to ensure content validity. Meanwhile the reliability of the instrument was based on the Cronbach Alpha which produced reliability co-efficient of 0.80. The result showed that the instrument was good enough to be used. The data collected from the respondent questionnaires were analysed using t-test analysis. While for the interview, the data collected were analysed using thematic analysis.

Results

The results of the study are based on the data collected from the two instruments used in this research (i.e. Questionnaires and interview protocol). However, the two null hypotheses were tested using the t-test analysis below:

Hypothesis 1 (H0$_1$): There is no significant relationship between internally displaced persons and their vulnerability.

Table 1: Showing the t-test analysis between internally displaced persons and their vulnerability.

Variables	N	X	SD	DF	t.cal.	t.crit.	Decision
Internally Displaced Persons	142	3.98	0.79	215	8.110	0.145	Significant
Vulnerability	75	2.80	1.35				

The result in table one above shows that the calculated t-test value of 8.110 is greater than the critical t-test value of 0.145 at 0.05 level of confidence. This implies that the null hypothesis which stated that there is no significant relationship between internally displaced persons and vulnerability, is rejected.

Hypothesis 2 (H0$_2$): There is no significant difference in the manner of people's displacement due to Boko Haram insurgency.

Table 2: Showing the t-test analysis between the manner of people's displacement and Boko Haram insurgency.

Variables	N	X	SD	DF	t.cal.	t.crit.	Decision
Manner of people's displacement	109	1.92	0.97				
Boko Haram insurgency	108	1.90	0.96	76	0.117	0.218	Not Significant

The data in table two above indicated that the calculated t-test value of 0.117 is less than the critical t-test value of 0.218 at 0.05 level of confidence. This implies that the null hypothesis which stated that there is no significant difference in the manner of people's displacement due to Boko Haram insurgency, is retained.

In addition to that, the results of the interview gathered from six respondents were presented and analysed. The views of the respondents were examined based on the following subheadings:

The Causes of the Displacement in the North-East

The respondents gave their opinions on the causes and consequences of the displacement. The themes that emerged from the respondent's explanation for the causes of the displacement includes: injustice, security lapses, weak and inefficient governance, illiteracy and unemployment.

Therefore, on injustice; one of the respondent mention that they were treated very unfairly by the insurgents and were not given their expected rights as full citizens of the country. She further stated that:

> *We were affected by the Boko Haram insurgency. People, especially from Borno and Yobe State experienced maltreatment and a violation of their rights. The majority of us were killed or maimed, while our children, particularly young girls are raped, abused and battered.*

On the issue of security lapses, this phenomenon occurred when the government failed to provide security to its citizens which lead to their displacement. One of the respondents has this to share:

> *During the insurgency, the government temporarily fails in its arrangements for the safety of its citizens despite efforts to protect them. The military runs short of weapons and logistics, the rate of bombing continues, arms and ammunition continue to circulate at the hands of insurgents and unscrupulous people in our society, anxiety and lack of trust increase among people. This condition is unbearable.*

Weak and inefficient governance are one of the causes of displacement. Respondents believe that weak governance brings about unaccountable bureaucracies, unenforced or unjust legal systems, abuse of executive power and widespread corruption. This condition encouraged insurgency, which caused a large number of displaced persons in the society.

The study revealed that illiteracy among the generality of the population in the north-east bring about insurgency, which subsequently triggered internally displaced person's conditions. One of the respondents expressed his concerns as follows:

> *Majority of Boko Haram insurgents lack religious and western education. They were misguided by their leaders to fight for their selfish interest.*

Similarly, unemployment among the teeming youths, particularly those from Borno and Yobe states instigate youths to join Boko Haram insurgency and carry arms to fight against the legitimate government of Nigeria. One of the respondents has this to share:

> *When youths have no jobs, they are deprived of the capacity to earn steady income and cannot live a socially productive existence. And because of the absence of decent jobs, many youths in the north-eastern part of the country are compelled to live indecent lives. Therefore, they become an easy target of being members of Boko Haram.*

The Effects of The Displacement in the North-East

Based on the perception of the respondents, the effect of the displacement include lack of peace and stability, family disintegration, loss of economic opportunities, breakdown of cultural identity, loosening of social and family structure, interruption of children's schooling and increased poverty. Therefore, lack of peace and stability is one of the major effect of the people's displacement according to respondents. One of the respondents narrated his experience as follows:

> *The insurgency has both physical and psychological effects on the displaced persons like us. Our health has extremely been affected.We get frightened at any moment.We live in an uncertain situation about our relatives incewe are unaware whether they are dead or alive.The insurgency has seriously affected us.*

The study exposed that families have continued to disintegrate due to the insurgency of Boko Haram. One of respondents confirms that:

> *The insurgency is the most terrible and horrendous situation I ever experienced in my life. All my family members were killed, with the exception of me and mywife. I ran for my life, but my wife was spared by the insurgents (since they don't normally kill women). My house was completely burnt and some of my relatives are out there hiding in the forest. I lost my sense of belonging because of the problem. Life has not been comfortable because I am not living a life of my own anymore, my family is totally disintegrated.*

Loss of economic opportunities is the inability to have chances to do work that somebody is willing to pay for. According to some respondents, the majority of the displaced persons do not have the wherewithal to engage in any financial or profitable ventures that can help them earn a living. One of the respondents expressed his concerns as follows:

> *The insurgency was life-taking as its awanend of various lives and properties. It reduced great destinies and cuts hort the economic opportunities of the people. The trauma of the insurgency is a phenomenon that will live with me forever.*

In the same direction, the study also discovered that breakdown of cultural identity comprises of absence of belongings to a group. The majority of internally displaced persons experience collapse of cultural identity as a result of the Boko Haram insurgency. Similarly, internally displaced persons lose their social and family structure due to the death of family members and the breakdown of the family system.One of the respondents, described his experience:

> *The structure of our family is devastated. Everybody is scattered as a result of Boko Haram attack and we cannot trace their location. In fact, we are not aware whether they alive or dead.*

Furthermore, the study indicated that due to Boko Haram insurgency and subsequent breakdown of the affected family, their children stop schooling. One of the respondents expressed his opinion:

> *All our schools in the area, both government and private closed down. The Majority of private school proprietors are not the indigenes of the area, they close permanently and run away for their safety.*

However, some respondents believe that one of the major effect of people displacement is increased poverty of the internally displaced person. Poverty deprived them of the proper opportunities and adequate means of subsistence in order to have healthy and satisfying lives. These include inadequate income, limited household possession, hunger and malnutrition due to insurgency. One of the respondents described her experience:

> *We are very poor, we lack everything in life. All our belongings are completely destroyed by the insurgents. We don't know where to stay, we don't have food to eat and money to spend for essential commodities. Thanks to National Emergency Management Agency (NEMA) for assisting us in the IDP camp.*

The Role of Social Workers in Supporting Internally Displaced Persons

The respondents gave their opinions on the role of social workers in supporting internally displaced persons particularly in the North-east. The themes that emerged from the respondent's explanation on the role of social workers includes: addressingthementalhealthissues through counselling, partner with NGO's to provide relief materials, engaged in publicawareness, advocateforresourcesandeducation, organize peace and reconciliation programmes.

However, addressingthementalhealthissues of internally displaced persons is one of the major roles of social workers in the north-east. Since majority of them suffer from depression and anxiety due to the conflict. The social workers counsel the IDP's in their camp as narrated by one of the respondents:

Social workers play the key roles in addressing the mental health issues of internally displaced persons inavariety of settings.Social workers engaged in counsellorship, impart the best practices for addressing the specific needs of these vulnerable people. The internally displaced persons are struggling with the trauma and loss as a result of Boko Haram Insurgency

On the issue of partnering with NGO's in the region, social workers collaborate to deliver relief materials to the affected personsas confirm by one of the respondents:

Internally displaced persons are struggling with socioeconomicissues, therefore social workers partner with NGO'S in providing relief materials to the affected people in the area of food supply and health care service delivery.

In the same direction, the study also revealed that social workers, particularly in Borno and Yobe states engaged in publicawareness on the need to go back to their community for proper resettlement after the effort of the Nigerian armed forces in neutralizing the attack of the civilian population by the insurgents. One of the respondents has this to share:

Social workers engaged in providing public awareness for the internally displaced persons by assisting them to return to their communities for resettlement especially now the menace of Boko Haram has reduced significantly as a result of military campaign against them.

The study revealed that socialworkersadvocateforresourcesandeducation to internally displaced persons and their children, mainly from the government and international donor agencies. One of the respondents share his views:

Social workers have an ethical mandate to address social and economic justice issues. Therefore, social workers advocate for resources and education to internally displaced persons and their children.

Furthermore, the study revealed that in an attemptto bring a durable cease fire in the ongoing insurgency campaign by members of the Boko Haram, social workers establish peace and reconciliation programmes in the city of Maiduguri and its surrounding villages. This attempt was not successful as confirm by one of the respondents:

The indigenous social workers attempted on several occasions to plan and organize peace and reconciliation programmes with the representatives of Boko Haram insurgents for the benefit of internally displaced persons in particular and security of the country in general.

Discussions

One of the findings of this study is that there was a significant relationship between internally displaced persons and their vulnerability. The result supports the assertion of Okpe (2008) which stated that the internally displaced persons in Nigeria are susceptible and experience greater risk in their camps, they lack adequate food supplies, they lack financial and medical support and unfortunately, the camps cannot always be protected. Cases of extremists' attacks on camps are not uncommon. According to Christensen and Niels (2009) displaced people are highly vulnerable. They suffer from discrimination, experience significant deprivation and are frequently impoverished. They are marginalised within their own society and they faced the emotional trauma of their uprooting experience. Displaced people turn into excluded people, they also suffer from

grief relating to dead or missing family members and in extreme cases, resort to delinquency and begging in order to survive.

Another finding of this study revealed that there was no significant difference in the manner of people's displacement due to Boko Haram insurgency. This coincides with the findings of Deng (1995) who argues that there is a worldwide tendency for an increase in displaced populations alongside the upsurge of social, political and cultural conflicts. This is in large measure the result of accelerated technological development of arms, which has turned the civil population into the main victims of Boko Haram conflicts.

The findings of the study indicate that the causes of the displacement originate from injustice, security lapses, weak and inefficient governance, illiteracy and unemployment of the poor citizens. These findings relate to the findings of Korn (1988) who contend that therationalebehindthe displacementismultifacetedanditresulted fromhumanrightviolationto security breaches andinsurgencies. There are socioeconomic and political imbalances, injustices and inequities, as well as insensitivity to the plight of their citizens. Government partiality and its lackadaisical attitudes, joblessness of the people are the most important causes of the displacement. Therightsofthe affectedpeoplearerelegated andtheysuffer in allramifications. Similarly, according to Kellenberger (2009) reported that the causes of displacement are manifold and complex. The causes are those that have triggered or contributed to armed conflict or situations of violence. Poverty, the effects of climate change, scarcity of resources, political instability, and weak governance and justice systems may all be catalysts for conflict-induced displacement.

Furthermore, the findings of the study highlighted the consequences of the displacement which include lack of peace and stability, family disintegration, loss of economic opportunities, breakdown of cultural identity, loosening of social and family structure, interruption of children's schooling and increased poverty. These factors often hamper the end of displacement and make the task of rebuilding lives and restoring the livelihoods of people affected by displacement all the more difficult. This corresponds with the findings of Abdulazeez (2016) who found out that internal displacement poses perhaps one of the most daunting humanitarian challenges of today. The impact on many millions of displaced men, women and children is hard, if not impossible to measure.

According to Mohammed (2017) the internally displaced person left their homes and properties destroyed, looted or burnt down during the violent conflict. The majority of them flee to neighbouring communities that are safe, usually taking refuge in temporary shelters such as schools, public buildings and places of worship among others; having been deprived of their homes and sometimes their land and livelihoods. Hence, lacking access to the necessities of life, such as food, water and shelter. Similarly, Oladeji (2015) observe that the internally Displaced Persons in Nigeria faced insecurity and all forms of exploitation and abuse, including rape, having camped in congested shelters, isolated, insecure or inhospitable areas. IDPs are also largely separated from their families especially, unaccompanied children and teenagers, the elderly and sick, the handicapped and pregnant women, whose special needs and privacy are not attended to, due to fragmented and uncoordinated humanitarian response to the needs of IDPs. They also faced the absence of access to justice, in relation to cases of human rights violations such as discrimination against ethnic and religious minorities, sexual violence, and deprivation of means of livelihood.

The findings of the study discovered that social workers play a greater role of in supporting internally displaced persons in the north-eastern part of Nigeria affected by the insurgency of Boko Haram. They engaged in counselling with the internally displaced persons in order to

tackletheirmentalhealthissues. This coincides with the findings of Dhemba (2012) who argues that social workers provide counselling services to the majorityofinternally displaced persons in their camps, who are struggling with the emotional trauma as well as newstressors which impact individual and family lives, such as behavioural problems in children, depression and anxiety, domestic violence, and parental relationships. Similarly, social workers are in partnership with the non-governmental organizations in providing relief materials to the affected people. This relates to the findings of Ekpe, and Mamah (1997) who observed that within the global context, most international social workers are found working with non-governmental organizations (NGOs) in order to plan and implement the assistance programme with the aim of addressing the welfare issues of the displaced population.

In the same direction, social workers engaged in public awareness, advocate for resources and education, organize peace and reconciliation programmes. This corresponds with the findings of Ahmad (2009) who found out that social workers have major roles to play in providing public enlightenment, advocating for human and material resources, sound education, community mobilization, planning and delivery of long lasting reconciliation and cease fire initiative effort between the two warring factions so as to allow for the return of internally displaced persons to their respective homes

Conclusion and Recommendations

Human rights and social justice are the philosophical foundations of social work practice. The uniqueness of social work practice is in the combination of some values, knowledge and skills, including the use of relationship as the basis of all interventions and respect for the client's choice and involvement. Social work profession strives to uplift the vulnerable and the oppressed people in the society, particularly the internally displaced persons in order to achieve the social inclusion and development (Midgley, 1997).

However, the paper made certain recommendations for the benefit of policy makers, stakeholders and change agents in order to address the problem of the internally displaced persons of the north-eastern states of Nigeria.

1. The government should strengthen its commitment to ensure that the rights of internally displaced persons are protected. This could be achieved by setting standards for addressing sexual and other forms of violence against the internally displaced persons so that perpetrators will be brought to book.
2. The law enforcement agents should endeavour to promptly address most problems faced by the displaced individuals. This will reduce periods of homelessness and minimize being exposed to sexual and other types of abuses.
3. Theinternally displaced persons should be included in the national HIV/AIDS and other health care programmes. The erroneous views that HIV/AIDS programmes are meant only for youths, uniform men and long distance drivers has inhibited various organizations from extending such service to the internally displaced persons.
4. Health Education with family planning and counselling services should be extended to the internally displaced persons to ensure that many more displaced persons have access to health care programmes.
5. The authorities at the local and state government levels should prevent internal displacement and promote durable solutions by building resilience, conflict resolution mechanism, civil status, contingency strategies, early warning systems and community intervention mechanisms.
6. Accountability measures should be put in place for violation of international law by state or non-state actors that can lead to displacement. The internally displaced persons should be

encouraged to participate in reconciliation, peace processes and decide on durable solution that best suits their situation.

7. Every effort should be made to make sure that displaced persons can re-establish peaceful and productive life and do not remain in protracted displacement. The government, together with the development and humanitarian actors must work closely in developing durable solutions strategies for the internally displaced persons by incorporating them into the national plans, ensuring access to employment and taking all preventive measures to end displacement.

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SOCIAL WORK INTERVENTION AND FLOOD DISASTER MANAGEMENT IN CALABAR METROPOLIS OF CROSS RIVER STATE, NIGERIA.

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Abstract
This article x-rays the contributions of the social work profession to flood disaster management, with particular reference to Calabar metropolis of Cross River State, Nigeria. Social workers were very instrumental in disaster management right from the US Civil war as well as the Settlement House Movement of the late nineteenth century. Social workers have conceptualized flood disaster fundamentally in terms of the social, ecological and psychological impact of natural hazards. The social workers have contributed enormously in flood disaster related problems such as prevention of serious destruction of human settlements, farm lands and providing services to high-risk and vulnerable groups such as children and low-income earners. Social workers have tremendously contributed significant research findings, on traumatic stress, disaster volunteers, vulnerable populations, cross-cultural as well as international issues in flood disaster management. Disaster research in social work profession is basically hinged on intervention to close gaps in social work knowledge and practice. However, substantive suggestions for flood disaster management such building of residential homes away from disaster prone areas, building of embankments and reservoirs, and awareness creation by social workers for community participation are proffered. The paper identifies the gaps in flood disaster management and advocates a more preventive intervention through community participation on how to handle issues of flood disaster.
Keywords: flood disaster, management, vulnerability, recovery process, intervention.

Introduction

Flooding is one of the most common natural disasters that takes place in various parts of the globe yearly. It happens as a result of heavy rainfall within a short period of time in a certain geographical area or location that causes the rivers and streams to overflow. Flooding is concerned with the inundation of large parts of land that otherwise remain dry by water for some period of time. Flood and or flooding has assumed a social problem dimension as well as viewed as a core hazard in the country and Calabar Metropolis of Cross River State in particular as a result of population explosion, the phenomenon of rapid urbanization and extreme changes in weather conditions. Available records reveal that Calabar Metropolis suffer combined losses in damaged property, agricultural, human lives and other losses due to flood occurrences annually. The increase in flood occurrences coupled with the lack of coping management strategy as well as high levels of vulnerability of the people have consistently put a lot of lives and property at risk. Policy makers and or stakeholders are thus increasingly concerned about the threats of flood disaster to the safety of the people as well as societal development. Flood causes untold hardships to the affected geographical locations in the form of a significant losses as there is an enormous devastation of the agricultural and livestock, houses and other valuables (Ewa & Ukpata, 2013). Flood ravaged areas experience or suffer severe or acute shortages of food and drinking water. Moreover, flood causes numerous water-borne diseases namely; diarrhea, gastroenteristis, jaundice, malaria to mention but a few. However, it has been noted that there is a dearth in literature

in numerous critical location of flooding and or flood disaster management in Cross River State, Nigeria. For example, Olalokun and Proverbs (2016), noted that there is paucity of information on the deleterious consequences or effects of flood disaster on the values of property in the country while Nkwunonwo, Whitworth and Baily (2015), put forward that only journalistic as well as non-quantitative evidence are available on some critical aspects of flooding in the country. A current review by Komolafe, Adegboyega & Akinluyi (2015), stated that the absence of the utilization of state of the art flood disaster models integrating all hydrological processes for accurate prediction as well as mapping of flooding and its concomitant dangers in the country. Moreover, while Nigeria is the highest populated nation and has the largest economy in the African continent, there are no case studies on Nigeria flooding in numerous significant global flood studies and documents. For example, in a fundamental World Bank document on guidelines for "Flood Disaster Management" in less developed nations, there is no single case study or reference was made to Nigeria (World Bank, 2014). Thus, it is expedient to have further research with a view to having a sound as well as legitimate vantage position for effective planning and development of "Nigeria Flood Disaster Management Policies" through social work intervention and advocacy. Of particular interest, there is a quest to identify "Flood Disaster Management" approaches as well as systems adopted elsewhere and how to adapt them for our country. The fundamental aim of this paper is to provide a critical assessment of social work intervention and flood disaster management with a view to highlighting recent opportunities. This will culminate towards the development of conclusion and recommendations in terms of social work intervention for practice as well as for future research.

Methodology

The paper adopted principally a descriptive method of analysis of the general roles of social work intervention and flood disaster management as both a policy making and practice measure. This is quite necessary as a result of the increasing emphasis to victims rehabilitation and recovery. There is a general need and policy formulation to assist flood disaster victims and or survivors to achieve their recovery process through social work intervention by way of encouraging as well as emphasizing community collaboration and coordination of social networks with a view to making a holistic plan before the occurrence of flood disaster.

Literature review

The evolution of social work as a distinct activity has been closely related to the development of state intervention as well as provision in the wide field of social welfare. The concept social welfare utilized here includes policies related to health, education, housing, as well as income support measures and community development, or more narrowly conceptualized as social services (Ocheri & Okele, 2012). Social work most often than not developed initially in relation to these other types of welfare provisions, and possessing independent roots in the voluntary sector.

In Europe and North America, social work has had its origins in the late nineteenth century in the process of industrialization and urbanization, with their concomitant poverty as well as poor health and living conditions of a significant huge number of people. In other parts of the globe, it has developed during the twentieth century at varying pace, but often in response to similar processes and resultant social problems. Disaster is one area in which social work gives a lot of

attention. The explanation of flood disaster and its aftermath consequences testies to the need for social workers to be involved in flood disaster management.

Unarguably, social work can perform a significant as well as active role in managing flood disaster problems and needs diving and after the disaster. Indeed, the social work profession has particular expertise to offer (not in some of the technical and dramatic responses to flood disaster) in comprehending and addressing the medium and long-term effects on individuals and communities affected by flood disasters (Adelekan, 2010). It is also receptive in responding to the stress sometimes experienced by the immediate/front-line helpers. In developing countries, professional social workers may only be present in meager numbers, perhaps employed as part of the international belief programmes although they also have roles in social planning or lobbying, including at national and international levels, aimed at addressing the roots of disasters (Adelekan, 2010). Apart from the role in loner-term interventions, researchers have suggested that there is also a role for social workers in the early stages of flood disaster management and that a rapid as well as effective response at this stage may well facilitate effective utilization of the services futuristically (Ajibade, Mc Bean & Benner-Kerr, 2013).

Disaster social work is the practice of social work during natural disasters. This field specializes in strengthening individuals as well as communities in the wake of a natural disaster. It includes working with the most vulnerable members of a community while strengthening the community as a whole in order to assist in the recovery process (Inyang, 2014). According to the American Red Cross, "Across the duration of a disaster four stages have been identified which provide chronological targets for social work interventions and or responses:

i.   Pre-impact, starting when a disaster poses no immediate threat but prompts mitigation and preparedness.
ii. Impact, or the period when the disaster event takes place.
iii. Post-impact or the period immediately after the impact up to the starting of recovery.
iv. Recovery or the period in which disaster survivors are working toward restoration of their pre-disaster state". These four stages are the core targets social workers desire to address when dealing with flood disaster management. These targets aim to assist with the recovery process (Johnson, Penning-Rowsell and Parker, 2007).

Conceptual overview and basic issues of flood disaster

Major flood disaster hardly takes place in Nigeria not until recently. Recorded occurrence of flood disaster in the country dates back to 1963 when Ogunpa River flooded Ibadan City resulting to loss of lives and property with reoccurrences of flooding in 1978, 1980 and 2011 (Olalokun & Proverbs, 2016). The 1980 flood which caused significant loss of lives and property, engendered some notoriety as well as attention to the disaster potential of the river and immediately provoked a flurry of flood disaster management responses or measures such as the initiation of the Ogunpa Channelization Project, educative radio and television jingles on flood disaster management practices, relocation of structures from flood plains. However, after some years of respite, the sense of urgency and priority attached to these flood disaster management projects waned (Olaloku & Proverbs, 2016). For example, the channelization project was discarded and or abandoned for an elongated period, radio and television jingles ended, and by the late 1990s, it was obvious that city planning authorities had riveted back to old ways of allowing structures on flood plains obstructing flood channels.

Theoretical orientation

This paper considers the systems theory to guide it

i) Systems theory: Developed by Ludwig, Anatol, Ralph (1954). This theory states that behaviour is influenced by a variety of factors which work together as a system. Seeking to help correct missing or ineffective parts of that system can have a positive impact on behaviour. The reverse, of course, is also true. In system theory, a social worker must observe and analyse all of the systems which contribute to an individual's behaviour and welfare, and work to strengthen those systems. This may take the form of providing positive role models, therapy or other services to assist, create a more supportive system for individuals. Applying this theory to the subject under investigation (flood disaster management) implies that social work intervention is a process in which vulnerable population affected by the adverse consequences of flood disaster can be made to recover from stress situation which serves as an aspect of systems theory basic tenet as the act of ensuring that flood disaster victims and or survivors are assisted through social work intervention in the recovery process return to pre-disaster level is a classical illustration

Social work intervention and flood disaster management

Once a disaster takes place, the people involved perceive many things divergently than they did before. Prior to the event, their lives were orderly and they felt like they were in command. In the days and the weeks following the disaster, they often feel they no longer have control over anything-the event has caused unexpected losses and has taken away their normal routines. They find themselves awash in a sea of paperwork and bureaucracy (relief agencies and services, insurance claims etc.) that many refer to as the second disaster. They soon start to realize it will take sometimes before they will regain their initial sense of stability as well as control.

Faced with so numerous challenges, they start to react with phobia, anxiety, anger, and depression all normal stress reactions under the circumstances. Disaster social workers do not expect the victims to feel well in the wake of a flood disaster, yet the victims will expect themselves to "get over it" and to feel better as soon as possible. When this does not take place, they suddenly fear that they are weak or they are going crazy. Disaster social workers need to provide opportunities for debriefing education about "normal" reactions, stress inoculation about routine challenges of recovery, as well as support (Everett & Lamond, 2014).

The fundamental principle of flood disaster management starts with the central notion and or philosophy that the target population primarily consists of normal individuals who have been through an abnormally stressful disaster/emergency situation. Victims generally will not stop functioning but will react in fairly predicatable ways (with some divergences as a result of age/maturity (Joshua, Makama, Audu & Nmadu, 2014). By making use of different crisis intervention techniques, outreach services, and psycho-educational approaches, the victims as well as relief workers can be quickly triaged and briefly counseled (or referred for formal services), so as to return them to pre-disaster levels of functioning as fast as possible. The objective of disaster social work intervention is to assist and ensure that the victims become survivors, by doing whatever can be done to prevent long-term negative consequences of the psychological trauma (Abaje, Ogoh, Amos & Abashiya, 2015).

However, a minority of social workers is involved in the preparation for facing potential disasters and/or in responses to actual occurrences. They may be part of the central or local government teams or national relief organization, and in most circumstances their roles involved professional accountability (Adewole, Agbola & Kasim, 2014). Most social workers are engaged

in administrative work rather than a focus on psychosocial impact of flood disaster. This is based on the fact that few professional social workers have received training in crisis intervention, advocacy, mediation, education, defusing, and debriefing-the core skills, required for flood disaster social work intervention (Alayande, Mohammed, Caleb & Deimode, 2012). Social workers, for instance, are mandated to provide appropriate professional services in public emergencies, yet few social workers have the specific training/skills required to serve as relief workers. There is also a responsibility for social workers in the early stages of flood disaster intervention and that a rapid as well as effective at this stage may well facilitate effective use of the services in the future.

Attention on structural flood disaster management

In handling or tackling flood disaster in Calabar metropolis, the fundamental focus has been on structural measures coupled with over dependence on foreign expertise and technologies. The capacity to award contracts to build more structural flood canals, defences, bridges, culverts with adequate consideration for less expensive and more sustainable, non-structural solutions is manifested in the budgets of the state (Ewa & Ukpata, 2013). Unfortunately, these structures are usually carried out by foreign contractors and experts with little comprehension of the local situation culminating to the little knowledge transfer to indigenous experts. Such structures that are usually copies of the solutions adopted in far nations as well as divergent socio-ecological settings devoid of adequate adaptation for the local scenario, create other socio-technological problems (Dalil, Mohammad, Yamman, Husaini & Mohammed, 2015).

Commenting further, Lanrewaju (2012), stated that such projects lack the correct mix of mild elements like advocacy, education, stakeholders' participation, as well as consultation which can engender a sense of project-co-production and ownership. For example, numerous flood channels and drainages have become dumping sites for refuse few years after they were commissioned (Ewa & Ukpata, 2013).

Experience has revealed that these capital intensive concrete structures as well as civil works hardly offer adequate and sustainable defence against the threats of flood disaster in Calabar Metropolis of Cross River State, Nigeria. It is becoming obvious that non-structural measures, institutional preparedness as well as coping strategies and or abilities of the affected Calabar Metropolis Communities are more significant in the defence against flood disaster. Stakeholders in Cross River State are slowly recognizing the importance of exploring non-structural flood disaster management measures through social work intervention.

Practical measures for flood disaster management

It is a truism that flooding is a natural hazard, it is most often than not aggravated as a result of undesirable human activities. The measures which can practically be taken to control the extent of flood disaster and its concomitant damage include the following:

i. **Landuseplanning**
Proper land use planning in flood disaster prone areas include the demarcation of the flood disaster-prone areas which are first inundated during flood disaster, construction work as well as concentration of human population should be avoided in the flood plains and afforestation on the upper reaches of the river (catchment areas) to control soil erosion and excessive run off.

ii.   **Building of Physical barriers:**
    Flood disaster can be prevented by building certain structures, such as:
i)   Embankments along the banks of rivers in densely populated areas.
ii)   Building of reservoirs to collect excess water during flood disaster.
iii)   The construction of channels which divert flood water.

iii.   **Preventing human encroachment:**
Human encroachment should be avoided in the following areas:
i)   Flood plains and catchment areas.
ii)   The control of deforestation and soil erosion that would prevent excessive runoff.

iv.   **Use of technology for relief:**
Advanced technology can be used in the following ways:
i)   Advanced communication techniques for flood disaster forecasting and warning.
ii)   Quick evacuation of people
iii)   Provision of relief in temporary shelters.
iv)   Prompt supply of medicines, drinking water, food as well as clothes.
v)   Control of epidemic diseases through spraying, vaccination, etc.

Conclusion
    This paper examined social work intervention and flood disaster management in Calabar Metropolis of Cross River State, Nigeria. In the context of flood disaster management, social work intervention is the process which has to do with helping the emotionally and physically wounded while strengthening local communities. It is significant to focus on development issues in addition to the disaster. Community organizers should be supportive facilitators assisting the community members to return to their lives before the trauma. Along with psychological assistance, social work intervention aim to help the public regain structure to their homes. Rather than taking over the process, their objective is to assist the community accomplish these goals on their own. The notion or philosophy behind this is that community members should be the ones to restore their lives in order to heal psychologically and come out to terms with the flood disaster which has occurred.
    Social work intervention also is concerned with knowledge of the systems as well as institutions in the community in order to work within and against them as necessary. Additionally, to these community skills, social work intervention should also incorporate clinical as well as research skills by social workers. These skills should include the ability to assess emergent community needs, so that they can quickly assess the public health needs of individual community members immediately following flood disaster, and make a plan accordingly. These kind of assessments help social workers plan and organize their intervention activities.
    Social workers also need to formulate their approaches in a manner which increases the self-determination of flood disaster survivors. Flood disaster survivors are in a vulnerable position, so it is significant for social work intervention to ensure that survivors can maintain agency over their lives and not become disempowered by the expertise of the social workers. Social work intervention can assist communities to be prepared by emphasizing community collaboration and coordination of social networks to make a comprehensive plan before a flood disaster strikes.

Recommendations

Social work intervention and flood disaster management guarantees working with the most vulnerable members of a community while strengthening the community holistically with a view to assisting in the process of recovery. This paper proffers the following recommendations:

i) Adoption of an integrated approach to urban infrastructural development.

ii) A review of ongoing and planned infrastructural projects with a view to optimizing their Flood Disaster Management capabilities while still meeting their intended purposes.

iii) Adoption of pragmatic steps toward developing and including suitable Flood Disaster Management concepts as well as practices into the state's educational curricula.

iv) Development of low cost and easy to utilize flood disaster management tools at both individual property and community levels.

v) Mobilization and Empowerment of more entrepreneurs into Flood Disaster Management solutions development and service delivery in Calabar Metropolis of Cross River State, Nigeria.

vi) Establishment of centre for excellence in Flood Disaster Management and capacity development to serve as a multifaceted platform for generating effective strategic policies and efficient operational mechanisms for Flood Disaster Management in Calabar Metropolis of Cross River State, Nigeria.

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PENTECOSTAL CHURCHES IN NSUKKA LOCAL GOVERNMENT AREA, ENUGU STATE AND THE CHALLENGES OF INTERNALLY DISPLACED PERSONS IN NIGERIA: NEED FOR SOCIAL WORK INTERVENTION.

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Abstract
One of the areas of convergence between social work and religion is in the aspect of social welfare. Even though approached from different angles, social work practitioners and religious bodies offer social welfare services which are aimed at alleviating the problems of the populace. In Nigeria today, there are many social problems occasioned by the activities of Boko Haram terrorists, Fulani herdsmen, armed robbers, kidnappers and ritualists etc. Consequently, these activities have made a good number of Nigerians to become internally displaced persons (IDPs). In Nigeria, the plights of the IDPs alarm social work practitioners, religious groups, health institutions and other Non-Governmental Organizations (NGOs). This paper investigates the responses of the Pentecostal Churches in Nsukka Local Government Area, Enugu State towards the plights of the IDPs in Nigeria. It is observed that there are problems associated with these responses largely because they are carried out by non-social work professionals. The data for this research was drawn from both primary and secondary sources. Semi-structured interview method (Oral interview) was used to solicit information from some Pentecostal Church leaders /members in Nsukka while the secondary sources included journal articles, books, newspapers and internet materials. This study employs the phenomenological research method; this methodology examines things as they present themselves and suspends judgement on any issue under discussion. This paper advocates that there should be collaboration between Pentecostal churches and social work professionals in their subsequent interventions to the plights of the IDPs in Nigeria. Moreover, the Nigerian government should understand the place of social workers and in turn utilize them in addressing the social problems facing the country.
Keywords: Pentecostal Churches, Internally Displaced Persons, Social Work Intervention.

Introduction

In contemporary Nigerian society, there are many social problems occasioned by the activities of Boko Haram terrorists, Fulani herdsmen, armed robbers, kidnappers and ritualists etc. Some other social problems are the outcome of natural disasters such as flooding. It cannot be overstated that these social problems hamper unity and development such that security problems in Nigeria receive much monetary allocation in Nigeria's yearly budget. More so, one could appreciate why security-related issues receive daily patronage on most Nigerian dailies. The fact remains that as a result of the many security and environmental challenges, the developmental height in Nigeria is really at a very low ebb.

As a result of these social problems evident in the Nigerian society, a good number of Nigerians have become internally displaced persons (IDPs). In Nigeria, the plights of the IDPs alarm social work practitioners, religious groups, health institutions and other Non-Governmental Organizations (NGOs). Among all the religious groups who have made some contributions to the

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challenges of the internally displaced persons in Nigeria, this paper investigates the responses of the Pentecostal Churches in Nsukka Local Government Area, Enugu State towards the plights of the IDPs in Nigeria. The semi-structured interview method was used to gather information from some Pentecostal church leaders in Nsukka on how they have contributed to the plights of the internally displaced persons in Nigeria.

As a part of their social action evangelism strategy, the Pentecostal churches in Nsukka have made some contributions to ease the plights of the Internally Displaced Persons in Nigeria. The research carried out indicates that these churches see this social problem as an opportunity and privilege to carry the "Good news" to the uttermost part of the earth as commanded by Jesus in the Great commission (Matt 28:19). In addition, the intervention of these churches is premised on the fact that social action evangelism is an effective way of propagating the good news of Jesus Christ. However, there are problems associated with the responses largely because they are carried out by non-social work professionals. They are carried out by people who have the willingness and some resources but lack the fundamentals of social welfare system and practice.

In view of this, the thrust of this paper indicates that the gaps evident in the intervention of the Pentecostal churches have some implications on social work practice in Nigeria. Therefore, this paper advocates and recommends that there should be collaboration between concerned Pentecostal church leaders in Nsukka and social work professionals in their efforts to give better lives to the internally displaced persons in Nigeria. More so, this work places a clarion call to the Nigerian government to effectively utilize the professionalism of social workers in the many contemporary social problems in the country.

Conceptualization of "Internally Displaced Persons"

The African Union Convention for Protection and Assistance of Internally Displaced Persons in Africa (Kampala Convention, 2009) defines internally displaced persons (IDPs) as persons or group of persons who have been forced or obliged to flee or to leave their homes or places of habitual residence in particular as a result of, or in order to avoid the effects of armed conflicts, situations of generalized violence, violation of human rights or natural or human-made disasters, and who have not crossed an internationally recognized State border. Similarly, Obikaeze and Onuoha (2016) note that the internally displaced persons are citizens of a country who are displaced within the territory of a country as a result of natural disasters such as erosion, desertification, flooding etc. People can also be displaced as a result of human-made disasters such as civil war, internal armed conflict, terrorism etc. According to Hamzat (2013), those classified as internally displaced persons are mostly victims of the inhumanity of man against man. They are victims of various kinds of injustices or violent confrontations perpetrated either by their own government against them or by others such as communal clashes, terrorism, riots, religious conflicts, insurgency etc. Durosaro and Ajiboye (2011) explain that there are two major components of the IDPs: the coercive and involuntary character of movement and the fact that such movement takes place within national borders. Therefore, as the displaced persons do not cross international borders, they are considered as IDPs and not refugees.

When families are displaced, their utmost concern becomes the survival of family members. In most cases, the fleeing persons do not take anything with them, thereby making them face untold economic hardship, psychological trauma and social disengagement. Internally displaced persons are vulnerable in many respects, and often times, they are not welcomed by their hosts probably as a result of limitation of resources and the other risks which their presence may place on their host communities. In such situations, they need the intervention of the government and other humanitarian groups to cushion the effect of hardship and bring succor to them.

Examining the Internally Displaced Persons in Nigeria

In Nigeria, many people have lost their lives, exposed to different abuses, abandoned their homes, properties and families as a result of Boko Haram attack, political disorder, civil conflicts, natural or economic disasters, herdsmen/farmers conflicts (Sambo, 2017). Consequently, the in-humane activities of Boko Haram and herdsmen have forced many Nigerians to flee their homes, seeking shelter in different camps across the country. Msughter (2017) reiterates that these in-humane activities have resulted in an unprecedented humanitarian crisis in the Northeast as thousands of people are helpless and homeless. The internal displacement monitoring centre (IDMC) estimates that there are about 2, 152, 000 IDPs in Nigeria due to conflict in the Northeast, and about 4, 600 due to natural disasters and communal clashes as at December, 2015 with the vast majority of IDPs originating from the Northeast region of the country (Mohammed, 2017). This number was found in thirteen states and twenty-seven Local Government Areas across the country. According to International Organization for Migration (IOM, 2016), from the total figure of IDPS in Nigeria, the assessment indicates that 13.33 percent were displaced due to communal clashes, 0.99 percent by natural disasters and 85.68 percent as a result of insurgency attacks by Islamists. Between October 2017 and July 2018, about 130,000 people are estimated to have been newly displaced in the Northeast alone largely as a result of insecurity triggered by operations between the Nigerian Joint Forces and the insurgents (UNHCR, 2018). Clashes between farmers and herdsmen coupled with the ongoing anti-terror operations by the military orchestrated by Boko Haram insurgents have displaced about 80,000 persons in Nigeria since the beginning of 2018 (Okonkwo, 2018). The number of IDPS is on the increase as a result of Boko Haram insurgency particularly in the Northeastern part of Nigeria (Obikaeze & Onuoha, 2016). They further state that as the IDPs are returning to their habitual residences, others are still being displaced thereby making it difficult to accurately have reliable statistics of IDPs in Nigeria.

Causes of Internal Displacement in Nigeria

Armed conflicts, violence, poverty, effects of climate change, scarcity of resources, political instability, demolition of houses, riots, flooding, windstorm, weak governance and justice system could turn individuals to IDPs (Kellenberger, 2009; Atenaga, 2018).

Religious Crisis: The dreaded Islamic group otherwise known as Boko Haram has continued to cause havoc in the Northeast Nigeria. This group is behind many of the problems between the Christians and Muslims especially in Northeastern Nigeria. For instance, religious violence between Muslims and indigenous Christians in Plateau State displaced 60,000 persons in 2001. Furthermore, several attacks perpetrated by the Boko Haram have internally displaced more than three million persons across Nigeria especially in the Northeast, and have rendered about three hundred thousand people refugees in the neighboring countries of Cameroon, Chad and Niger Republic.

Ecological Factors: Oil exploration and spillage have been factors behind displacement in Nigeria especially in the Niger Delta areas. People in the affected areas are at risk of health issues, access to food and clean water, thereby compelling thousands of persons to flee their homes. Such factors also make their farmlands highly polluted and unproductive. According to Laden (2011), thousands of people are annually displaced as a result of natural disasters such as flooding in the North and West, erosion in the East, and oil spillage and developmental projects in South-South (Niger Delta).

Herdsmen/Farmers Clashes: About seven thousand persons have been displaced in the crisis between Fulani herdsmen and farmers in Agatu communities of Benue State. Also, states in Nigeria's middle belt have been attacked by herdsmen in a new wave of violence which primarily

stemmed from disputes over grazing areas for cattle. In January 2018, attacks in Benue State left seventy-three (73) people dead with communities razed and buildings destroyed thereby leading to the displacement of not less than fourty thousand (40,000) persons. Crisis between herdsmen and farmers are prevalent in Adamawa, Benue, Kaduna, Taraba, Plateau, and even Enugu State as herdsmen also attacked Okpanku and Nimbo communities in Aninri and Uzo-Uwani Local Government Areas of Enugu State where more than forty (40) people were killed and thousands of people displaced over grazing land.

Ethnic Conflicts: Some of the internal displacements in Nigeria are caused by ethnic violence. For instance, ethnic crisis between the Tivs and Hausa-speaking Azaras in Nasarawa State displaced about fifty thousand (50,000) persons; twenty-five thousand (25,000) persons in Taraba, and one thousand, eight hundred (800) persons in Benue State.

Communal/Land Clashes: In Nigeria, there is always a dichotomy between indigenous land owners and those considered as settlers. The settlers may have lived there for ages but will continue to face discrimination and unequal access to land usage and other communal benefits unlike their indigenous counterparts. For instance, many people were killed and thousands displaced in Ezza community as a result of the communal crisis that broke out between the Ezza and their Ezillo neighbors in Ishielu Local Government Area of Ebonyi State. Similarly, more than two hundred (200) people were recently killed and thousands displaced in Plateau State over communal violence. Again, more than three thousand (3,000) people have been displaced as a result of renewed communal violence between the Hausa-Fulani and Yandang communities in Lau Local Government Area of Taraba State.

Demolition of Houses and Properties by Government Authorities: During the tenure of Governor Babatunde Raji Fashola, over one million (1,000,000) houses belonging to people were demolished and thousands of people displaced in Ijora, Ajegunle, Makoko, Oshodi and other communities in Lagos State. Similarly, the Minister of the Federal Capital Territory (FCT), Bala Mohammed demolished over one hundred and twenty six thousand (126,000) houses in FCT, while his predecessor, Nasir Elrufai reportedly demolished over three thousand (3,000) houses during his leadership as FCT minister between the years 2003 and 2007, displacing about 1.5 million people. The same thing happens in most states of the federation without compensation.

Challenges of Internally Displaced Persons in Nigeria

Because the IDPs often leave home involuntarily and unprepared and hardly take any reasonable thing with them for sustenance, they always face lots of challenges in the camps or host communities trying to fend for themselves and those of their families. Some of the challenges they face include:

Inadequate /Lack of Help from the Government: It is a known fact that the Federal Government of Nigeria does not give adequate support to the IDPs. Most of the support for the IDPs comes from religious groups, individual volunteers, non-governmental organizations and international organizations. This makes it seem that the IDPs in Nigeria are mostly recognized by the international organizations and not the government of the country. The IDPs face a lot of hard times especially as they do not always benefit fully from assistance provided by international agencies.

Lack of Financial Support: Many Nigerians have been internally displaced from their homes and are being sheltered in neighboring communities and camps provided by the governments and non-governmental organizations. However, neither the government nor volunteers provide them with sufficient financial support needed to take care of their needs. Therefore, these people have difficulties not only with finding a place to live but also lack money to feed their children. The

government, non-governmental organizations and volunteers often give food and other relief materials to the IDPs. They seldom give them physical cash and even when they do, the amount given to each person is usually a peanut as it is insufficient to take care of their immediate financial needs and those of their family members.

Lack of Tolerance: Some Nigerian communities deny the IDPs shelter in both their homes and communities because of religious, ethnic, and other reasons. This poses great danger to the IDPs as they cannot go back to their homes as a result of the cause of their displacement. It is more dangerous especially when the government or other humanitarian agencies have not provided them with camps. In Nigeria, citizens may find it difficult to accommodate fellow citizens whom they do not know. For instance, during the Ezza and Ezillo crisis of Ebonyi state in 2018, the Ezzas were denied shelter by their Okpoto and Ntezi neighboring communities but gave shelter to the Ezillos because of long time hatred for the Ezzas by these communities.

Lack of Medical Supplies: In Nigeria, one of the main contributors of medical supplies for the IDPs is international organizations. The United Nations for example continue to provide humanitarian aids to the conflict zones in Nigeria. The ECOWAS (Economic Community of West African States) and other humanitarian agencies also provide medical help and ease the problems of IDPs in Nigeria. However, these are never enough considering the number of displaced persons in various camps. As a result of lack of medical supplies, some IDPs who eventually and luckily survived the trauma sometimes die of one form of ailment or another. For instance, victims of armed conflicts, riots, communal war, floods, earthquake etc may sustain injury while fleeing for their lives. It is therefore natural that such persons will need some medical attention, which is hardly accessed in many camps in Nigeria.

Violence: In various camps, there are issues of violence towards the IDPs which are perpetrated by host communities on the basis of religion, ethnicity and gender. Most IDPs are usually treated with contempt as if they deserve what they are going through. Some other Nigerians see IDPs as a threat to them, believing that their presence will bring about attacks to their host communities. Atenaga (2018) notes that when the show of contempt does not seem to scare the IDPs as intended by the host communities, they resort to violence to show the IDPs that they are not welcomed.

Emotional and Psychological Challenges: The IDPs are not just homeless but in most cases helpless. Most IDPs suffer from such traumas which can lead to death or psychological problems. Apart from financial needs, IDPs also need emotional support; they need to be valued and cared for. So many IDPs have not seen their family members since they were displaced, and this affects them emotionally. They are traumatized and frustrated because of the situation they find themselves.

Insecurity: There is lack of adequate security in various camps across the country. There have been attacks in some of the camps by armed bandits, hoodlums and other criminal activities leading to the loss of lives and rape. Among the internally displaced persons, the most vulnerable groups include women, children and the elderly ones.

Hunger: it is an obvious fact that the IDPs face severe hunger in their various camps across the country. The government, religious groups, non-governmental organizations and individual volunteers provide food items for them but undoubtedly, the food supply is always inadequate considering the number of people in the camp. Therefore, the IDPs are bound to be angry whenever they are hungry and this leads to complaints, protests, demonstrations, and even riots in the camps in a bid to attract the attention of the government and public to their plights.

Lack of Basic Amenities: Lack of social amenities affects the living conditions of the IDPs. In fact, the IDPs lack the basic necessities of life (food, shelter and clothing). In addition to that, they

are not disposed to good water supply and power supply. They lack good living environments as shelters provided for them are mostly schools, churches, mosques, halls, tents, uncompleted or abandoned buildings etc.

Sexual Harassment: Women and girls are been raped on regular basis because of lack of adequate security in the camps. Those who are victims of rape are further exposed to unwanted pregnancies /health risks and emotional trauma.

Contributions of Pentecostal Churches in Nsukka LGA to the Challenges of Internally Displaced Persons in Nigeria.

In Nsukka Local Government Area, there are about thirty-five (35) registered Pentecostal churches (Ekoro, Personal communication, 1st July, 2018). The above approximate figure does not include its many parishes /branches. Among these, about twenty-seven (27) granted interview to the researchers. From these twenty seven (27) churches, about seven (7) noted that they do not know about the Internally Displaced Persons (IDPs) in Nigeria talk more of being abreast of their challenges. Most of them stated that what they know about is Boko Haram. From the views given by those who are aware of the challenges of the IDPs, the researchers observed that most of information elicited is not peculiar to any particular Pentecostal Church in Nsukka but rather common to some of them. More so, the researchers observed uniformity in the responses given by various parishes of a given Pentecostal church. Hence, sample opinions will be presented in this work to suffice for other opinions which are either the same or related as there may be no need for repetition unless if the said intervention was embarked upon from different approaches by different churches.

The common view of the Pentecostal church leaders who were interviewed is that the issue of the internally displaced persons in Nigeria is another opportunity for them to engage in social action evangelism which they consider a very effective method of evangelism. According to Ononogbu (2011), social action evangelism is a social theology which includes everything the church does to create justice in the public space because evangelism is about creating a world which cannot deny the reign of God" (p. 41). For instance, when a hungry person is given some bread to eat, it is not only attractive to them; making them ponder over such an act of compassion also brings the reign of God over them. Social action evangelism encompasses a declaration of God's kingdom in our words and deeds. Likewise, the Pentecostal pastors who were interviewed admitted that their contributions towards easing the challenges of the Internally Displaced Persons is like using one stone to catch two birds. By implication, their material contributions to the IDPs might also make them accept the Good News of the Christian faith when it is presented to them.

A majority of the Pentecostal Church leaders in Nsukka acknowledge that the problem of the internally displaced persons in Nigeria is a call to align to the demands of Jesus (giving succor and hope to people) which he exemplified in his earthly ministry. The earthly ministry of Jesus is a challenge to Christians, pastors and evangelists as regards a holistic approach to evangelism. Christians should embark on evangelism through social actions and economic rehabilitation. Carrol (2012) agrees that in every dimension of personal and corporate expressions of faith within Christianity, there exists an evolving relationship between social action and evangelism as a recognized and accepted norm of practice. On this, Onwu (2004) asserts that "Christians are called to go out and go forward in the evangelistic steps of the unchanging but ever onward moving Christ" (p. 275). As Jesus went about proclaiming the good news of salvation, he healed the sick; he raised the dead and fed the hungry. Therefore, there is no gain say that the fullness of the

Church's mission, which was explicitly modeled by the life and ministry of Jesus, involves evangelism through social actions.

The various dimensions in which the Pentecostal Churches in Nsukka Local Government Area are engaged in social action evangelism towards easing the challenges of the internally displaced persons in Nsukka are as follows:

Contribution of Money /Relief Items

A majority of the Pentecostal pastors in Nsukka who were interviewed stated that they have made a remarkable mark with regards to sending relief materials to the IDPs in various camps. Ndu (Personal communication, 6th May, 2018) states that in his church, members are urged to contribute items such as cloths, foot wears and food items. When such calls are made, the turnout is always impressive especially as regards relief materials. A handful of members also make cash donation; however little it may be. Ndu further explains that members of his church are always very willing to give because they consider their acts of giving as their contribution to the work of God; propagating the Kingdom of God on earth. He also avers that apart the voluntary giving which members are all encouraged to take part in, he formed what is known as "Third Week Offering". According to him, "Third Week Offering" which is taken every third Sunday of the month is sent to various IDP camps in Nigeria. The money and other relief materials are sent to the IDP camps through their church Zonal IDP representative.

In like manner, Onah (Personal communication, 3rd June, 2018) opines that in his church, he always informs his members that the only way they can evangelize those in various IDP camps is through their willful sacrificial giving; since they may not be able to go the IDP camps to preach the gospel. He further told the researchers that he developed a card known as "IDPs Weekly Support Card" which he circulated among all his adult members who are expected to put something in it and return every Sunday. He joyfully stated that through these approaches, in year 2017, the church was able to send three (3) full 'ghanamustgo' bags of clothings, ten (10) bags of rice and a total sum of ₦19, 700 to the IDPs in Nigeria.

Ezike (Personal communication, 27th May, 2018) states that "in previous years, the members of his church were reluctant to contribute towards the needs of the IDPs until he formed a group known as "IDP Support Group" in 2016 whose duty it is to sensitize members of the church on the predicaments of the IDPs in their various camps". He continued that on regular basis, members of the IDP Support Group are given an opportunity to inform the church of the plights of IDPs. The IDP Support Group has captivated the interest of the church as they make use of projected pictorials to show the extent of suffering in various IDP Camps. As a result of the commitment of the members of IDP Support Group, the church was able to send three (3) full bags of clothing, twenty (20) bags of rice, five (5) bags of beans and ₦ 48,000.00 from 2016 till date.

Free Medical Outreaches

The Pentecostal Churches in Nsukka have made some significant strides as it concerns organizing free medical outreaches in various IDP camps. Worthy of mention is the free medical outreach organized by the Redeemed Christian Church of God as part of the programme for the 2016 Annual Sisters' Convention held at the Borno Provincial Headquarters. During the medical outreach, The Redeemed Christian Church of God (RCCG) treated people with cases of malaria, hypertension and diabetes etc. The treatments were conducted at the Borno Provincial Headquarters. Free drugs were also given out based on prescriptions. The church sees what it did as part of the community relations programme of the church owing to the fact that many people cannot afford to treat themselves of these ailments (Olugbode, 2016). On the above, Ndukwe,

Ezema and Ononye state that their respective RCCG parishes made some donations /contributions which led to the success of the free medical outreach.

According to Obichukwu (Personal communication, 29th July, 2018), as part of their community development programme, corp members who studied health related courses and are members of Christ Embassy always organize free medical outreaches in various IDP camps in Nigeria. He stated that from 2016 till date, these corp members have always solicited the support of his church each time they want to embark on a medical outreach. He also said that some of those who participate in the outreaches are his church members and that they have also made tangible financial contributions towards that. Likewise, Nnubia (Personal communication, 27th May, 2018) avers that in year 2016, two of his church members who were resident doctors in Abuja were sent to Kuje IDP Camp at Abuja to represent his church branch in a free medical outreach which was organized by the Deeper Life Bible Church. Furthermore, Eze (Personal communication, 20th May, 2018) notes that in January 2018, he got a letter from the Headquarters of his church informing him about a free medical outreach which was being organized at Lugbe IDP camp in Abuja and also solicited financial support. He continues that his parish members contributed ₦20, 000.00 which was sent towards the success of the medical outreach.

Prayer

Majority of the pastors who were interviewed affirm that prayer is the most powerful tool which can be used to salvage the situations which the internally displaced persons have seen themselves in their various camps. According to Nnaji (Personal communication, 15th July, 2018), during the prayer sessions in our some of our Sunday services, the prayer coordinator raises prayer points on behalf of the internally displaced persons in Nigeria which the entire congregation actively participates in. He concludes that first Friday of every month is set aside by the church for fasting and praying; one of the prayer focuses during the fast is the increasing rate of conflicts, violence and insecurity in Nigeria. The issue of the internally displaced persons is also tackled through prayer in the presence of God. In the same vein, Iddris (Personal communication, 20th July, 2018) states that whatever contributions which one makes to the IDPs should be anchored on prayer. Prayer is the most powerful key which can settle all the challenges of life including the issue of the IDPs in Nigeria. In my parish, we hold vigil every last Friday of the month and special prayers are made for the internally displaced persons in Nigeria. Okolo (Personal communication, 20th July, 2018) who toed the line of Iddris states that his parish youth department have also made some significant marks in the plights of the IDPs in Nigeria. He argues that a good number of the persons in various IDP camps in Nigeria are young people of the society. The young people of any country are the country's most valuable assets such that if their lives are ruined, then the country's future is devastated. A popular maxim says that "youths are the leaders of tomorrow". The youth department of the parish holds vigils every first Friday of the month and in this occasion, the youths make special prayers for their fellow youths and others in various IDP camps all over the country.

According to Ekoro (Personal communication, 1st July, 2018), during the midweek prayer service, the church prays for the peace of the nation. During the prayers, prayers are said for the leaders at various levels of the government, the IDPs and those who are being persecuted for their faith. He continues that Mountain of Fire and Miracles Ministries worldwide is on an annual prayer and fasting program which started on 6th August, 2018 and would last for seventy (70) days. The organizers of this annual prayer and fasting program have mapped out several prayers for the nation on issues related to insurgency, insecurity, economic crisis, internally displaced persons etc. Similarly, Eze (Personal communication, 15th July, 2018) mentions that his church has never sent relief materials to the IDPs but when it comes to prayer, they are not found wanting. Eze notes

that prayer is the sure way to tackle all the challenges of life including the social problems in the country. He mentions that apart from his personal prayer schedules, during Sunday services, mid-week prayer hour, and monthly vigils (fasting and praying program), his church intercedes on behalf of the nation on issues related to the IDPs, Boko haram, Fulani herdsmen and other problems in the country. Other informants who asserted that they do not relent in prayers for the internally displaced persons in Nigeria are Ofor, Ezeudu, Ifesinachi, and Okafor. They assert that their prayers are often targeted at tackling the various situations which make people to become internally displaced in Nigeria. They believe that it is not enough to send money and other items to the internally displaced persons. In as much as the IDPs need money and other materials for their upkeep and survival, it is very important to make earnest prayers so that more Nigerians will not be displaced. More so, prayers are said on behalf of those who are currently displaced so that God will protect, provide and sustain them.

Problems Associated with the Intervention of Pentecostal Churches in Nsukka to the Challenges of Internally Displaced Persons in Nigeria.

A careful study of the various dimensions in which the Pentecostal churches in Nsukka Local Government Area have intervened in the plights of internally displaced persons (IDPs) in Nigeria reveals the following problems:

1.   There was little or no awareness and sensitization of the different Pentecostal church members. Nsukka Local Government Area has more than thirty (30) Pentecostal churches with several parishes in the various villages. From the analysis of their contributions, only a few parishes of sensitized their members by the use of weekly support cards, support groups and projected pictorials of the horrible conditions of the IDPs. If all the pastors had used these and many other methods in their churches, Pentecostal Churches in Nsukka Local Government Area would have contributed more remarkably than they have done.

2.   The Non-existence of IDP Camps in Nsukka Local Government Area is a serious barrier. Christians are always willing to donate generously to charity if only they will be involved in the delivery of the gift items directly to the beneficiaries. The fact that IDPs camps are far away from Nsukka Local Government Area, donated items pass through many administrative channels – Zonal and Provincial Headquarters of churches before getting to the camps is a limitation to the contributions of the Pentecostal churches. In this way, there is usually skepticism as to whether the materials will actually get to the people they are meant for. This no doubt, has negative effect towards the churches' contributions to the challenges of IDPs.

3.   Similarly, the media (radio, television and newspapers) have been inundated with news of how relief materials and money meant for IDPs were carted away by the politically appointed managers of some IDP camps. News of this nature affects the spirit and willingness of church members to freely donate to ameliorate the sufferings of the displaced persons.

4.   Majority of the IDP Camps are located in the interior areas of some states in the Northern Nigeria; and most of these states are Moslem dominated. In view of these, members are more willing to contribute than visit the IDP Camps. Members of the Pentecostal churches usually expressed security based fear whenever pastors call for volunteers to convey donated welfare items to the IDPs in their camps.

5.   It was observed that there was no effective co-ordination of the Pentecostal churches in Nsukka Local Government Area towards their contributions to the challenges of the IDPs. This was evident in the manner which different churches remit their contributions directly through their

individual church provincial/ headquarters leaders without reference to the leadership of the Church organization (e.g. Pentecostal Fellowship of Nigeria, Nsukka branch).

6.   Cultural difference, particularly language barrier was another major factor why the Pentecostal church members could not visit any of the camps to evangelize. Church members who would have volunteered to visit the camps do not understand the language of the people there and therefore, may not communicate effectively. Ironically too, the churches did not consider the hiring of an interpreter as part of their arrangements for visit to the IDP Camps.

7.   It was also noticed that there were no proper or accurate records of some of the churches' contributions to the IDPs as regards date, the benefiting IDP Camp (s) and the persons through whom the items were sent. When church members observe some of these irregularities, further call for contributions/assistance are usually not hearkened to.

8.   Apart from the two resident doctors sent to Kuje IDP camp by the Deeper Life Bible Church, no other human service professionals, particularly social workers, were involved in the whole processes of intervention by the Pentecostal churches in Nsukka Local Government Area. This accounted for the neglect of very serious problems of the IDPs such as emotional /psychological trauma and unfavorable government policies.

Implications of the Study to Social Work Practice in Nigeria / Recommendations.

        Undoubtedly, the findings of this study have significant implications for social work practice in Nigeria; these implications are also considered as the recommendations of the work. The nature and low level of response by the members of the Pentecostal churches in Nsukka Local government area to the challenges of the Internally Displaced Persons (IDPs) in Nigeria, underscores the non-involvement of social work professionals in the whole processes of their intervention. To a very large extent, this was due to lack of knowledge of the professional services which social workers can offer to the public and how these services can be accessed. To this end, there is therefore, urgent need for social work professionals in Nigeria to carry out extensive enlightenment campaigns, community workshops, door to door sensitization and the use of other communication channels to create awareness of their noble profession.

        Social workers should collaborate with Pentecostal churches in Nsukka Local Government Area and other churches in Nigeria in matters relating to the welfare of vulnerable individuals, families, groups or organizations within and outside the church. A church welfare committee which includes social worker (s) will always have holistic plans and implementation approaches of its obligations, programmes and projects. This is because social workers are equipped with good knowledge base, skills, techniques, approaches etc. needed to tackle all manners of social problems and life challenges. More often than not, by the virtue and nature of their profession, social workers are abreast of other members of the society in knowing the nature of the problems which beset individuals and groups in the society. Social work profession addresses social concerns that threaten the structures of the society and redresses social conditions that adversely affect the well- being of people and society (Dubois & Miley, 2008). In addition, social workers are grounded with the proper language skills of communicating a social problem to appropriate groups of the society.

         In the case of the Pentecostal churches' contributions to internally displaced persons, the social worker (if consulted) would have first ensured that contacts were made to the various IDP camps to ascertain their problems which would be prioritized and translated into needs. Then, he sensitizes and appeals to the church members to donate generously while allaying their fears to

visit the camps. This would have ensured huge success in the Pentecostal churches' interventions to the challenges of the internally displaced persons.

The study also highlights the needs for professionalism at all levels in the country whereby social workers will be licensed to engage in private practice like law and medical professions. This will also help in the creating awareness of this all-important profession.

Findings suggest the need for the Nigerian government to acknowledge the importance of social work profession by placing social workers in their rightful positions in relevant places such as ministries, hospitals, schools, communities, courts, prisons, police etc. in order to enable them exercise their responsibilities effectively.

The executive and legislative arms of the Nigerian government should collaborate with social work professionals in the improvement and development of social policies that will impact positively on the IDPs; the improved social policies would in turn address social injustices and human rights abuses in Nigeria.

Conclusion

Among all the social problems in Nigeria which are occasioned by the inhumane activities of Boko Haram, Fulani herdsmen and other natural factors, this work examines the Internally displaced persons while investigating the causes of displacement and the challenges of the IDPs in Nigeria. This research paper also notes that various individuals and groups have made some marks in order to lessen the problems of the IDPs in the various camps in Nigeria. However, the crux of this work is to investigate the responses of the Pentecostal Churches in Nsukka Local Government Area, Enugu State to the challenges of the IDPs in Nigeria in which it was noted that the Pentecostal Churches in Nsukka have made some bold attempts to ease the plights of the IDPs through three diverse means: relief materials, healthcare services and prayer.

While appreciating the contributions made by these churches, this work emphatically notes that the Pentecostal churches in Nsukka would have made more remarkable strides if they partnered with social workers who by the virtue and nature of their profession are abreast of other members of the society in the knowing the particular nature of the problems which beset individuals and groups in the society. Moreover, they are grounded with the proper language skills of communicating a social problem to appropriate groups of the society. The lacuna which this work fills is that there is need for collaboration between Pentecostal churches in Nsukka and social workers in the earlier's subsequent responses to the problems of the IDPs. Therefore, alongside the concerted efforts of various governmental and non-governmental establishments to improve the conditions of life of the IDPs, academic contributions which seek to attain the same goal are apt.

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UNDERSTANDING THE CHALLENGES OF NORTHERN FORCED MIGRANTS: FROM ESCAPE TO LIFE IN INTERNALLY DISPLACED PERSONS CAMPS, ABUJA

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Abstract
Human displacement remains one of the most significant contemporary humanitarian challenges facing the world. Nigeria has over 3,300,000 internally displaced persons, mainly as a result of the Boko Haram insurgency. Currently Boko Haram has been identified as the major cause forabout 91.9 percent of internal displacement inNorthern Nigeria.Theaim of this study therefore is to examine the challenges faced by people displaced by Boko Haram insurgency starting from the time of flight from their residence to their current life at the IDP Camps. Data was obtained from 18 displaced persons (9 males and 9 females) at Garki IDP Camp Abuja through semi-structured interviews, and analysed in themes. Findings show that the displaced persons had traumatic experiences during the escape from their attacked homes, many of them found it difficult settling in the IDP Camp especially with the loss of their social network; they have limited access to vital resources at the IDP, nevertheless, many of them are still optimistic of returning to their normal lives in their homes. Implications for social work practice in counselling trauma victims and advocating for an improved life for the displaced persons are emphasized.
Keywords: Internal Displacement, Boko Haram, Abuja, Social Work

Introduction
Internal displacement which is seen as a situation where persons or group of persons are forcibly uprooted from their homes or places of habitual residence to other locations within their country as a result ofor in order to avoid the effects of armed conflicts, violations of human rights andnatural or man-made disaster(Asplet, 2013),has continued to defile attempts to curtail. The 2018 Internal Displacement Monitoring Centre (IDMC) report has documenteda global record of 11.8 million new conflict-induced internal displacements by the end of 2017, this is a 4.9 million increase to the 6.9 million recorded in the previous year. Statistics show Sub-Saharan-Africa represents 46.4 percentage of this figure, specifically 5.472 million; while the Nigerian case has been estimated at 279,000 (IDMC, 2018).

IDMC Mid-year Figures of the first half of 2018 further shows that the Nigerian situation has grown worse; 417, 000 new displacements have been recorded. In addition to the displacement

of about 217, 000 persons caused by the clashes between government forces and Boko Haram since late 2017, violence between herders and farmers in the Middle Belt region has killed not less than 1,300 personsand displaced about 300,000.

The socio-economic conditions prevalent in the North, North-East especially, have been fingered in literature as the root cause of insurgency and of course internal displacementin Nigeria. Illiteracy and religious docility of the general populace in the region have made them susceptible tovarious anti-establishment movements that use religion to indoctrinate their philosophy (Onaedo, Samuel, &Sejoro, 2017).Elaborating on this, Asplet (2013), Gwadabe, Salleh, Ahmad and Jamil (2018) and Umar, Abideenand Yusuf (2018), highlight the causes of internal displacement to include: armed conflicts which usually result to intervention of the armed forces, causing further instability in the affected area; generalised violence which does not involve organised groups as is in the case of armed conflicts; natural and man-made disasters; human rights violations; and displacements caused by development projects like construction of dams, railways, hydroelectric power projects, et cetera or conservation projects, forestry. The affected persons are subsequently caused to turn to relatives or absorbed by the ill maintained displacement camps where they face severe food insecurity and nutrition problems, health challenges, exploitations, child and gender-based violence, human trafficking, family separation and detention with no consideration of the rule of law (Gwadabe et al., 2018), rape and prostitution (Nwaoga, Okoli and Uroko, 2017), sexually transmitted diseases, education challenges (Akuto, 2017) among other things.

The Nigerian government has, through the legislations of the National Assembly, made several provisions for internally displaced persons in Nigeria. 'The National Commission for Internally Displaced Persons, Refugees and Migrants Bill' passed in 2016 by the House of Representatives addresses the challenges of IDPs and other victims of violence or conflict across the country. It provides a Central Coordinating and Monitoring Agency that champions the cause of IDPs, Refugees and Migrants in Nigeria, and ensures the proper care of internally displaced persons while making efforts, through coordination with other agencies, to mitigate the problem of displacement (Zorro, 2017). Despite the efforts, the challenges of the displaced persons in the country still persist on the backdrop of the failed state theory which rests on the premise that a state which fails its constitutional duty of providing welfare and protecting its citizens because of weak institutions and bad leadership will face so many social problems.The socio-cultural factors which has led to these displacements can to a great extent be attributed to the Government's inability to provide security, provide basic services and economic opportunities for its citizens (Imasuen, 2015).

This global phenomenon has, of course, received deserving scholarly attention. Studies that have interrogated internal displacement in Nigeria include, among others, Okon (2018) review of empirical studies on internally displaced persons in Nigeria; the causes and implications of insurgency and internally displaced persons in Nigeria (Letswa & Isyaku, 2018); the impact of malnutrition on the displaced children (Jombo & Dabit, 2018); intervention efforts of the Nigerian legislature in the North-East (Ibietan, Igariwey & Ujara, 2017), and a review of the effectiveness of the legal framework for arresting the internal displacement threat in Nigeria (Ezeanokwasa, Kalu & Okaphor, 2018); and the roles of counsellors and key stakeholders in addressing the challenges of internally displaced persons in Nigeria. Literature has, however, not captured the narrative of the displaced persons in Abuja camps from the experience before displacement and the journey to the camps to life in displacement and the possible future.

Methods

The study was conducted in Garki IDP Camp FCT, Abuja. The target population for the study was all adult married males and females who are 20 years and above and reside in the IDP camp. To recruit participants for the study, we adopted availability sampling technique taking cognizance of their ages and sex with the chairman of the IDP camp helping us to select participants who were willing and ready to participate in the interview. We ended up selecting 18 participants (9 males and 9 females) who were interviewed using semi-structured interview questions.

Data for the study were obtained from 18 participants who had no filial relationship and were willing to participate in the study and the interviews were done at the convenience of the participants. Furthermore, a research assistant who is fluent in Hausa language was employed because of the language barrier between the researchers and some of the participants.All the interviews were audio recorded and the notes supplemented as backups in case of technical failure.

Audio-taped responses were transcribed verbatim into English with the help of the field assistants. The transcripts were subsequently edited for sentence structure by the authors and we combined the constant comparisons strategy and thematic analysis to detect patterns of behaviour, strategies, and resources associated with the participants' experiences. Samples of the transcripts were also independently discussed with colleagues who made useful suggestions that helped to refine, validate, and establish themes in the data. Analysis of the data was thematic, leading to identification and discussion of the key issues the participants expressed their views on.

Findings

First Stage: The need for take off

� *Running for their life*. A common theme in this stage, as described by the participants, was the urgent need to run and save their lives in the face of extreme violence.

Respondent 15: We were sitting peacefully enjoying our lives; my husband was a business man, selling cloth and shoes. Business was flourishing until Boko-haram destroyed our lives completely. They entered our village and started shooting, burning houses; killing both children and adults, especially the men.At first we thought it was military reinforcement from the government but when they killed one, two and three persons we knew there was trouble. They bombed my house and every other house with foreign roof. I gathered my 8 children and ran; I just thank Allah that we survived.

➦ *From united family to lonely individuals*. An identified pattern is manifested: first, the family tries to escape together; then separated, each family member remains on their own, losing contact with the rest of the family.

Respondent 3: They killed my husband before we could leave the village; some people here have not seen their children since we arrived because they escaped through different directions.

Second Stage: The Escape and the Journey

➦ *Experiencing extreme conditions during the journey*. Participants repeatedly described experiencing extreme conditions during their escape journey

Respondent 17: …then we ran to Adamawa, to a small village called Madalli; we got to the village in the middle of the Night. We passed through the bushes with no footwear, some of us got injured and we lost 2 persons to death.

Respondent 6: My case is peculiar because I was pregnant and also carrying a small child. I gave birth in Madalli, Adamawa. …24 days later, we had to run to Cameroon and this really stressed me out…. But some of the people lost their lives on the road and I think some girls were even trafficked.

Respondent 3: …I didn't know there was a camp until we got toBorno state where a kind man took us to a camp in a secondary school after all the suffering we went through in our travels; we were later moved to Abuja with Lorries.

Third stage: Life at the IDP Camp

➥ **Poor living conditions at the IDP Camp:** A common theme here is that the living conditions in camps areterrible; there is inhumane treatment of the members of the camps

*Respondent 15:*In the camp, you will see about 200 persons sharing one hall. …during a certain period, cholera broke out and the entire place was a mess, and the camp managers didn't respond early. Furthermore, many of us miss our family members and friends that we lost during the flight.

Respondent 2: I don't like the way the soldiers treat us in the camp; sometimes they beat us and they sleep with the young girls in the camp.

Respondent 5: …we are really poor here; we can't afford to take good care of ourselves.Some of us suffer from mental problems because of what we have lost and experienced. My child almost died because there was no medical care when she became sick, I was crying and begging them to help my child but they didn't do anything. Secondly … you can see the kind of food they give us here (rice and red oil) and sometimes there won't be food available.

Respondent 11: …we are at the mercy of the government, philanthropists and NGOs… but they don't want to empower us to carter for ourselves.

Fourth Stage: Plans and Hopes for the Future

➥ **Optimism vs Pessimism:** Many of the respondents showed optimism about the future, even though some of them just want to survive the harsh conditions in the camps.

*Respondent 2:*Right now I just need to survive here before I think about the future.

*Respondent 9:*Presently I am running a petty business and I am hoping it will grow so I can have a good life here in Abuja.

*Respondent 18:*I would like to go back home soon; I can't abandon my home…. I am hoping the government will provide us with resources so that we can rebuild our lives.

Discussion of Findings

The people had stable socio-economic life and were relatively content. One of the respondents lamented having to lose her business and home but was consoled by the luck of not losing the eight children as well. Another that was not so fortunate watched as the husband was murdered—"They killed my husband before we could leave the village".The people are yet to all unite with their families having been separated in their plight and determination to survive the ordeal that led to their displacement. A similar study by Gwadabe et al.(2018) identifies family separation as one of the earliest problems displaced people have to overcome or bear.

Their ordeal and journey in displacement traversed state boundaries. They have had to suffer hardships and moved around—"we ran to Adamawa, to a small village called Madalli… in the middle of the night. We passed through the bushes with no footwear, some of us got injured and we lost 2 persons to death." Some even delivered babies on the run, and it is not just a journey from Adamawa to Borno, some had to go to Cameroon before eventually getting to Abuja camp.

Life in the camp is characterised by dehumanising conditions. The people are not provided clean drinking water so that they have to make do with washed out water from sewage that have mixed with drips from the poorly maintained latrines—"…during a certain period, cholera broke out and the entire place was a mess, and the camp managers didn't respond early." There is no provision for adequate medical care, the people are virtually left to fight off diseases on their own and yet they are fed rice with red oil and put through living conditions that leave the body defence

mechanism totally weak and unable to fight pathologies. These conditions are becoming displacement culture, dominant themes, in the discourse of the wellbeing of the displaced persons in camps. Gwadabe et al. (2018) have also found similar challenges in their study: severe food insecurity, nutrition problems, and health challenges.

Battling with hunger and diseases would appear too grave a price to pay for having a shelter over their displaced bodies; yet, these people have to suffer assault and battery, and the young girls made to sleep with the soldiers that should protect them—"I don't like the way the soldiers treat us in the camp; sometimes they beat us and they sleep with the young girls in the camp." This is in tandem with the study by Nwaoga et al. (2017) who have found that rape and even prostitution are dominant traits of IDPs camps; and, the victimised girls run the risk of contracting sexually transmitted diseases (Akuto, 2017).

They become poor that they could do nothing for themselves and therefore depend on "the government, philanthropists and NGOs… [that wouldn't] empower [them] to carter for [them] selves".

The future becomes replete with uncertainties. While some live in the day, surviving the problems of each day, others dream of a better tomorrow—"I would like to go back home soon; I can't abandon my home…. I am hoping the government will provide us with resources so that we can rebuild our lives"; while some others try to work out a way by starting petty businesses that should hopefully grow to afford them better lives in Abuja.

Conclusion and Recommendations

This study has looked into the issue of internal displacement, its causes and risk factors, and the narratives of displaced persons—the challenges they encountered from the time of flight from the place of residence to their current living situation in the IDP camps. It follows, therefore, that social work intervention should focus on both preventive approaches which will help arrest those social-cultural factors that lead to conflict and displacement through social action, education and sensitization, and therapeutic interventions through counselling of those who are going through trauma, taking cognizance of the history of their traumatic experiences from the time of escape to the present situation. Social workers should also work with the government, the communities and NGOs to provide psychiatric help, physical and emotional rehabilitation, family and child assistance, day care and education (Hilt & Ekoh, 2018), while also protecting vulnerable people, especially women and children, from sexual exploitation and trafficking. Finally, social workers through their intervention must endeavour to protect the dignity and worth of the displaced persons and ensure that their fundamental human right is upheld.

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WHERE ARE THE SOCIAL WORKERS? HUMAN TRAFFICKING AND CHALLENGES FACED BY INTERNALLY DISPLACED PERSONS (IDPS) IN NIGERIA.

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Abstract
The number of professional social workers in Nigeria is increasing yearly going by the number of social work degree awarding institutions in the country. Social workers are however hard to find during cases of emergencies especially as it relates to internally displaced persons(IDPS) in Nigeria, leading to poorly coordinated, unethical, and poor services delivery . Government and non-government agencies are said to have provided various support services to IDPS in Nigeria. There are however complains and challenges with services delivery because social workers are rarely used. So, where are the social workers? A total of 180 questioners were used to collect data from New Kuchigoro camp located in Abuja. The quantitative data were analyzed with statistical package for social sciences (SPSS). Findings reveal that IDPs are faced with challenges such as shortage of food supply water, and medical among others. Women, children and the aged are the most affected. Findings also reveal that social workers are often not involved in service delivery in IDPs camps due to various reasons. The study thus suggest the need to have professional social workers working with government, and non-governmental agencies in IDPs camp in Nigeria. Social workers should seek to provide voluntary service in IDPs camp in Nigeria to make their presence known and sought after. This will help in addressing challenges in IDPs camps as well as increase   visibility of social workers in Nigeria.
Keywords: social work, internally displaced persons (IDPs), service delivery.

Introduction

The cause of internal displacement in Nigeria can be traced to many events and situations all across the nation. While some of the conflicts appear to be caused by religious or ethnic differences**,** other reasons for the cause of IDPs are increasing level of poverty, natural disasters and political instability (Oduwole&Fadeyi, 2013). Several reports have noted that bad governance, sustained economic hardship, raising inequality and social frustration are fostering the growth of radical extremist groups, which resulted into massive destruction of lives, properties and displacement of people in Nigeria. According toOduwole and Fadeyi, (2013), internally displacement is caused by under development, poverty, unequal distribution of wealth, unemployment, ethnic tension, political and economic subjugation of minorities, intolerance, and absence of democratic procedures. However   The full scope of IDPs in Nigeria is not known (Egwu, 2011). This is because of the limited capacity of the state to collect data and the complex nature of displacement problem. Where such figures exist, they are inaccurate because of the fluctuating nature of internally displacement (Durosaro and Ajiboye, 2011). Trafficking in persons in Nigeria remains a huge challenge in IDP camps, particularly those in North East. It is observed that, there are legislations and government agencies such as National Agency for the Prohibition of Trafficking in Persons and Other Related Matters (NAPTIP) responsible for fighting human trafficking in IDP camps in Nigeria, but according to UNICEF (2010) human trafficking has thrived due to the lackluster attitude of law enforcement and a weak legal framework which mainly focuses on trafficking for sexual exploitation.Apart from the trafficking going on in IDP camps, there are also other forms of difficult situation that people living in the IDP camp face.

According to the humanitarian report on the North-east crisis, released in September 2017 by the United Nations office for the Coordination of Humanitarian Affairs, 1.7 million people in IDPs in Borno, Adamawa and Yobe state are in need of food assistance. The United Nation's reports also reveled that 70% of the IDP in the north- east had no medical care.   Several studies conducted on the situations of IDPs in the country have provided basic understanding on the plight and conditions of the displaced persons. There has been a lack of political will by the government in the provision of the fundamental and human needs of victims in IDPs centers. Not much have been seen by the key agencies in charge of emergency issues in Nigeria to respond to the psychological, fundamental and human needs of victims in IDPs camps. The affected are not socially protected due to lack of accessible health care, accommodation, and food.

The narratives of the victims are a pointer that there is little or no social security. Thus, some of the victims end up sleeping in abandoned public buildings or in the open, while pregnant women delivers their babies in IDP camps without the help of a midwife and in the long run becoming more vulnerable. Many studies have identified challenges of IDPs in Nigeria, other studies have also looked at government and non- governmental agencies in IDPs camps. However most studies have failed to look at how social work as a professional service can help in providing support to people in IDPs camp. Therefore the objective of this study are" to explore challenges faced by IDPs in New Kuchigoro camp, to ascertain the effectiveness of service delivery in IDPs camp and to make recommendation for social work practice.

Literature Review

The global perspective of trafficking as a major challenge faced by persons in internally displaced persons camp is well captured in the report of the United Nations Office on Drugs and Crime (UNODC), 2016). Revealing in the report is the movement of refugees and migrants, the largest seen since World War II. This has arguably intensified since 2014. As this crisis has unfolded, and climbed up the global agenda, there has been a corresponding recognition that, within these massive migratory movements, are vulnerable children, women and men who can be easily exploited by smugglers and traffickers. This is witnessed more in internally displaced persons (IDP) camps in different countries around the world (Moser, 2012). Victims are trafficked along a multitude of trafficking flows; within countries, between neighboring countries or even across different continents. According to the report, Victims are trafficked along a multitude of trafficking flows; within and between countries, even across different continents. More than 500 different trafficking flows were detected between 2012 and 2014 (UNODC, 2016). Countries in Western and Southern Europe detected victims of 137 different citizenships. Affluent areas such as Western and Southern Europe, North America and the Middle East detect victims from a large number of countries around the world.

The major cause of internal displacement in most countries in Africa is political conflict.Other causes are ethnic conflict, religious extremism, human rights violations and few cases of natural disasters (Malinowski, Otube, Alexander&Mogambi, 2016). However modern trend of large scale displacement is associated with the return of democracy in 1960 (Oduwole et al, 2013). Since return of civilian rule in 1999, record has it that thousands of people have been killed in recurring intercommunal conflicts and politically motivated violence that has also led to large waves of internal displacement(IDMC, 2013). When such disaster occurs, people are forced to flee their homes to IDP camps. There is however a growing realization that many, perhaps most, African IDPs do not live in IDP camps, but rather live dispersed within both rural and urban host communities (Malinowski, et al 2016). Countries with IDPs in Africa include Burundi, the least-urbanized country in the world, where some 80,000 IDPs are still displaced since the coup in

1993 and the ensuing violence. Other countries, such as the Democratic Republic of Congo and the Central African Republic have both long-standing populations of IDPs and new IDPs created by recent conflicts (Lutya& Lanier, 2012). And yet, even protracted internal displacement is not necessarily static. IDPs move from place to place, often in search of security and livelihoods opportunities. Sometimes they return home and when things do not work out, they move on.

The conflicts responsible for the initial displacement may be resolved but people are displaced again when there is more violence, as is occurring now in South Sudan. Tracking secondary movements is difficult and it is hard for government's agencies and humanitarian organizations to provide assistance appropriate to the particular stage of displacement when IDPs are often on the move. Moreover, protracted displacement often co-exists with new displacement due to fresh outbreaks of conflict as evident today in the current clashes between Sudan and South Sudan. Other countries, such as the Democratic Republic of Congo and the Central African Republic have both long-standing populations of IDPs and new IDPs created by recent conflicts. Available statistics shows that Africa has the highest number of displaced persons in the world which is estimated at 9.7 million as at the year 2014 (Internally Displaced Monitoring Center [IDMC], 2015). This has promoted the issues of human trafficking in internally displacement camps around the continent. A total of 69 countries reported to have detected victims from Sub-Saharan Africa between 2012 and 2014. Victims from Sub-Saharan Africa were mainly detected in the Middle East and Western and Southern Europe. There are also records of trafficking flows from Africa to South-East Asia and the Americas (Anyaegbunam, Udechukwu& Nwani, 2015)

In Africa, the phenomenon of Internally Displaced Persons (IDPs) has been a concern for both human rights activists and policy makers for many years (Olagunju, 2006). Forced to leave their homes, IDPs often share similar challenges and are exposed to similar dangers as refugees, but unlike the latter, they lack protection under international law. Forced displacement can result in trafficking, as it destroys or weakens family support structures, communal bonds and other self-protection mechanisms that typically protect potential victims from traffickers. In Kenya, IDPs from multi-ethnic and multi-cultural backgrounds are sometimes forced to flee to places where culture and Proportion of IDPs and Refugees from 1989 to 2013 (Malinowski, 2015). The major cause of internal displacement in most countries in Africa is political conflict, ethnic conflict, religious extremism, human rights violations and few cases of natural disasters (Malinowski, Otube, Alexander&Mogambi, 2016). When such disaster occurs, people are forced to flee their homes to IDP camps. There is however a growing realization that many, perhaps most, African IDPs do not live in IDP camps, but rather live dispersed within both rural and urban host communities (Malinowski, et al 2016). Countries with IDPs in Africa include Burundi, the least-urbanized country in the world, where some 80,000 IDPs are still displaced since the coup in 1993 and the ensuing violence. Other countries, such as the Democratic Republic of Congo and the Central African Republic have both long-standing populations of IDPs and new IDPs created by recent conflicts (Lutya& Lanier, 2012). And yet, even protracted internal displacement is not necessarily static. IDPs move from place to place, often in search of security and livelihoods opportunities. Sometimes they return home and when things do not work out, they move on.

Scholars like Enwereji (2009), has rightly observed that in conflict situation IDPs are exposed to different form of vulnerability and needs. Hampton (2013) maintained that displaced victims often settle in forest or jungle and becomes affected by contagious diseases or suffer human deprivation. However, there has been a lack of political will by the government in the provision of the fundamental and human needs of victims in IDPs camps.

Theoretical Framework

The administration control theory forms the theoretical framework of this research. The theory was put forwards by Useem and Reisig in 1999. The theory explains the situation whereby the authorities neglect their administrative responsibility, rather than their lack of awareness of it. Using this theory to explain the experiences faced by internally displaced persons in their camps. Particularly trafficking of person. One could say that, government agencies such as National agency for the prohibition of trafficking of persons and other related matters (NAPTIP), National emergency management agency (NEMA), and other security agencies, have to a large extent neglect their responsibilities of providing security, food, clothing, shelter, medical support, social welfare assistance, thereby creating the avenue for traffickers to penetrate the camps and traffic people either by the use of force or deceit. Drawing from the theory one could say, that the insecurity, bushy environment, lack of neat water, food, shelter and the case of human trafficking faced by IDPs is as a result of unstable, divided, or otherwise weak management of government and it various agencies.

Method

Study Area

The area of study of this research is Abuja the Federal Capital Territory (Nigeria). The territory is located just north of the confluence of the Niger River and Benue River. It is bordered by the states of Niger to the West and North, Kaduna to the northeast, Nasarawa to the east and south and Kogi to the southwest. Lying between latitude 8.25 and 9.20 north of the equator and longitude 6.45 and 7.39 east of Greenwich Meridian, Abuja is geographically located in the center of the country. The Federal Capital Territory has a landmass of approximately 7,315 km^2, and it is situated within the Savannah region with moderate climatic conditions. FCT was formed in 1976 from parts of the states of Nasarawa, Niger and Kogi. It is within in the Middle Belt region of the country. Unlike the States of Nigeria, which are headed by elected Governors, it is administered by the Federal Capital Territory Administration, headed by a minister appointed by the President. It is composed of six (6) local government area councils, Gwagwalada, Abaji, Kuje, Abuja Municipal, Bwari and Kwali Area council of the FCT. The researcher has therefore chosen this area of study due to familiarity to the environment for the purpose of accurate research work. The IDP camps identified by the researcher to be surveyed within the Federal Capital Territory is located at new Kuchigoro.

Sampling procedure

Simple random sampling technique was used to select new Kuchigoro from a list of IDP camps in Abuja. The researched then used purposive and availability sampling technique to select respondents from the camp. This means that everybody who is available, falls within the age range needed and willing to participate in the study was selected. The reason for using this method was to guarantee that the sample was representative of the whole population.

Data collection

The researcher made use of 180 questionnaires for data collection. The questionnaire was divided into two sections namely A and B. Section A captured the socio-demographic characteristic of the respondents while section B captured other issues in the research questions. Open and close ended questions were used in the section B of the questionnaire to find out public awareness on the issues of the subject matter of the study.

Methods of data analysis

       The questionnaire was first numbered after a careful check on all the items that the respondents answered. Data derived from the questionnaire was analysis using the Statistical Package for the Social Sciences (SPSS). The data analysis employed descriptive statistic such as frequency distribution and percentages. The chi-square(X^2) was used to test the hypotheses formulated for the study. This was to determine the level or relationship between the variables.

Result

Socio-Demographic characteristics of respondents

       Analysis of the **socio-demographic characteristics of respondents shows** that the majority (85.6%) of the respondents used for the study were fromBorno State. Also the study indicates that majority of the respondents (32.2%) are of gara-yau-tada ethnic group of Borno state Nigeria. In the same vein, the ages of respondents ranged from 18-33 years and above and majority of them (34.4%) were between 33 years and above. Also, over half of the respondents (53.9%) were males. Furthermore, the percentage of the respondents that were farmers (38.3%) was higher than the others and it is followed by those that were of other occupations like, artisans, skilled workers, cyclist and so on (30.0%), traders (27.8%), and then civil/public servants (3.9%).

Respondents views on Human Trafficking in IDPs Camps
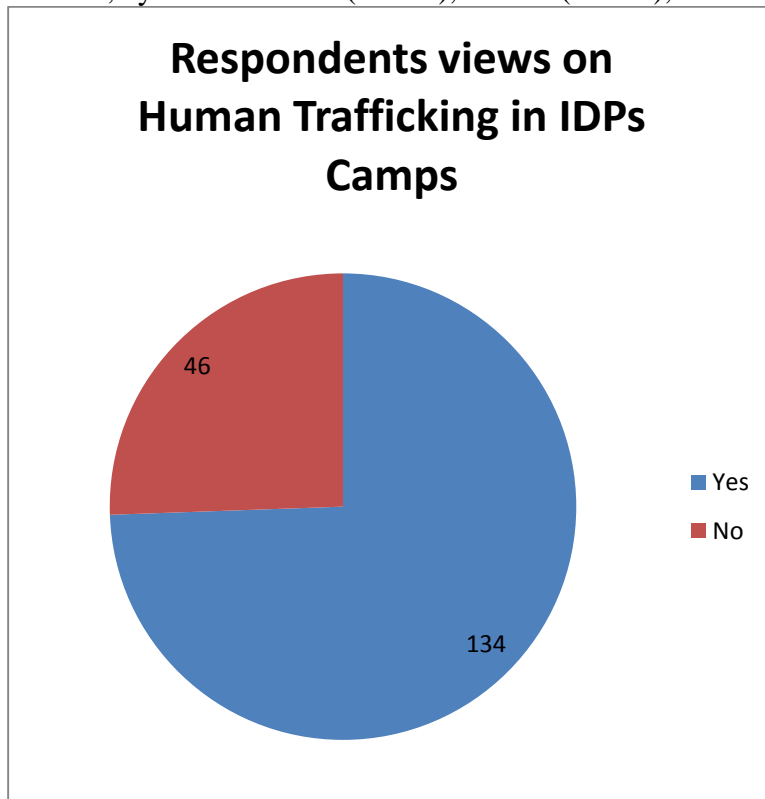
The chart above shows the response of respondent on whether human trafficking occurs in the camp, were 134(74.4%) said yes to it occurring in the camp, which is represented in blue .while 46 (25.6%) said no to it occurring, which is also represented in red colour on the Chart above. This finding could be as a result of certain factors such as frequent disappearance of people from the camp, deceitful offers from different people.

Challenges faced by IDPs in New Kuchigoro
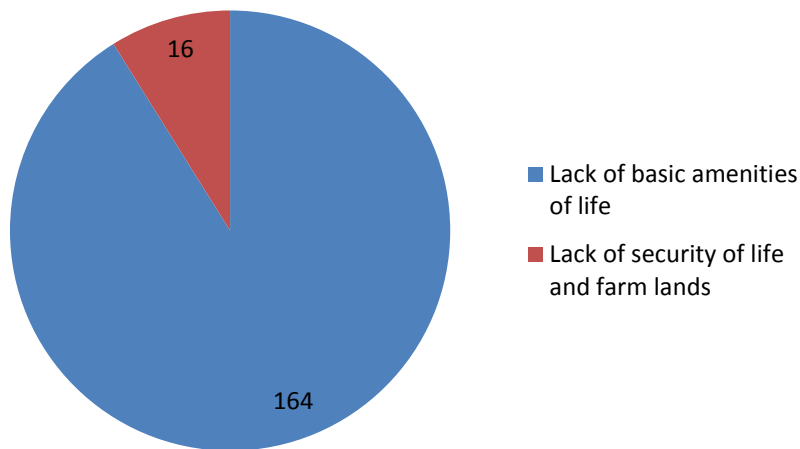
Data in the chart above show the distribution of the respondents on challenges faced by IDPs in New Kuchigoro camp. The findings revealed that out of 180 respondents used for the study, 164 (91.1%) representing the blue segment of the chart made mention of lack of basic amenities of life (food, clothing, and good shelter, as the challenges faced by IDPs in New Kuchigoro camp. Also 16 (8.9%) identified lack of security of life and properties as challenges faced by IDPs in New Kuchigoro camp, which represent the red segment of the pie chart above. Drawing from Channels News 2015 The finding could be as a result a lack of political will by the government in the provision of the fundamental and human needs of victims in IDPs centers.

Respondents views on effectiveness of service delivery
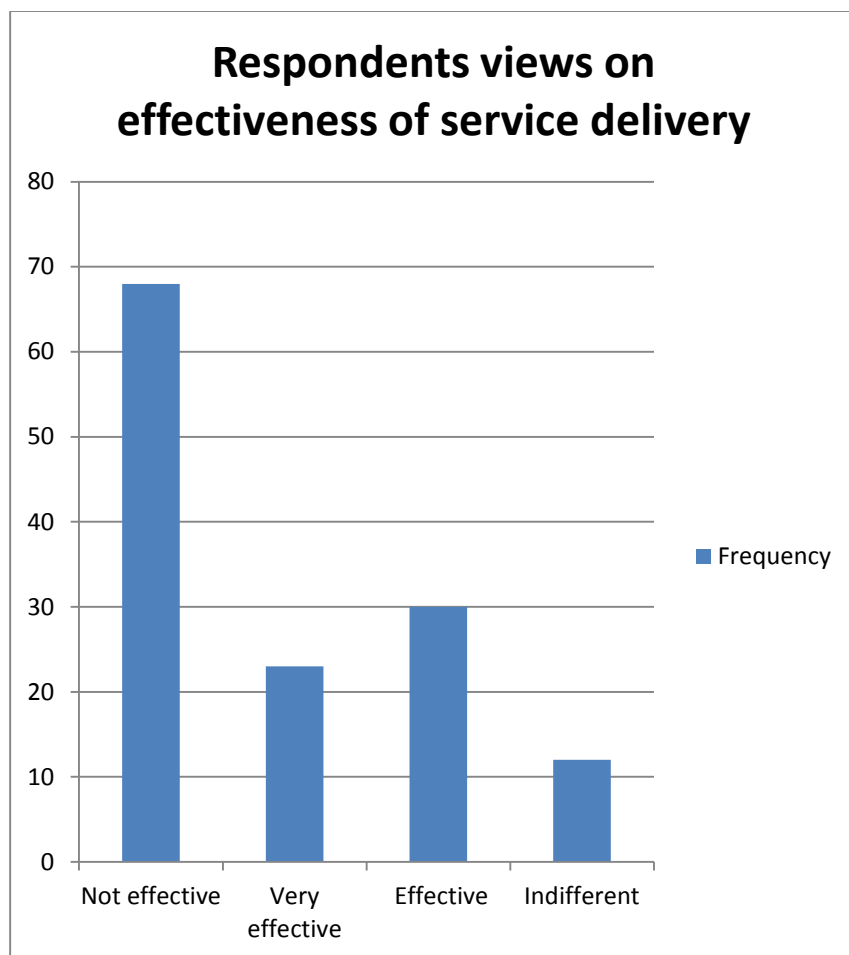
In a bid to ascertain the level of service delivery in the camp, data was collected from 180 respondent's base on the subject matter. Findings from the data collected indicates that service delivery in New Kuchigoro IDPs camp was not effective with about 67% of the total respondents attesting to it not been effective. Hence the need for social work practitioners to be involved in the delivery of service to the IDPs.

Table6: *Distribution of respondents on whether social workers are present in the camp.*

Are there social workers in the camp	Frequency	Percentage%
YES	47	26.1
NO	133	73.9
TOTAL	180	100.0

Source: fieldwork 2018

Table 6 shows the response of respondent on whether there are social workers in the IDP camp. And from the above table it is seen that a total of 133 representing 73.9% said no, while 47 representing 26.1% said yes. From the response one can clearly see that social workers are not

present in the IDP camp at New Kuchigoro. The findings could be as a result of the non-professionalization of social work in the country.

Discussion

The phenomenon of internally displaced person (IDP) has been a concern for both human right activist and policy makers for many years. Findings from this study revealed that majority 134 (74.4%) of the respondents indicated that human trafficking as a challenge occurs in the camp. This finding is consistent with that of Malinowski, Otube, Alexander and Mogambi (2016), who study in Kenya reveals that in Kenya, internally displaced persons (IDPs) experience and witness cases of human trafficking. Also the findings is in agreement with the report of the United Nation Office on Drugs and Crime (UNODC), 2016).

Findings from this study revealed that lack of basic amenities of life (food, clothing, shelter, physical and psychological support support.), (91.1%), as well as lack of security of life and farm land (8.9%) were identified as other challenges faced by IDPs in New KUchigoro IDP camp. this findings is consistent with the Humanitarian report on the north –east crisis (2017) which revealed that 70% of the IDPs in the North –east had no food and medical care. Furthermore, finding from this study revealed that service delivery was not in any way effective, with majority (67%) of the respondents attesting to the fact. Also finings from this study reveals that social workers are not presents in New Kuchigoro IDP camp. This findings might be as a result of the non – professionalization of the illustrious profession in the country and the non inclusion of it practitioners by government agencies in charge of the IDPs in the country

Conclusion and recommendation

Social work is of immense relevance in Nigeria, if policies related to internally displaced persons are to be fashioned, implemented, monitored and sustained. As policy experts, social workers need to be consulted or made to be part of policy making process. This is because social workers as generalists are equipped with knowledge that helps the society to tackle all manner of social problems including human trafficking. There is need for Nigerian government to acknowledge social work profession by placing them in their rightful position in different offices like the communities welfare department, state and federal ministries and agencies. There is also need for Non-governmental agencies in Nigeria working in various areas of humanitarian assistance to recruit social workers. This will help increase the visibility of social work as a profession. Social workers should not be substituted with other related profession because they do not perform the same function.

Limitations of the study

This research study tries to ascertain the presences of social workers in IDPs camp, problems faced by the IDPs as well as the effectiveness of service delivery in the camp... In the course of carrying out this study, they were some constraints encountered such as: much time was spent on carrying out this research study from the printing and distribution of questionnaires to the target population, rather than the whole population which was difficult to do. Also the task of administering the questionnaires to the respondents, basically because I am dealing with IDPs, so having access to the camp was not an easy task. Some respondents would want the questions to be read and explained in details to them before they respond; this affected the time frame for the exercise. Again, some respondents may give their questionnaire to others to fill for them as a result of lack of understanding; this no doubt affected the level of objectivity of the study. Equally, some respondents were not co-operating fully in providing answers to the questionnaire; they walked away merely seeing me coming towards them while some sees the exercise as an unnecessary distraction from their business. They also have misconception about the whole

exercise, they thought providing certain information about them on issues was going to implicate them.

Another problem is funding: Carrying out this study involves a lot of money. This includes travelling from Nsukka to Abuja gathering vital data for the study. Money was spent on printing and re-printing.

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FORCED MIGRATION AND THE CHALLENGES OF INTERNALLY DISPLACED PERSONS (IDPS) IN EBONYI STATE NIGERIA: IMPLICATION FOR SOCIAL WORK PRACTICE

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Abstract
Forced migration and internal displacement have in recent years become issue of great concern. Globally, there are estimated 50,000,000 forced migrants and internally displaced persons. Forced migration and internal displacement have also become a major social problem in many parts of Nigeria including Ebonyi state. More often than not, people are compelled to flee from their home or place of habitual residence as a result of strife or natural disaster. The International Organization for Migration (IOM) in collaboration with the National Emergency Management Agency (NEMA) in its 2016 Displacement Tracking Matrix (DTM) estimated the total number internally displaced persons (IDPs) in Nigeria at 2,155,618. The number may have increased significantly. For instance, in the second quarter of 2018, no fewer than 7,000 persons were forced to flee their place of habitual residence in Igbeagu community of Ebonyi state. Similar situation also exists in many other communities within the state. Internal displacement has consequences for the individual, the host, area of origin, area of destination and the society as a whole. Social work by virtue of being a helping profession is primarily concerned with promoting the wellbeing and social functioning of individuals by helping them live optimally. This service is probably mostly needed by involuntary migrants: internally displaced persons (IDPs), refugees and asylum seekers. Therefore to be effective, social workers must be abreast with the current trend and be equipped with requisite skills and knowledge in handling emerging migration issues. This paper seeks to explore the dimension and challenges of the IDPs in Ebonyi state Nigeria as well as the roles of social workers in addressing post internal displacement trauma.
Keywords: forced migration, IDPs, social work.

Introduction

Forced migration and displacement have become a significant humanitarian challenge facing the world (Ki-Moon 2014). This phenomenon exposes victims to a very precarious and debilitating condition. Little wonder, forced migrants and internally displaced persons (IDPs) have been described as the world's most vulnerable people (Mohammed, 2017; UNHCR, 2005).The African UnionConvention for the Protection and Assistance of Internally Displaced Persons in Africa also known as*Kampala Convention* (2009) defines internal displacement as: "the involuntary or forced movement, evacuation or relocation of persons or groups of persons within internationally recognized state borders". Thus, unlike refugees, IDPs are those who have not crossed an international border but have remained inside their home countries, albeit away from their home or place of habitual residence.

There are approximately 50 million forced migrants and internally displaced persons across the world arising from natural disasters and social strife, about half of which are found in Africa (Eweka and Olusegun, 2016). In other words, Africa is the continent with the largest number of forced migrants and internally displaced persons (IDPs) in the world. Studies have also shown that sub-Sahara African countries are the highest in the distribution chart, hosting about 12.5 million IDPs (Ladan, 2012).

Statistics vary on the actual number of internally displaced persons in Nigeria. The International Organization for Migration (IOM) in collaboration with the National Emergency Management Agency (NEMA) in its 2016 Displacement Tracking Matrix (DTM) estimated the total number of internally displaced persons (IDPs) in Nigeria at 2,155,618. On the other hand Eweka and Olusegun, (2016) put the figure at 3,300,000. However Nigeria remains at the top in the list of the three countries with the largest population of IDPs in Africa, and is followed by Democratic Republic of Congo and Sudan, respectively. Displacement and involuntary migration portend different dangers for the citizenry and undermines the actualization of the millennium Sustainable Development Goals (SDGs).

Conceptual Underpinning

Internally Displaced Persons/Internal Displacement

The main description of Internally DisplacedPersons is hinged on forced or obliged migration within national boundaries. In this study, internal displacement is used interchangeably with "forced migration". This is because, they are closely-related. However, in more specific terms, the United Nations Guiding Principles on Internally Displaced Persons defines IDPs as:

> *persons or group of persons who have been forced or obliged to flee or to leave their homes or places of habitual residence, in particular as a result of or in order to avoid the effects of armed conflict, situations of generalized violence, violations of human rights, natural or human–made disasters, and who have not crossed an internationally recognized state border (UNHCR, Guiding Principles on Internal Displacement, 2005).*

The distinctive feature of internal displacement/IDPs given above is coerced or involuntarymovement, which takes place within national borders. The reasons for this involuntary movement though mayvary, include armed conflict, situations of generalized violence, violations of human rights, and natural orman-made disasters. This definition shows that voluntary migration which may involve the search for means of livelihood or greener pastures or for purpose of education or marriage does not fit thedescription of internally displaced persons to whom the Guiding Principles apply (Adesote and Peters, 2015).

Forced Migration

Forced migration or involuntary migration is another key concept in this work. Forced migration refers to the coerced movement of a person or persons away from their homeor home region. It often connotes violent coercion, and is used interchangeably with the terms"displacement" or forced displacement (Adesote and Peters, 2015). Someone who has experienced forced migrationis a "forced migrant" or "displaced person". The InternationalOrganization for Migration IOM (2011) defines forced migration as:

> *a migratory movement in which an element of coercion exists, undertaken by a person or group of persons for the purpose of escaping persecution, conflict, repression, natural and man-made disasters, ecological degradation, or other situations that endanger people's lives, freedom or livelihood.*

From this perspective, forced migration is broader in scope than internal displacement. This is because forced migrants may also include individuals that have crossed their national borders. However, in this work, it is used interchangeably with internal displacement.

Dynamics of internal displacement in Ebonyi state

Several spates of forced migration and internal displacement have been witnessedin Ebonyi state in recent years, most of which emanate from certain drivers and triggers. These seemingly synonymous terms have been well differentiated by scholars. The Internal Displacement Monitoring Centre (IMDC) defines drivers as distant underlying structural factors that combine to enable a crisis to erupt. Its synonyms are root causes, push factors or stressors. On the other hand, triggers are defined as proximate/immediate causes or the more visible events in the wider environment that threaten people's security. Most forced migration and internal displacement in Ebonyi state are caused by strife or conflict arising from issues of land, boundaries, and indigenes/settlers disputes. Three major conflicts within the past one decade in the state are examined in this work.

The Ezza/Ezillo Conflict

The Ezza/Ezillo squabble, which has lasted for over 52 years turned into bloody confrontation in May 2008. This heated confrontation over indigene-settler quagmire continued for the next nine years. The contestation arising from the indigene-settler paradox stems from the conception, definition and perception of who is an indigene and who is not or who is a settler and what right does one have which the other should not have. The Nigerian Institute of Advanced Legal Studies, NIALS (2011) defines an indigene as a person who is a native (first people) to a territory as opposed to a settler (later comer). Indices such as length of time, settlement in that location, exercises of control over the land and other resources in that location; successful effort at forging a sense of separate distinguishing identity, define indigenship. However while the Ezillo people lay claim to indigenship and resources in the community to the exclusion of their Ezza counterparts; the Ezza people on the other hand continue to assert their right to identity and autochthon, resulting in vicious cycle of bloody clashes and vendetta. Many persons among the warring communities and some travellers along the Enugu-Abakaliki express high way have been slaughtered. Tens of thousands fled the community as internally displaced persons (IDPs) for the safety of their lives. However, Anioke (2016) observed that following the peace accord signed by the warring communities in late 2016, relative peace has been restored, but most displaced persons have not returned to their homes for fear of reprisal attack, while many others have no place to return to as their houses have been destroyed.

Azu Offia Edda, Offia Orji Okpuitumo/Cross River Conflict

A violent communal conflict between communities in Cross River state and Ebonyi state erupted in Azu Offia, Edda in January 2017. Before the end of the first quarter of that year, the conflict had spread to Offia Orji in Okpuitumo community. The conflict was essentially a land dispute between those border communities of Ebonyi and Cross River states. On August 15 2017, the offia orji Health Centre built in 2010 was destroyed. The loss of the health centre was a significant blow to the community people as it was the primary source of healthcare service to the people of Edda and Okpuitumo communities. However a temporary clinic was opened in Egwudinagu secondary school to salvage the situation,

The violence of the communal conflict with killings, raids and destruction of houses and farms forced people to flee the frontline villages for safety in areas deeper inside Ebonyi state. It was reported that 8, 354 persons were displaced as a result of the conflict (AMURT, 2017). These families are now internally displaced persons (IDPs), "refugees" in their own country. Forced to

leave their home and farms, they have lost their source of food and income, resulting in hunger, malnutrition and illnesses, especially among children. This is demonstrated in the pictures below.

Although, since September 2017, the violence has been kept in check; there has been no further reports of gunfire or death. However, tension remains high in the frontline villages. Armed vigilantes still patrol on both Azu Offia Edda and Okpuitumo communities. Official report from Ananda Marga Universal Relief Team AMURT (2017) shows that less than 40% of the IDPs have returned to their homes. The majority have not been able to return for fear of further attack. Again about 501 have nowhere to go back to as their houses were burnt or demolished.

Igbeagu/Ukele Crises

The intractable land dispute between the people of Igbeagu community in Izzi Local Government Area of Ebonyi state and the Ukele community in Cross River state, which has lasted for some two decades, culminated into a bloody clash in May 2018. The conflict has claimed many lives. And as at June 2018, 7,000 persons in that conflict zone from Igbeagu community have been displaced and 1,500 houses destroyed (Nnachi, 2018). The impact of this conflict is quite enormous: all the primary and secondary schools within the affected area have been closed down. Children are out of school. Escapees are drenched in misery and chronic want as their sources of livelihood have been destroyed. Host families bear burden beyond their capacity as they now have to care for kinsmen and friends who have taken refuge in their homes.

Challenges of Internally Displaced Persons (IDPs) in Ebonyi State

Most rural communities in Ebonyi state live in abject poverty, with no social amenities and poor sanitary conditions. This condition has been worsened with the influx of thousands of persons displaced from their home or place of usual residence as a result of communal clashes. Unfortunately, IDPs in Ebonyi state face a unique challenge from their counterparts in other parts of the country. They are not captured in any provision made for the IDPs by the federal government, probably as a result of the impression that Ebonyi is one of the most peaceful states in the south-eastern Nigeria.

Thus, IDPs in Ebonyi state are self-settled. They are not officially recognized as internally displaced persons and as such do not benefit from the government's provisions for the IDPs. Most internally displaced persons in Ebonyi state turn to their social networks, kinsmen or friends for refuge and sustenance. This has compounded the hardship and challenges faced not just by the IDPs but also by the host families.

Again, the future of the children of the IDPs in Ebonyi state is in jeopardy. All primary and secondary schools within the conflict areas in Igbeagu community in particular have been closed down. Children roam the villages as their parents have neither the money to feed them or send them to another school.

The precarious living conditions have resulted in debilitating health conditions. There is high level of morbidity and mortality especially among children and the elderly. Few available hospitals in the safer areas of the community are usually filled up that intake of fresh patients are usually virtually impossible. This has led to heightened mortality in the community. Most of the times burial of these dead ones go unnoticed by a distant neighbour as noisy ceremonies of any kind has been banned in the community.

Implication for Social Work Practice

Social work as a helping profession is interested in assisting people to solve their personal, group (especially family) and community problems and attains satisfying life. The National Association of Social Workers defined social work as "the professional activity of helping individual, groups, or communities to enhance or restore their capacity for social functioning and to create society's conditions favourable to their goals". This means that social workers focus on helping people obtain tangible services to meet their basic needs, providing counselling for individuals, families and groups facing life challenges and traumatic experiences, as well as planning, development and implementation of social services, programmes and policies required for meeting basic human needs and promoting their social functioning. In view of their crucial role, it is imperative that social workers take some necessary steps in addressing the plight of the internally displaced persons.

- To start with, there is a need for vigorous pursuance of policy framework aimed at addressing the plight of the IDPs both at the national and state levels. Granted, Nigeria is a signatory to the 2009 Kampala Convention and other international instruments, aimed at mitigating the impacts and challenges of displacement, this has not been adequately reflected in national policy and strategies because most of these international policies and instruments have either not been adopted into national legislation and/or suffer from poor implementation. Although, some agencies have been established to handle emergency situations in the country. Such agencies include the National Commission for Refugees, the National Emergency Management Agency (NEMA) etc, they seem to have been hindered by policy deficits and the lack of a specific framework to adequately address emergency situations. In the absence of a policy framework on internal displacement in Nigeria, the response to the plight of IDPs has remained largely fragmented, uncoordinated and many a time, ignored (Mohammed, 2017). More so, approaches to internal displacement in Nigeria have been palliative; root causes of internal displacement are often not addressed, thus giving birth to its reoccurrence from to time. Social workers should also champion policies and programmes through legislative advocacy aimed at providing lasting solution to the problem of man-made internal displacement.

- Again, social workers should champion the establishment of IDPs Response Unit (IDPRU) in every local government and development centres in Ebonyi state. This unit will be under the department of Social Welfare. The unit will be the first point of contact for internally displaced persons. It will be saddled with the responsibility of providing quick response services to individuals displaced by natural or man-made disaster. It will monitor where and how the internally displaced persons are accommodated. Provide a focused strategy that supports vulnerable groups such as unaccompanied children and young people, older adults and those with health problems. The unit will notify other government agencies, state and federal, as well as NGOs charged with emergency situations of the condition and at the same time coordinate relief materials and other services, such as healthcare services supplied to, or provided for the IDPs. This will mitigate the dehumanizing conditions that internally displaced persons usually experience. It will also alleviate the burden on the host families who have to care for the unexpected kinsmen and friends that have taken refuge in their homes.

- Similarly, social workers should educate, orient and sensitize people especially at the grass root on the need to eschew violence. Instead, people should be enlightened on how to apply more diplomatic ways in in conflict management and resolution. This can be done through community mobilization approach using town hall meetings, churches, markets, village

meetings etc. this will go a long way in reducing the spate of violence which is the primary cause of internal displacement in Ebonyi state.

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AN ASSESSMENT OF THE PROBLEMS EXPERIENCED BY INTERNALLY DISPLACED PERSONS (IDPs) IN BAKASSI CAMP, YENAGOA

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Abstract
Displacement is not a new phenomenon. It strips people of their worth and dignity, impoverishes them and leaves them vulnerable. This study involves an assessment of the problems experienced by Internally Displaced Persons (IDPs) in the Bakassi camp, Yenagoa, Bayelsa State. The population of the study were returnees from Bakassi who now live in the IDP camp in Yenagoa, Bayelsa State. 100 respondents were selected using convenience sampling technique and given questionnaire as research instrument for data collection from which 95 questionnaires were duly filled and retrieved. Ethical considerations were upheld during the course of the study. Micro soft Excel software was used for data management. Findings as revealed by 60% of the respondents indicate that IDPs are not adequately taken care of by the State Government. 62.11% stated that they lacked basic social amenities such as good water, security, health care center among others. 78.95% affirmed improper human waste disposal system in the camp. In conclusion, Internally Displaced Persons in Bakassi camp, Yenagoa, Bayelsa State experience certain problems which may be related to absence of basic amenities. Recommendations were however made that government should improve their welfare packages to address the physical, social, environmental and psychological need of the people. Secondly, government and Non-Governmental Organization (NGOs) should provide rehabilitation centers in the State for IDPs.
Keywords: Internally, Displaced, Problems, Care, Yenagoa.

Introduction
Displacement of people from their natural habitat is not a new phenomenon. This most times is caused by internal armed conflicts, situations of general violence, ethnic and communal fights and clashes, mass violations of international humanitarian law, natural disasters such as flood among others (1). It strips people of their worth and dignity, impoverished them and leaves them vulnerable. The continuous increase of socio- economic instability, political and cultural conflicts in our society has contributed tremendously to the increase in the rate of displacement of people from their homes and place of abode.

Displacement of people is tragic as it poses physical, social and psychological dangers, which exposes innocent people to traumatic experience with various degree of discriminations, ravaged and devastating effects making it difficult for them to have access to the basic necessities

of life such as food, shelter, and clothing (2). IDPs find themselves economically marginalized for various reasons such as abandoning their assets which include land, houses, livestock, their vocation, cash and other valuables and opportunities (3). They experience significant deprivation and are frequently impoverished. They also experience emotional trauma, exclusion and suffer breakdown of cultural identity, loss of social and familial structures, interruption of life's activities such as schooling and increased poverty (4). They suffer from grief relating to death or missing of family members. Impact of displacement is mostly felt by women, children, the disabled and elderly. They experience feeling of solitude, confusion, fear and pain (1).

Nigeria and Cameroon disputed the possession of Bakassi for some years. Armed clashes broke out of the dispute in the early 1990s. Cameroon took the matter to the International Court of Justice (ICJ), Hague, on 29th March 1994 (6). The verdict in October, 2002 required Nigeria Government to transfer possession of some portion of the Peninsular to Cameroon. After several litigations, the Nigeria Government handed some parts of Bakassi over to Cameroon. This displaced the people living in the affected areas. They were predominantly fishermen and farmers. They were moved to Akpabuyo (7). State Governments in Nigeria were directed to identify and move their citizens to their respective States of origin. The Bayelsa State Government in conjunction with the National Emergency Management Agency (NEMA) evacuated her citizens to Yenagoa (8). The camp is situated at Cameroon Street, Azikoro road in Yenagoa.

The returnees were to be taken care of by the State Government and Non-Governmental Organizations (NGOs) who manage their affairs and the welfare of their families. Were there adequate basic amenities in the camp, alternative skills and sources of livelihood for the returnees? What are the problems experienced by these displaced persons? Our study focused on assessing the physical, social and environmental problems experienced by Internally Displaced Persons in Bakassi Camp located in Yenagoa, Bayelsa State. The specific objectives are to identify the major problems experienced by IDPs in Bakassi camp and to evaluate how Social Work practice can ameliorate the problems of the IDPs.

Materials and Method

A descriptive survey design was adopted for this study which was carried out in the IDP camp known as Bakassi camp, a resettlement camp in Cameroon Street, Azikoro road in Yenagoa, the capital of Bayelsa State. 100 respondents were selected using convenience sampling technique. Data was collected using questionnaire as research instrument. The questions were made so simple so that the study population can easily understand. 95 questionnaires were duly filled and retrieved. Ethical considerations were upheld during the course of the study. As clearance to conduct the study was gotten from the Research Ethics Committee of the Bayelsa State College of Health Technology. Consent of respondents was also sought before distribution of the instrument and the decision to partake in the study was completely voluntary. Confidentiality of respondents was also ensured by seeing to it that privacy and personal information were omitted where necessary. Microsoft Excel was used for data management.

Result and Discussion
Research Question one: What are the problems experienced by Internally Displaced Persons in Bakassi camp, Yenagoa?

The result in Table 1 reveals, lack of support from the government, no good source of drinking water, poor environmental and human waste disposal system, no drainages, inadequate accommodation, poor security and lack of health care facility in the camp as part of the problems experienced by IDPs in the Bakassi camp, Yenagoa. Discrimination from people outside the camp was not really a problem as 66. 32% returnees had cordial relationship with people outside the camp.

TABLE 1: FREQUENCY AND PERCENTAGE RATING OF PROBLEMS EXPERIENCED BY IDPS IN BAKASSI CAMP IN YENAGOA.

S/N	Variables	Frequency	Percentage(%)
1	Support from Government agency		
	Yes	38	40
	No	57	60
2	Any source of pipe borne water		
	Yes	36	37.89
	No	59	62.11
3	Is there any standard waste disposal system?		
	Yes		
	No	29	30.53
		66	69.47
4	Is there any standard human waste disposal?		
	Yes		
	No	20	21.05
		75	78.95
5	Are there drainages in the camp?		
	Yes	33	34.74
	No	62	65.26
6	Is your accommodation adequate and conducive?		
	Yes	32	33.68
	No	63	66.32
7	Is there adequate security in the camp?		
	Yes	27	28.42
	No	68	71.58
8	Do you receive health care services from the State?		
	Yes	41	43.16
	No	54	56.84
9	Do you fall ill often?		
	Yes	44	46.32
	No	51	53.68
10	Do people outside the camp associate with you freely?		
	Yes	63	66.32
	No	32	33.68

The specific needs as revealed by the study include: insufficient Support from Government agencies. Findings as indicated by 60% of the respondents showed that they are not sufficiently supported by the host State Government. This assertion supports to a great extent Inigiabuna's, (2017) opinion that the State Government are unable to redeem their promises made to the

displaced persons. He opined that the government lack the will and capacity to provide for IDPs. Majority of the respondents with 66.32% affirmed that their accommodation is inadequate and not conducive. This finding affirms to a high extent with a mean of 3.2151 and a standard deviation of .78806 in Inigiabuna (2017). Most of the houses in the camp are made shift wooden houses popularly called "batcha". They are easily penetrated into by rodents, reptiles and mosquitoes. The houses are also overcrowded. Recently, the land where the camp is located is said not to be owned by the State Government. The private owners of the land are beginning to develop their land; this poses another problem for the returnees.

Findings on safe drinking water revealed that 37.89% of the respondents had good drinking water, while 62.11% had no access to good drinking water. Most of the IDPs fetch water from nearby bore whole water of private individuals near the camp, as Government owned taps are not functional. They also patronize water vendors known as "Meruwa or aboki". This supports to a large extent Iniagiabuna opinion that good drinking water is one of the major need of the returnees in Bakassi camp.

The statistical analysis of response on standard human waste disposal as revealed by 78.95% of respondents showed poor standard of human waste disposal. Most of the houses in the camp does not have toilets, so the people engage in what is known as "shot put". The ones that have toilets, find it difficult to evacuate their "temporary" sucker way when it is filled. This finding has equal magnitude with Inigiabuna (2017), as provision of toilets facilities in the camp was noted as a major need for the returnees. This poses health and environmental challenges. Also, 56.84% of the respondents indicated that there is no health care facility in the camp. Such services are sought for outside the camp, in private or government owned health facilities. 71.58% of the respondents stated that there is no security in the camp as the camp is not fenced and can be assessed through many routes. This view supports to a great extent Inigiabuna's concern that the camp may fast become a den for criminals.

The problems experienced by IDPs are enormous and cannot be over emphasized. These problems dehumanize these individuals who find themselves in such situations for no fault of theirs. Having identified these gaps, there is need for social innovations in the provision of social and welfare services, and an urgent call for better approaches to meet IDPs needs. The Government which promised to provide house(s) in their villages or Yenagoa for each of the returnees, money for trading, scholarship for their children, toilets, health facilities in the camp, jobs and skill acquisition programmes and provision of school in the camp for their children failed to redeem its pledges (7).

Social Work is a profession that improves the quality of life of those who cannot accomplish their life tasks, alleviate their distress and to realize their aspirations unaided (9). It is a profession endowed with knowledge base, skills and techniques to ameliorate emerging social issues. Social issues in our society cannot be left for the Government alone. From the stated findings, Internally Displaced Persons suffer untold hardship as they no longer engage in their fishing or farming activities. They are mostly not educated and lack skills. They have been taken away from their source of livelihood, children no longer go to school and are vulnerable to teenage pregnancy, Sexually Transmitted Infections (STIs), crime, cultism among other social vices. Their self-worth and dignity is eroded (10) as a result of displacement, poor living conditions, malnutrition, loss, death and violence – induced trauma. They live in fear with psycho-social tension and a sense of loss of what life has to offer them. Social Work intervention will enable these individuals, families, and groups to cope with social problems, solve their problems and to adapt to situations.

Social Work provides psycho-social support and services to address the emotional needs of IDPs through interventions. They help them regain peace of mind, self confidence in others (4). They make them to be conscious of their rights, irrespective of their situation and predicament. Social Work link up with NGOs, Civil Society Organizations, networks that can further engage the Government to fulfill promises made to IDPs, dialogue on legislations and IDP's rights, oppose every form of discrimination against this group of people. They are involved in designing, monitoring, implementation and evaluation of programs for IDPs (4). Facilitate project development, mobilization of resources from private, State, national and international funders and donors (like UNICEF and Red Cross society). Promote research projects and improved management indicators (4). Social Work ensures the protection of the wellbeing and psychological welfare of displaced persons and their ultimate resettlement. The dignity and self- determination of displaced persons must be upheld. There is need for rehabilitation of these returnees as a combination of disciplines, techniques and specialized facilities will be used to provide physical restoration, psychological adjustment, vocational counselling, training and placement (11). Displacement is a social phenomenon that requires preventive strategy, however, this study did not look into it, thus can be an area for further research.

Conclusion

Internally Displaced Persons (IDPs) in Bakassi camp in Yenagoa are experiencing myriads of problems, ranging from physical, social, psychological and environmental. Hence, Social Work intervention with IDPs to address identified issues through programmes, welfare schemes, policy formulation and provision of social services is however necessary.

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PROSPECTS AND CHALLENGES OF SOCIAL WORK INTERVENTION IN DISASTER MANAGEMENT: A CASE STUDY OF FLOODING IN NIGERIA.

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Abstract
Disaster social work is gradually gaining international topicality, owing to the increase in the frequency of natural and human induced disasters experienced globally. Flood disaster remains a threat in Nigeria, as it occurs almost on an annual basis with devastating consequences. A major example is the 2012 flood disaster that shattered lots of lives and properties affecting millions of people and leaving others homeless. Based on a detailed review of the literature, this paper explored the roles of social workers in the management of flood disasters in Nigeria. The paper equally highlighted the prospects and challenges of social work intervention in disaster management using data from the Emergency Events Database (EM-DAT) and the 2013 Nigeria Post Disaster Needs Assessment (PDNA) report. The findings suggest that, social workers hardly participate in the disaster management in Nigeria unlike in other climes, as there are no documented evidences in this regard. The paper concludes that, social workers and social work students in Nigeria are almost excluded in disaster management and recommends that social work educators and practitioners should attempt to make their impact felt during any disaster in Nigeria.
Keywords: social work, disaster management, intervention, flooding.

Introduction

Flooding is one of the major environmental crises in the century, and is among the most devastating natural disasters in the world, claiming more lives and causing property damage than any other natural phenomena (Magami, Yahaya and Mohammed, 2014). For decades now, Nigerians have suffered from the debilitating consequences of flood disasters, with the recent incidents in 27 states in 2018, which include the Kastina, Niger and Ogun state disasters that also claimed several lives and properties (Vanguard, Floodlist 2018).

This paper discusses the prospects and challenges of social workers in the management of disaster in Nigeria. The paper focuses on the management of flood disaster and it is organized into six sections: The incidence of disasters in Nigeria; social workers and the management of the flood disaster in 2012; the prospects of social workers in disaster management in Nigeria; the challenges of social workers in the management of disasters in Nigeria; conclusion and recommendations.

The Incidence of Disasters in Nigeria

Nigeria records the incidence of one form of disaster or another yearly. Some of the heavily reported disasters include the flood disasters in Ogunpa (Oyo State) in 1982, Lagos Bar Beach in 2001, Shiroro and Kaduna in 2003, Gombe in 2004, and Jalingo in 2005; land slide disasters in Agwu LGA (Enugu state, 2008); inAgwagune (Cross River State, 2005, 2006 and 2009.). There have also been technological disasters such as the Ikeja bomb explosion in 2002 (Lagos State); the Bellview air-crash in Lisa village in 2005 (Ogun State) and the 2005 Sosolisoaircrash in 2005,

Port-Harcourt, Rivers State (NDMF, 2010).Among all, flooding remains almost a yearly occurring disaster in Nigeria with devastating consequences.

Table 1: Prevalence of flood in Nigeria from 2007-2017

Year	Total Deaths	Injured	Affected	Homeless	Total Affected	Total Damage ('000 $)
2007	91	-	55,000	-	55,000	-
2008	-	-	-	-	-	-
2009	31	-	150,000	-	150,000	
2010	40	200	1,500,000	-	1500200	-
2011	174	150	30,265	500	30,915	4,500
2012	363	867	7,000,000	-	7,000,867	500,000
2013	19	-	81,506	-	81,506	-
2014	15	-	10,000	-	10,000	-
2015	53	-	100,420	-	100,420	25,000
2016	18	-	-	12,000	12,000	-
2017	20	-	10,000	500	10,500	-
Total	**824**	**1217**	**8,937,191**	**13,000**	**8,951,408**	**559,500**

Source: EM-DAT: The Emergency Events Database – Universite Catholique de Louvain (UCL) - CRED, D. Guha-Sapir - www.emdat.be, Brussels, Belgium

The above table shows the frequency and effect of flood disasters in Nigeria. Within a period of eleven years, Nigeria witnessed flood for ten consecutive years with the exception of year 2008 that was flood free. It depicts that flood is almost an annual occurring disaster that destroys lives, properties and contributes to human displacement in the country. Apparently, all these have implication for social work practice. This paper focuses on the management of flood disaster with emphasis on the 2012 flood occurrence because it resulted in the highest amount of damage in the period under review. The floods affected many states such as Adamawa, Taraba, Plateau, Benue, Kogi, Niger, Edo, Anambra, Delta, Bayelsa, and Rivers (PDNA, 2013).

Social Workers and the Management of the Flood Disaster in 2012

According to a report by NEMA (2013), the 2012 flood claimed 363 lives, affectedseven million people,displaced 2.3 millionpeople and damaged over five hundred thousand houses.

The Nigeria Floods Post-Disaster Needs Assessment (2013), reported that the 2012 flood disaster ravaged many states in Nigeria and drew responses from government agencies such as the National Emergency Management Agency (NEMA), the State Emergency Management Agencies (SEMA), civil societies and international development partners (PDNA, 2013).

Efforts of all supporting agencies and organizations in responding to the disaster were thoroughly acknowledged and documented in the PDNA report, such as the Christian Associationof Nigeria (CAN), the Nigerian Supreme Council of IslamicAffairs (NSCIA), the United Nations DevelopmentProgram (UNDP), the European Union (EU), the Departmentfor International Development (DFID), theUnited States Agency for International Development (USAID) among others.

Activities of the International Federation of Red Cross and Red Crescent Societies in providing succor to the affected people across the states were emphasized in the report ranging from the distribution of non-food items to emergency shelter items. Unfortunately, there was no

mention of social workers or their contribution in the management of the flood disaster in the entire one hundred and eighty eight paged report.

Although social workers in Nigeria have failed to respond to the occurrence of disaster as in the flood disaster of 2012, literature abounds with evidence that social workers have major roles to play in disaster management.

The Prospects of Social Workers in Disaster Management in Nigeria

Social workers have many prospects in disaster management in Nigeria. Prospect in this context refers to the opportunities available in any disaster that requires the competence, expertise and skills of the social worker. The management of flood disasters like other disasters requires concerted effort and social workers have crucial roles to play in all phases of the disaster management cycle which include; formulating and/or implementing preparedness plans, response, recovery and mitigation planning (Dodds and Nuehring 1996; Webster 1995; and Banerjee and Gillespie 1994)" (Javadian, 2007, p. 335).Any form of disaster can be traumatic, hence social workers draw on Crisis Theory and Intervention to help people who experience any crisis to go through some processes until the crisis is resolved. The tenets of this theory include providing aid quickly; ensuring adequate, immediate, and long-term social support; and facilitating expression of feelings, symptoms, and worry (Cacciatore et. al, 2011).

A core mandate of Social Work is helping people to achieve a higher social functioning, and crucial to its practice are principles of social justice, human rights, collective responsibility and respect for diversities (IFSW/IASSW, 2014). Flood affects people with different socio-economic status differently, hence, it is a social justice issue. The devastating consequences of flood violate a quantum of human rights. Similarly, because flood creates several other social problems that affect individuals, groups and communities, social workers can play crucial roles in providing therapeutic interventions (Cuadra, 2015).

In the management of disaster, social workers provide support to the individual and his or her family during and after a critical situation. Disaster social work involves the distribution of emergency aid, identification of the most vulnerable, providing a channel for information and working as mediator between individuals, communities and organizations, in reconstruction of social functions as well as in preventive interventions (Cuadra, 2015; Fahrudin, A.,Baco, B.S., Abdul Malek, M.D., Haji-Yusuf, M. (n.d.).). In the earthquake in Bam, Iran, social workers actively participated in the management of the disaster. According to Yueh-Ching, 2003, and Javadian, 2007 social workers contributed to the management of the disaster in the following ways:

1. Providing support to individuals and families: according to Javadian (2007), social workers support to survivors included; providing emotional support, grief counseling and post-disaster support (PTSD) for vulnerable groups like people with disabilities, children and elderly people; motivating victims to join activities; providing emotional support for families in shelters; helping families to arrange for funerals and build tents; visiting homes; and interviewing families of the victims
2. Linking individual needs with resources and helping people to access resources: This includes facilitating contact between local government and voluntary groups; linking social services with the needs of the people; identifying vulnerable people; linking family needs with resources; collecting donations; delivering and distributing food, materials and registering the needs of victims for central government officers.
3. Preventing severe physical and mental problems:social workers providedtherapeutic interventions for survivors, including various types of counseling, e.g. grief counseling and post-relief counseling, linking patients to therapists and therapeutic centers.

4. Preventing individuals, families, groups, organizations and communities from breaking down. This included providing accommodation, information and support to individuals and families who were homeless; reducing survivors' lack of interest in life, and feelings of powerlessness and despair; coordinating and organizing responses to groups, agencies and communities effectively.
5. Intervening to change micro and macro systems to improve client well-being. This included advocating for change in governmental programs; developing volunteer services; conducting needs assessments; improving service programs; providing distribution centers for the victims; changing welfare policies and recovery programs to improve a community's ability to meet people's needs (Javadian, 2007).

In addition, Bauwens and Naturale (2017) highlighted the routinely used practices in social work disaster response that have played important roles in comprehensive disaster mental health response programs. These include; psychological first aid, crisis intervention and counseling, critical incident stress debriefing, mental health media communications, family care, resilience and community capacity building. However, they argued that most of these practices lack a solid base of evidence to support their use.

Generally, the management of disaster requires a wide range of effort ranging from preparedness to recovery (PDNA, 2013, p. 81). While it is true that the frequency and devastating nature of flood disaster worldwide has shifted emphasis from post disaster reaction to pre-disaster reaction (Emeribeole 2015), the importance of post-disaster response cannot be undermined. Hence, Social work expertise is required through-out the intervention cycle (Yueh-Ching, 2003, Bauwens and Naturale, 2017; Javadian, 2007; and Yueh-Ching, 2003)

In view of the foregoing, social workers in Nigeria have prospects in the management of disasters in Nigeria. Even social work students can volunteer their time in the management of the disasters in Nigeria which will provide them a valuable learning experience.

Challenges of Social Work Intervention in Disaster Management in Nigeria

Globally, disaster social work is relatively new. As the world keeps experiencing different forms and magnitude of disaster, the field is gradually gaining international relevance (Cuadra, 2015).According to Bauwensand Naturale (2017), disaster social work as a field is still at the developmental phase- the infancy stage. As a result, there is no solid base of evidence to support the routinely used practices in social work disaster response. This has been partly attributed to the fact that researches in the disaster field are difficult to conduct and deemed to be inappropriate by others. Therefore, social workers glean from theory, expert consensus, white papers, and anecdotal reports to inform their interventions. Regardless of this setback, social workers have played key roles in the disaster field in advanced countries (Bauwens and Naturale 2017).

However, this is not the case in Nigeria, as social work is still developing, both as an academic discipline and as a profession.Out of the thirty-six states of the federation, only about nine states have a university offering courses in social work. Those states are Lagos (University of Lagos and Lagos State University); Ogun (OlabisiOnabanjo University); Oyo (University of Ibadan and LadokeAkintola University); Enugu (University of Nigeria); Cross river (University of Calabar); Edo (University of Benin); Kwara (University of Ilorin); Kogi (Kogi State University) and Plateau (University of Jos) (Baderinwa, 2017).

In addition, disaster social work as a field of study in Nigeria is under-developed as it remains unavailable in most university's curriculum. Recently, the attempt by the National University Commission (NUC) to develop a unified curriculum for all disciplines in Nigerian

universities, through the introduction of the Benchmark Minimum Academic Standard (BMAS), included disaster social work in the list of courses to be taken by social work students as an elective course. This implies that, prior to this development, social work students were not groomed with the necessary skills that would enable them participate effectively in disaster management. Also, perhaps only a handful of social work students, if any at all, will benefit from the course when it takes effect.

Hence, it can be said that, disaster social work has not caught the interest of social workers in Nigeria. This inference is made because disaster social work is absent in both classical and contemporary literatures in Nigeria.Apparently, emphasis has only been on individuals and families at the expense of the community, just as the case in Sweden (Cuadra, 2015), thereby, negating the dual foci of social work-the individual and the social environment (Yan, 1998; cited in Cuadra, 2015).

The delay experienced in passing the social work regulatory bill into law may also be an impediment to the activities of social workers, because the passage of this law would be helpful in regulating the operation of social work in Nigeria, such as organized volunteerism during collective stress situations.

Conclusion

In the management of the flood disaster of 2012 in Nigeria, social workers and social work students were excluded. However, the literature in disaster management suggests that social workers have many prospects in disaster management. There is therefore the need for government to call on social workers to participate in future management of disasters in Nigeria. There is also the need for social work associations in Nigeria to mobilize their members to volunteer their service when such incidences occur. This provides opportunities for social workers in Nigeria to market their skills and competence in disaster management.

Recommendations

In line with the above review, the following recommendations are made:
Social work scholars should endeavor to produce scholarly literatures in the field of disaster management, educating and convincing the public on the roles social workers can play throughout the processes of mitigation, response and recovery.

Disaster social work should be made a compulsory course at the early stage of social work education, for this would not only introduce students to the course but may also spur their interest to major or take an elective in the course in later years. Social work students should also be given the opportunity to have their fieldwork practicum in disaster management agencies.The various social work associations should work harmoniously to forge a common course and attempt to make their impact felt during any disaster in Nigeria.

Community social workers should establish an effective network with key stakeholders and community members in flood prone communities to facilitate emergency response.Social workers should liaise and work closely with disaster management agencies and associations such as NEMA, SEMA and Red Cross societies throughout the disaster management cycle.

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Part 5

SOCIAL WORK AND ENTREPRENUERSHIP

SOCIAL WORK IMPLICATIONS OF DE-INDUSTRIALIZATION AND ENTREPRENEURS DYNAMISM IN IKEJA LAGOS STATE.

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Abstract
Social work practice is an emerging profession in Nigeria, and is confronted with several social problems. Scholars have recently focused on the worsening economic conditions in the country, commonly referred to as decline in the employment sector as it affects the status of industrial workers. This has led to enterprise dynamism by entrepreneurs. This dynamism by entrepreneurs has accompanied a decline in the overall labor market mobility. Some of the related fall-outs are underemployment, while some workers are deskilled. Reason being that some industries had given way to the service oriented industries where much labour force are not needed unlike productive industries such as factories that need several people to be engaged in the production processes of goods. When existing industries are de-industrialized and switch to a more convenient activities that are of less financial capital involvement, they are forced to retrench their work force with or without any form of compensation. The aftermath of this scenario prompted entrepreneurs to be dynamic in orientation by embracing the service oriented industries that will guarantee regular and profitable incomes. Part of the emerging challenges is that the laid off industrial workers are subjected to harsh socio-economic conditions in their families. A major consequence is their inability to function as responsible breadwinners to households. This, in a way, becomes a kind of liability to the entire society. This phenomenon has taken some negative toll on the general welfare of affected industrial workers. The principal purpose of this research therefore, is to study the social work implications of deindustrialization and entrepreneurs' dynamism in Lagos State. The study adopted qualitative research methods using the snowballing sampling technique to elicit responses from respondents. The outcome of the data analysis informed the nature of recommendations that were eventually proffered, and the conclusion drawn therefrom.
Keyword: social welfare, entrepreneurs dynamism, social work, de-industrialization

Introduction

This study was anchored on the understanding that majority of African countries continue to wallow in very poorly developed industrial base as well as the absence of structural changes and diversification experienced by other developing nations. Indeed, the extent of Africa's industrial crisis is noted to be more far-reaching (Dahida**,** 2015).Industrialization is a process of reducing the relative importance of extractive industries and of increasing that of secondary and the tertiary sectors (Adejugbe, 2004). There is evidence to suggest that industrialization and in particular manufacturing is the prime mover of economic development. However, recent trends in global knowledge expansion has led to decrease of the advanced industrial democracies on industrial edifices and productivities, giving room for the flourish of the service oriented sectors, explained in epic terms as de-industrialization. The implication of deindustrialization is demand for labour force decreases as advances in technology continues to automate production system; the labour force experience, in this sense, is noted as having undergone significant changes because most giant corporations that deindustrialize are not willing to invent new economic opportunities (Abanyam, 2014). For those entrepreneurs that ventures into alternative enterprises pitched their tent with the service oriented sector.

A classification of three alternative hypotheses for explaining deindustrialization was found by Rowthorn & Wells (1987) study: (a) the maturity hypothesis, which posits that once a certain per capita GDP is reached, the share of manufacturing industry will inevitably start falling in favour of services; (b) the specialization hypothesis, which avers that the trading patterns of an economy shape the structure of its product and employment; and (c) the failure hypothesis, which indicates that the failure of manufacturing, possibly due to its structural weaknesses, to compete internationally, makes its reduction inevitable (Tregenna, 2011). For the purpose of this study, we adopted the third hypothesis which bothers on the failure of industries to live up to financial obligations of the investment. The notion here is thatdeindustrialization has dislodged a once stable, contracted coalition, casting many workers into unstable, transitory, and even un-contracted jobs, in which they must function as labor market "independents" as noted in the views of Iversen and Cusack (2000).Deindustrialization implication therefore connotes that many workers will suffer severe socio-economic challenges.

More importantly, human beings as the drivers of entrepreneurship endeavour for the society's survival, illuminates the desire to be actively involved in economic activities regardless of race, gender, age and other forms of human diversities. This phenomenon is not new, but of age-long activities bringing to the fore the innate trait of humans as entrepreneurs (Vinig and Kluijver, 2007). The question to address at this point is'who is an entrepreneur'? Agu (2010) defined an entrepreneur as someone capable of identifying business opportunities from different perspectives. Some people usually restrict their knowledge of entrepreneurship to business endeavours, neglecting the ability of others to express or exhibit intellectual capabilities to bring to the fore what seems impossible (Shane, 2003). Example of this is academic entrepreneurship where a lecturer can be an entrepreneur or religious entrepreneurship, where a priest can also become an entrepreneur etc. What problems are we confronted with here?

Problem Statement

The observation is made here that deindustrialization undermines the social fabric of societies, states and the nation. The social costs of deindustrialization includes loss of jobs; reductions in the tax revenue which in turn lead to cuts in necessary public services like police and fire protection; increases in crime both in the   immediate and long-term basis; increasesinsuicide, drug and alcohol abuse, family violence and depression; declines in cultural

resources; and loss of faith in institutions such as government, business, unions, Churches and traditional political organizations (Russo and Linkon, nd), communal commitment/sentiments and social integration as obtains in organic solidarity.

When deindustrialization ensues specifically in developing countries, it usually has ripple effects on other businesses directly or indirectly. Industries might need to downsize resulting into shrinking labour market whereby few retained employees are made to do the work of several staff for more days but still earn the same salary; this invariably leads to lower life span and poor standard of living as a result of overworking in the workplace. Oftentimes, employees of these deindustrialized factory workers are deskilled, and in line with human survivalist instincts, as obtains in Lagos, highly trained and technocratic personnel innovatively might device other means of livelihood, such as 'Okada' riding and the associated ill consequences. Unfortunately, majority that can afford motor cycle (Okada) goes for that to commute people within the city while at the same time had to contend with State government transportation policies on Lagos roads.

These motor bike causes several accidents that has led many to become amputees over the years to the extent that National Orthopaedic Hospital Igbobi in Lagos has a separate ward for Okada accident victims; family instability leading to an upsurge in divorce rate in the society compelling most laid off workers to embrace crime such as kidnapping, robbery, internet fraud and ritualism etc, ensues. Those who cannot device coping mechanisms might even commit suicide as they are unable to provide means of livelihood for members of their family. Some will opt for underemployment, hence skilled laid off workers embrace security jobs that lack job security.

Objectives of Study
Specific objectives of this study are to:
- identify those factors responsible for deindustrialization in Ikeja, Lagos State;
- examine whether the service industries provide more social welfare policies for workers than what productive industries does in Ikeja LGA;
- Investigate social work impact of deindustrialization on staff welfare in Ikeja, Lagos State.

Role of Social work in industries
There has never been a more important period for social work to establish itself as a credible profession working to ensure that the interests of less advantaged sections, the vulnerable labour force of the society are promoted and protected (Singh, 2004). Social work, therefore, should concern itself with freeing the poor and the marginal underclass from subordination and exclusion as advocated by Ferraro, (2003). In 2001, the International Association of Schools of Social Work (IASSW) and the International Federation of Social Work (IFSW) agreed that social work is a profession that promotes social change, problem-solving in human relationships, and the empowerment and liberation of people to enhance well-being (International Association of Schools of Social Work, 2001). Principles of human rights and social justice are also noted to be essential to the social work discipline (Clark, 2002).

Be that as it may, industrial social work therefore, as an area of service delivery is a recent addition to social work profession. Its development is influenced by historical, socio-economic and cultural factors in some countries at a specific period (Sehgal, 2005). The practice of social work in industry is a direct consequence of the level of industrialization and composition of their 1abour forces (Wagner, 2008). Current workforce is much more diverse owing to technological and economic changes. Workers are no longer contented with just being as economic tools in production of goods and services, they want to be treated as human beings who have hope, aspirations, anxieties and fears that need to be handled (Singh, 2004) carefully and professionally.

These are issues reminiscent of the fallouts of the industrial revolution extending to problems of labour alienation, which consequences set in motion, the emergence of Industrial Social work. Today, the same problems are rearing their heads in such a manner that includes issues such as worker obsolescence and redundance.

The availability of material and human resources and entrepreneurial leadership, besides the social policy of the country, also influence the practice of social work (Mariya, George and Renjith (2015). In the same vein, the level of industrialization of countries determines the type of industrial policy to be formulated because dealing with high technological machines, automation with radiation at different capacity, usage of highly dangerous chemicals by industry workers, actually calls for their maximum protection. Such workers welfare becomes paramount in case of any industrial accident. Policies that will guarantee the welfare of industrial workers must not be toyed with, and this should include social insurance policies and benefits of different magnitude as it borders on workmen compensation provisions. These are reasons why social work discipline must constitute an integral part of industries.

The emergence of industrial social workers as different from labour welfare and/or personnel officers has important implications not only for the status, role and interrelationships between them but to the industrial setting itself (Sinha, 2007). Some scholars were of the view that deindustrialization does not necessarily increase loss of welfare to industrial workers because it is associated with increase in the number of varieties if the country exports manufactured goods, but welfare can be shown to be underprovided for, if not regulated. Most importantly, this position debunks the position of some scholars who were of the view that the decline in output per industries associated with deindustrialization, in contrast to received literature, does not lower welfare (Schweinberger and Suedekum, 2009).

An organization must show concern not only for employees problems on the job but also to the problems within his family or social life and the society where he/she resides (Sinha, 2007). Social work, as a part of welfare service for industrial workers has been developed by the management of organizations for decades and therefore, its practice within the work place is on the cutting edge of practice in the society (Sehgal, 2005). Several businesses and industries, large and small, have introduced social workers into their personnel systems to help employees and their families with personal, family and community challenges (Mariya, et al., 2015). In contemporary times, social work in industries has to change itself not only in terms of course content but in priority by using its various well accepted methods which are generally practiced in an integrated form (Sehgal, 2005). Since the focus of industrial social work is to help employees solve their social and economic problems and become self-reliant and have a sense of belonging within their place of work, it calls for a sensitive assessment of the level of change possible and mobilization of forces within the industry, their family and the society at large (Smith, 1989).

Social workers' concern therefore, is for helping individual personnel achieve change, longer life span, good quality of life and/or protection from harm or harming others (Association of Directors of Social Work, 2004). Social work is also an agent of social control, which apart from addressing the inequalities with which we live; social work plays an important role in sustaining or perpetuating the very social and economic system which promotes such inequalities (Jordan, 2004). Munday (2003) and Evers (2003) similarly pointed to the continuing change in the nature of the family and movement away from the 'traditional' family model with its implication for the growth of one parent families and 'multi parent' families. Social work is now practiced in a context in which there have been significant number of problematic cases involving children and these have had impact on the social work roles (Jones, Ferguson, Lavalette and Penketh, 2004).

Social Welfare implications of deindustrialization

Deindustrialization, generally speaking, may be welfare reducing (pathological) or welfare improving (benign). Dasgupta and Singh (2007) regarded deindustrialization as pathological if it augments unemployment and/or lowers the growth rate of GDP. Literature on premature deindustrialization opined that it lowers workers social and economic welfare. There are many causes of deindustrialization and, therefore, we should not expect to obtain clear cut welfare results across all possible models (Schweinberger and Suedekum, 2009). Reason being that the process of deindustrialization, tends to produce an increase in inequality by destroying protected and secured employment by enlarging the informal sector of the economy whereby they are given little or no welfare at all (Bogliaccini, 2013). He also stressed further that continued deindustrialization has great implications for long term growth prospects in the advanced as well as developing economies.

The long term consequences of deindustrialization process is that workers affected by deindustrialization will fall into three broad, and not necessarily exclusive categories: the long term unemployed, those unemployed following downsizing but re-employed in the long term, and, "survivors" who remain employed in industries that will experience differing intensities of restructuring (Ostry, Hershler, Kelly, Demers, Teschke, and Hertzman, 2001). As more workforce moves into the service sector, productivity growth within services will probably determine the outlook for living standards generally (Rowthorn and Ramaswamy, 1997). Though for us in this paper, the situation varies from the effects in industrial developed economies of the Western World with established welfare schemes for the citizens and developing nations like Nigeria with little or no welfare packages for its citizens.

It is noteworthy to state that personal and social costs of joblessness includes severe financial hardship and poverty, debt, homelessness and housing stress, increase in suicide rate, family tensions and breakdown, boredom, alienation, shame and stigma, increased social isolation, crime, erosion of confidence and self-esteem, as well as deterioration of work skills and ill-health (Dixon, 1992). Jobless people had reported that being unemployed is one of the worst things happening to humanity (White, 1991). In addition, the unemployed falls disproportionately on already disadvantaged groups in the society belonging to the lower income earners (Wagner, 2008). The Brotherhood of St Laurence's Life chances study compared families who had employed parents, having more mothers in families in which there were no employed parents. The study found health issues of young children and themselves; conflict among partners; financial challenges and housing problems which create situations that causes emotional stress (Unison, 2004; Gilley, 1993). Similarly, the Victorian Social Justice Consultative Council (1992) also documented the rapidity with which unemployed people experience hardship and a decline in their standard of housing, diet, clothing and health care (Smith, 1987).This manifest as some specific causes of death (such as diabetes, high blood pressure, stroke, cancer, kidney failure issues, influenza and bronchitis) as well as other specific chronic illnesses.

Workers downsizing, unemployment and underemployment has been shown to cause certain forms of mental illness, such as depression and long term harm for children and young people (Smith, 1987). This is not immediately distressing for the children's lives but will likely have long term consequences for their educational, employment and future existence (Garrett, 2004). World Bank (1993) affirms that people with low education and skills are more likely to be unemployed, in addition to earning low wages. Williams (1993) found school completion as lower for young people with parents who have low education with an unskilled occupational background.

There is increasing division between those families with children that have both parents in paid work force and those with no parents with paid work. Wives of unemployed men have much higher rates of joblessness than wives of employed men. Female sole parents also have high rates of joblessness (McClelland, 1994). The issue of workers retrenchment from the manufacturing industries may also contribute to greater divisions according to where people live.

Weston (1993) argued that adolescents with lower levels of well-being (such as health and sociability) have fathers or both parents with no paid work. Family stress arising from poverty and unemployment is associated with children's behavioural challenges and with their adjustment in the society over time (Shaw et al., 1994). Parental unemployment is also contributing substantially to the alienation of significant number of teenagers and young adults (Garret, 2004). Deindustrialization of manufacturing employment have exacerbated joblessness correlating with a rise in single mother households, teenage pregnancy, girl child marriages, high maternal and child mortality, and increasing incarceration rates among other nationals specifically black males (Williams, 1993).

Deindustrialization might also have important implications for industrial relations in the developed and developing countries, especially, for the role played by trade unions by constantly demanding good welfare and working condition for their members. Trade unions usually derived their strength from industries, where the modes of production and the standardized nature of the work have made it easier to organize workers. Service sector workers are typically more difficult to organize with the possible exception of public services (Rowthorn and Ramaswamy, 1997). As economy changes from manufacturing to service industries, several workers suffer the effects of deindustrialization and this suggests that many of them will suffer severe social and economic problems even after few of them might have been re-employed into the service industry without any welfare provisions, employment benefits or allowances (David, nd).

Theoretical Framework

In this paper the world-system theory is adopted as it is a macro-sociological perspective that seeks to explain the dynamics of the "capitalist world economy" as a "total social system". This theory is associated with Wallerstein, who in 1974 published a seminal paper titled, '*The rise and future demise of the world capitalist system: Concepts for comparative analysis*'. In 1976, he also published '*The modern world system I: Capitalist agriculture and the origins of the European world-economy in the sixteenth century*'. These are his landmark contributions to sociological and historical thoughts which triggered numerous reactions, and inspired many others to build on his ideas. He opined that, "a world-system is a social system with boundaries, structures, member groups, rules of legitimation, and coherence" that is made up of conflicting forces which hold it together by tension and tear it apart as each group seeks to remold it to its advantage. Hence, the imposition of globalization ideology that laid the foundational stone for deindustrialization of manufacturing industries prevailed over the economy of the developing countries to the extent that there is shift in the means of income generation. The unequal exchange relationship between the globalized worlds that flooded the periphery market with finished product, truncated the existence of locally produced goods that are of lower quality when compared with high quality goods and services from abroad. The resultant effect of this type of relationship is to the disadvantage of the peripheral countries, whose economy has been stifled from developing. This is because players from the core have actually skewed the benefit of this system to their own advantage.

Wallerstein (1974) said that a world-system is a "multicultural territorial *division of labor* in which the production and exchange of basic goods and raw materials is necessary for the

everyday life of its inhabitants". This division of labour refers to the forces and relations of production of the world economy as a whole and it leads to the existence of two interdependent regions: *core* and *periphery*. These are geographically and culturally different, one focusing on labour-intensive, and the other on capital-intensive production (Goldfrank, 2000). The core-periphery relationship is structural. Among the most important structures of the current world-system is a power hierarchy between the *core* and *periphery*, in which powerful and wealthy "core" societies dominate and exploit weak and poor peripheral societies.

Technology is a central factor in the positioning of a region in the core or the periphery, and advanced countries are the core, while the less developed are in the periphery. Peripheral countries are structurally constrained to experience a kind of development that reproduces their subordinate status (Chase-Dunn and Grimes, 1995). The differential strength of the multiple states within the system is crucial to maintain the system as a whole, because strong states reinforce and increase the differential flow of surplus to the core zone (Skocpol, 1977). Wallerstein (2000) called this *unequal exchange*, the systematic transfer of surplus from semi-proletarian sectors in the periphery to the high-technology, industrialized core (Goldfrank, 2000). This leads to a process of *capital accumulation* at a global scale, and necessarily involves the appropriation and transformation of peripheral surplus. These unequal relationship is what has led to the deindustrialization of local industries to the extent that entrepreneurs has to be dynamic in their approach towards income generation activities and they scanned their immediate environment for local and indigenous opportunities and decided to pitch their tent with the service industry. Reason being that the service sector is not capital intensive like the manufacturing sector and does not need many workers to work in an event or worship centers.

Politically, Wallerstein (2000) stressed that nation-states are variable elements within the system. States are used by class forces to pursue their interest in the case of core countries reminiscent of intents that informed the forays of imperialism, neo-imperialism and hegemony. *Imperialism* refers to the domination of weak peripheral regions by strong core states. *Hegemony* refers to the existence of one core state temporarily outstripping the rest. Evidence of this can be linked to importation of various items of all sorts from China and countries that are technologically advanced which is a major contributor to the deindustrialization of local industries in Lagos specifically, and Nigeria in general; Hegemonic powers maintain a stable balance of power and enforce free trade as long as it is to their advantage. As it is easy to freely bring in all sorts of goods owing to free trade policy into Nigeria and our quality control agencies are not doing anything about it; it is under very stringent rules that our exporters were subjected to before they can trade with core countries. However, it is trite to note that hegemony owes more to class struggles and the diffusion of technical advantages. A complementary theory to the World System's theory is the theory of unbalanced growth which follows immediately.

Theory of unbalance growth

This theory was popularized by Hirschman when he asserted that consent investment should be made in selected sectors rather than simultaneously in all sectors of the economy. No underdeveloped country possesses capital and other resources in such quantity as to invest simultaneously in all sectors. It will also be true to state that no developed country can also grow their entire economic sector at the same time. Therefore, investment should be made in a few selected sectors for rapid development of other sectors as the economy gradually moves from the path of unbalanced growth to that of balanced growth (Baumol, Blackman and Edward, 1985). Economists like Singer & Gray, 1988) expressed their views in favour of unbalanced growth.

It is the contention of Hirschman (1970) that deliberately unbalancing the economy according to pre-designed strategies is the best way to achieve economic growth in an underdeveloped country. Investments in strategically selected industries or sectors of the economy will lead to new economic investment opportunities and so pave the way for economic development. With the current economic recession in Nigeria, it will be difficult to state that government should be actively involved in funding the service oriented sectors to the extent of being able to provide jobs for downsized workers and also the unemployed or discourage potential event center entrepreneurs from the conversion of existing industries.

Hirschman tried to explain the growth and development of a nation or economy with social overhead capital and included investment in education, public health, communications, transportations and conventional public utilities like electricity, water, irrigation and drainage schemes. He stipulated that a large investment in social overhead capital (SOC) will encourage private investment in direct productive activities (DPA). i.e. industrialization. For example, cheap and frequent supply of electric power will encourage the establishment of small industries. Unless social investments are provided, cheaper and improved services will not be encouraged.

Fig 1. Conceptual Framework

Deindustrializati →	Challenges of industrial clusters →	Entrepreneurs' dynamism
1.Sales of factories 2.Sales of factory machines 3.Leasing of factories 4.Conversion of structural facilities 5.Importation of raw materials	1..Lack of electricity 2.Lack of enabling environment 3.Unfavourable exchange rate 4. Lack of access to Bank loans 5.Market inflation	1.Shrinking labour market 2Deskilling of workers 3.Reduction of workers welfare 4.Family instability 5. Increased crime rate

Research Methods

Research design is a comprehensive plan for data collection in an empirical study. For the purpose of this study cross-sectional survey was adopted because the study was carried out at a particular period of time and the selected respondents are not homogeneous. The study adopted qualitative methods using case studies that could elicit certain deep responses which quantitative methods cannot elicit from the respondents to enable this chapter give deeper insight into the way in which this research has been conducted. Hence, this chapter includes research design, mode of data collection, mode of data analysis, etc., and the extent to which the findings can be generalized. The study population comprised industry/manufacturing Company owners of some of the defunct factories to event centers situated at Ikeja Local Government Area of Lagos State. Respondents were selected using snowballing sampling technique. Snowballing involved the researcher identifying one respondent who refers other respondents until all eligible respondents were captured in the study location. The sample size depended on the number of willing eligible respondents. Data was collected through interview schedule of verbal responses from the entrepreneurs that have exhibited dynamism towards the service oriented sector. Structured questions to elicit deeper responses were prepared in line with the objectives of the study. Data analysis is content analysis of data processing to interpret verbal responses. This method was used because of the corpus or content of how replacement of industries in Ikeja area of Lagos State with event centers is being engendered by deindustrialization. For ethical purposes, the researchers

solicited for the willingness as well as consent of the participants and maintained the principle of confidentiality of all respondents

Research Findings

First case study

The name of the event center is **'Yard 158 Event Arena'** at Plot 34, Kudirat Abiola Way, Oregun, Ikeja. The respondent is 38 years old, and a married man. He has HND in Business Administration with professional qualification in Operation Management, a Christian from Yoruba ethnic group. Respondent is the manager in the event center**.** The location was previously a construction company Yard 158 Barrassel, owned by a German with Nigerians as board members with more than 300 employees. The conversion to event center was done in the year 2003, when the operations of the company got so bad that the management was unable to pay employees salary due to poor patronage caused by importation of building materials. According to the *respondent:*

> *I have changed job functions and positions within the company several times since it was a Construction Company till date that it is now an event center. Staff strength of the center is 16 personnel, spread across Administration Manager, Human Resources Manager, Operation Manager, Facility Maintenance Manager, Customer Relations Manager, and Sanitation Department. We also provide job opportunities for different vendors (entrepreneurs) such as Make-up artist, Caterers, Event planner, Photographers, Videographers, DJ services, MCs, Musicians etc.*

> *The shift from Construction Company to an event center was largely due to government's threat through multi taxes and unwarranted levies which made it difficult to operate a sustainable business in Lagos. The chairman of the construction was a human rights activist who usually criticizes government so they frustrated the company from sustaining itself until we deindustrialized to the current line of business. We are in business for income generation and if there is no more profit from the factories, then entrepreneurs are free to change their line of business operations to a sustainable one.*

> *On which one gives a better welfare policy to workers between the service sector and manufacturing industry, he posited that: former workers of the construction company were laid off but were paid, so I didn't expect them to have any problem on how to forge ahead with their lives especially those who have plans for themselves before deindustrialization. The management paid them severance allowances, workers social welfare is determined by the type of agreement reached between the staff and management. There are some welfare policies in place to protect factory workers which may not be effective oftentimes, because these policies were usually stated in the employment letter as part of condition of service but not all were implemented for workers; employers are usually playing smart to save cost at the expense of workers health and welfare, the service sector specifically in this event center business provides them with access to small personal loan, to take care of financial needs to offset workers personal expenses such as accommodation, children school fees etc. which is paid back in installments from salary source, and pension scheme are also deducted from the source (Male,* **Yard 158 Event Arena'at Plot 34, Kudirat Abiola Way, Oregun***).*

Second case study

The name of the center is **'Classique Event Center'** at 7A, Kudirat Abiola Way, Oregun, Ikeja, respondent is a female and *the center's manager*, who did not disclose her age, and she is single Christian lady from Yoruba ethic group and a Degree holder with professional qualification in Event Management. She said this location was formerly a pharmaceutical industry, where they produce different drugs. She was unable to give the exact number of staff in the former factory, but agreed they were in hundreds, currently, the center has 20 permanent staff, with few contract ones. According to her:

Event center provides job opportunity for other entrepreneurs such as ushers, waiters or waitresses, coordinators, event planners, musical band and technical crew, DJ crew, bouncers, caterers, drink sellers and servers, 'asun' vendors, sharwarma producers, small chops fryers, interior decorators, light and effect technicians, security personnel, photographers, videographers, cleaners, Press men and women etc. On if deindustrialization of factories influence transition to the service industry: Every company generates income from what is being produced. However, the service industry, especially event center, brings in more profit; therefore, making transition inevitable. It is currently becoming extremely difficult for productive entrepreneurs to survive the harsh economic climate of Nigeria, due to several constraints militating against industries ranging from multiple taxes by government on pharmaceutical products to unfavourable currency exchange rates gulping producer's business capital, importation of produced items, cost of providing electricity gulp a fortune for production purposes etc. These are predisposing factors to deindustrialization. Industries ought to fund itself and provide profit for entrepreneurs. The management of this center stopped producing medications, and the company is extremely glad for this decision. They are satisfied with the current line of business because it is cheaper to invest in the service oriented sector such as this center than retaining their business in the manufacturing sector.

*On which one gives a better welfare policy to workers between the service sectors and manufacturing industries, she responded: Laying off due to deindustrialization is devastating for the workers. Deindustrialization is not the ultimate end to the workers existence, some had moved on embracing alternative means of surviving the harsh impact. I do not also believe that government has any welfare policy in place for industrialists to adopt for factory workers rather, they are more interested in frustrating factory owners to the extent that entrepreneurs won't think of formulating industrial welfare policies to ameliorate the conditions of industrial staff. However, not all service oriented industries give welfare incentives to their staff; those who provide welfare, if any at all, cannot be more than 40% -50% among event center owners. Welfare policy delivery to workers in the service industry is at the discretion of owners (**Female,** Classique Event Center' at 7A, Kudirat Abiola Way, Oregun).*

Third case study

The name of the event center is **'Mimaya Event Center'** at 15b, Kudirat Abiola Way, Oregun, Ikeja. Respondent is a married man, and a Christian from the Yoruba ethnic group, did not disclose his age, but has HND in marketing with a professional Certificate in Hotel Management and Media. Respondent is the manager of the center that said this location used to be

a vacant plot used as dump site by neighbors, but was acquired for industrial purposes where major productive industries ought to be situated. He stated when the owner saw the struggling plight of existing industries going through deindustrialization, he diverted the location to build an event center. Respondents claimed to have worked in a hotel before coming to the center in managerial capacity. Staff strength at the center is 10 personnel; four permanent staff including the manager, two cleaners, one IT person and others are security personnel. Other categories of service providers are caterers, interior decorators, videographers, photographers, make-up artists, spraying currency changers, bouncers, hired external securities (police, army, civil defense etc).*The* respondent said:

> *Replacement of industries by the service oriented sectors started due to the lackadaisical attitude of government, Epileptic power supply leading to high cost of running generators for production purposes; unequal exchange rate; lack of sufficient capital to run factory business, multiple tax which industrialists cannot afford to operate the factory business with. Hence, deindustrialization of existing factories, giving way to the emergence of service oriented economy that is cheaper to establish and still give profit. Obviously, industrialists will not fold hands without transiting to a more sustainable business enterprise in the service sector that is thriving.*

> *On which one gives a better welfare policy to workers between the service sector and manufacturing industries, he responded:* The implication of deindustrialization *to the service sector is a form of punishment to industrial workers and their families, children education are affected negatively; families are disorganized; household heads are unable to meet the needs of their members; children disobedience to parental instructions became order of the day, leading to delinquency and violence by adults; marital instability; increase in divorce rate, some people might even commit suicide when they might have exhausted all coping mechanisms after being laid off from the industries; breeds slothfulness and fear in peoples' disposition towards work due to no job security, they can as well be pushed to join criminal gangs such as robbery, kidnapping, internet fraud and all sorts of fraudulent practices to make ends meet. There are no industrial welfare policies in place for factory workers even when industries were booming and among the remaining few within the cluster, no welfare provisions. Entrepreneurs of the defunct factories were sole owners hence; they behave contrary to labour law standards without any industrial welfare policy to cushion the effect of factory hazards. Most workers were on daily payment arrangement, so if they are unable to work for some days due to ill health or accidents of varying degrees, they will not be paid for such days from work. Most workers are also not entitled to annual leave, casual leave or even observe public holidays. Some employers penalize workers heavily for lateness to work but no reward for extra hours spent at work. If it is possible for people to work without receiving salaries, these categories of employers will not mind as they only care for profit maximization. Workers are subjected to work for hours, days and Months continuously without rest. This type of condition of service is wickedness to humanity. The service oriented industry offer better welfare policies or insurance to their workers such as sick allowance, monthly bonus to motivate workers, and they still pay for jobs done by workers who decided to leave and did not steal from the company (**Male,** **Mimaya Event Center' at 15b, Kudirat Abiola Way, Oregun***).*

Fourth event center case study

The name of the event center is **'The Grandeur'** located at 17, Billings Way, Oregun, Ikeja, Lagos, the respondent is a 35 years old married man, he is a Christian from the Yoruba ethnic group, has B.Sc in Accounting, currently running ICAN professional examinations. Respondent is the assistant manager of the center, he said the location was formerly a reserved land for an industry, and was being used as dump site till the owner saw the unpleasant experience of existing factory owners around Oregun axis and quickly switched his business intention to investment into an event center due to lucrative nature of the service oriented business. He was working somewhere before coming to work at the center. The number of personnel of the center is 13 and all of them are permanent staff. The center provides jobs for other entrepreneurs in the service industry such as decorators, bouncers, caterers etc. According to him:

> *The major reason for the deindustrialization is because Nigerians have desire for foreign products, with the belief that anything from abroad is of better quality than the locally produced goods; lack of sufficient capital to run the business is also a factor; unsteady power supply is another major reason. When all these happen, then entrepreneurs are at liberty to switch their line of business enterprise to where profit maximization and sustainability will be guaranteed. Therefore, deindustrialization is majorly responsible for the transition to the service industry.*

> *On which one provides a better welfare policies to workers between the service industries and manufacturing companies, he said: Deindustrialization makes it challenging for laid off workers to cater for their families as it would lead to joblessness that will translate to poverty, hence, leads to increased crime in the society. There is no government policy in place to protect factory workers in Nigeria and if there is, then factory owners are not implementing it at all because the condition of services for most workers is a social menace and grossly inhuman. He was of the conviction that the service industry gives better welfare to its workers but this depends on the owner's discretion, it is an unregulated policy. Under this circumstance, workers welfare benefit is on probability level that might not be visible* (**Male 35yrs,** **The Grandeur' at 17, Billings Way, Oregun**).

Fifth case study

The name of this center is **'Kalhari Event Center'** located at 75b, Kudirat Abiola Way, Oregun, Ikeja. Respondent is a single man, who refused to disclose his age, but has B.Sc in Economics. He is a Christian and from Urhobo ethnic group in Delta State. He is the manager of the event center, he said the location was previously a plain plot of land which was built to an event center. The owner was nurturing a different line of business to establish, but when he saw that event centers are trending and thriving, he changed his mind set to build one for himself. The center has 10 full time staff, 4 permanent staff including decorators, center manager, maintenance manager and cleaners while 6 staff are on casual employment basis, but the center also provides job opportunities for caterers, musicians, bouncers, security, photographers, videographers etc. *He responded:*

> *That the social work implications of deindustrialization are unemployment, underemployment, poverty, crime increase etc.; all these make it difficult for people to feed themselves and their families. When an enterprise is no more profitable, then the*

entrepreneur switches over to what can sustain his/her business drive. No entrepreneur will stick to a non-profitable enterprise; hence, they need to shift to the type that can guarantee their sustainability in the market place. Profit making is influenced by the type of goods being produced in the factories. Currently, the service oriented industry makes more profit, though it depends on the type of services rendered. Nigeria's current economy is not favourable to the manufacturing industries, and it is easier and cheaper to make more profit through the service sector, hence, they deindustrialized. I cannot disclose how much the center makes daily or weekly. Get rich quick syndrome are contributory factors for the paradigm shift, because contemporary entrepreneurs in Nigeria want instant benefit with little or no effort. People are not willing to get involved in energy consuming activities before becoming wealthy. The fact that merchandise goods can be booked for through online platform and delivered at people's door steps is another challenge leading to deindustrialization.

*On which one provides a better welfare policies to workers between the service industry and manufacturing companies, he responded: No welfare policy for factory workers because most factories are privately owned and entrepreneurs are not that generous except it becomes unavoidable. No motivation of any sort and they believed that workers have no right to welfare. In the service industry, welfare packages are handed down to workers at the discretion of the event center owner(s). Usually, event center workers are compelled to pay for whatever damages they accidentally incurred in the process of discharging their duties. Failure to pay back in cash, such workers are risking almost double deduction from their salary. When this happens, such workers now live from hand to mouth on Monthly basis; they are perpetually not collecting full salaries. Thus, their family members, other dependents and the entire society suffer for this irrational behavior of their employer. This is because an average entrepreneur wants maximum profit without caring for whatever way their company decision affects workers adversely and their family's general welfare. Being a one man business, event center owners does not deliberately pay salaries as at when due. This they do to retain their workers forcefully by paying at the middle of another Month so that workers won't go elsewhere at the end of the Month, these practice subject industrial workers to be working under duress, under a non-conducive atmosphere (**Male, Kalhari Event Center' at 75b, Kudirat Abiola Way, Oregun**).*

Sixth case study

*The name of this center is **'Balmoral Event Center'** located at 98, Kudirat Abiola Way, Oregun Ikeja. He is also a male respondent, didn't disclose his age, he obtained a B.sc degree, and he is Christian, married man and from the Yoruba ethnic group. He is the manager in charge of the event center; the land was previously an open plot of land, the event center is the first structure to be built there. Staff strength of the center is 15 personnel ranging from security, manager, interior decorators, caterers, photographers etc. The center provides job opportunity to several vendors and skilled personnel such as musicians, security officers; bouncers etc. Going into the service industry is easier and cheaper when compared to manufacturing activities. The greatest factor responsible for this transition is the easier and cheaper cost of running service oriented businesses. For instance, event centers structure needs capital but not as expensive as constructing a factory with machine installations. It is not only deindustrialization that is responsible for the transition alone*

but factors such as lack of enabling environment, poor electricity supply, lack of adequate and sufficient capital contributed to it.

*On which one provides a better welfare policies to workers between the service industry and manufacturing companies, he said: The social work implications of deindustrialization are unemployment, loss of job, underemployment, imbalance of payment etc. No welfare policies in place for factory workers because most of them are regarded as casual workers who can be hired and fired at will; some were even outsourced to another company that treated them like slaves. State government does not protect factory workers in Lagos even when workers are being maltreated. At times workers might even die in the process of discharging their duty or incur permanent disability. Yet, employers felt unconcerned without any insurance benefit or compensation to such employees in case of industrial accident or to members of such workers' family in case of death. Some employers have their way of getting off the hook of government whenever there are such issues. Government will not sanction such employers by enforcing labour laws. The service sector workers welfare are given on owner(s) discretion, though, workers at the event centers are being treated fairly than those in the factories (**Male, Balmoral Event Center' located at 98, Kudirat Abiola Way, Oregun).***

Discussion of Findings

Findings in this study so far unraveled the following: With regards to the issue of the nature of business in the former factories, the study found three different types of event centers among the six interviewed within the cluster; two centers were converted from factories and they are Yard 158 Event Arena and The Classique Event Center, two were an open industrial land but later built to event centers such as Mimaya and The Grandeur event centers, while the remaining two were just open plots of land that owners espied the viability in event centers business enterprise and built theirs; and these are Mimaya and Balmora Event Centers. We interviewed four men and two ladies.

On the issue of whether deindustrialization of factories influence transition to the service industries within the cluster, respondents attributed the replacement to several factors such as the harsh economic climate of Nigeria, due to several constraints militating against their industries ranging from multiple taxes from government to other levies; unfavourable currency exchange rate gulping producers' capital, are some of the factors leading to deindustrialization within the cluster; also cost of providing electricity cost a fortune. On market inflation, they reason that the event center is cheaper to invest in like other service oriented sectors than retaining their businesses in the manufacturing sector. On issues of who gives a better welfare package to workers between the service sector and manufacturing industries, responses were in three categories; some respondents were of the view that the manufacturing industries provide better and more welfare policies for workers than the worship and event centers; while others felt that the service sector employers are more humane in welfare provisions to their workers but that depends on the employers' discretion, the third category believed the productive sector drive their workers to stupor as they deprive them of sufficient rest and adequate industrial welfare.

Conclusion

This study set out to investigate the state of affairs regarding issues influencing the unsavoury trend of deindustrialization in Nigeria, using the Ikeja Industrial Area in Lagos as focus of study. The findings exposed a gory picture of highly profit minded economic elite preying on the helplessness of a highly vulnerable and hapless populace, and a situation that seem unmitigated by a very incompetent and uncaring government. The scenario therefore depicts a grim picture of a 'dog eat dog' situation coterminous of the earlier phase of anarchy unleashed on humanity by the excesses of the pioneers of the industrial revolution that earned economic theorists that churned out the iron principles of human exploitation by the profiteering industrialists the tag of the 'dismal discipline'. This study shows that unlike the unholy alliance of Economics of that era with the Industrialists, the Social Work discipline is being challenged to rise up to the new challenge by engendering a paradigm shift in employer/employee relations by allying with the vulnerable masses, confronting the profiteering tendencies of cut-throat capitalists with humane and empowering policies, and rousing the consciousness of the government in its obligations to the citizens as is manifest on issues of social contract. That way, it is hoped that a new order of improved co-existence between workers, employees and a responsible government will come into existence that will usher in a new era of growth, development and better condition of human existence to the benefit of the generality of mankind.

Recommendations

- ❖ Government should encourage entrepreneurs to re-open shutdown factories, make event and worship centers unattractive to dabble into, and for those that wants to embrace that sector at all cost, there should be stringent policies that will be worth the while in the interest of the workers, and the nation at large.
- ❖ There should be a deliberate effort to intervene in the welfare policies put in place for industrial workers in the State, which must be strictly adhered to; lack of compliance should attract strict penalties as defaulters should be made to face sanctions.
- ❖ Salaries, wages, benefits and compensations of workers in these sectors should be unified in both manufacturing and the service sector industries to avoid undue exploitation of workers by cut- throat capitalists.

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PROMOTING RURAL SOCIAL WORK PRACTICE IN NIGERIA THROUGH ENTREPRENEURSHIP DEVELOPMENT USING VILLAGE SAVINGS AND LOAN ASSOCIATION (VSLA): THE SOS CHILDREN VILLAGES NIGERIA EXPERIENCE

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Abstract
The increasing need of many families for basic economic and job-related support has forced many families to choose labor migration as an alternative to unemployment. Labor migration however comes with emotional cost as separating families' members can have a devastating impact on family life and child development. To prevent this, the SOS Children's Villages Nigeria through family strengthening programme is promoting and supporting income generating activities for families in rural communities using the Village Savings and Loan Association (VSLA). This is with the aim of promoting child's rights and entrepreneurship development in rural communities through the process of strengthening the capacity of families to own and grow small business for the benefit of children. Social workers and field officers in the SOS Children Villages Nigeria are promoting this laudable initiative in rural communities. Purposive sampling method was used to pick 48 families from three communities (Ijebu-ife, Ijebu-Imushin & Owu-Ijebu) all in Ijebu-east local government Area of Ogun state. A total of 6 Focus Group Discussions (FGD) was held in all. Findings suggest that the Village Savings and Loan Association (VSLA) is gradually helping families to own and manage small business in the local community. Women are the most beneficial of this programme. Social workers need to create awareness on VSLA in rural communities in Nigeria so that families can learn how to grow and own small family business. This will promote entrepreneurship development as well as the practice of Rural Social Work in rural communities in Nigeria.
Keywords: Entrepreneurship Development, Child's Right, SOS Children's Villages Nigeria, SOS Children's Village Programme Ogun, Village Savings & Loan Association, Savings Groups.

Introduction

Entrepreneurship development in rural communities across the globe using the Village Savings and Loan Association (VSLA) is met with increasing attention by social workers and significant others in recent years. This is because there has been renewed interest in searching for financial models that can be used to deliver sustainable financial services to the rural poor in Africa and other developing parts of the world (Anyango, Esipisu, Opoku, Johnson, Malkamaki, & Musoke,2007; Champchesnel, Fioekon, Sanda, Lavanr & Maynns, 2017; Hinson, Oduro & Cottrell, 2017). This search has been motivated by the failure of formal or centralized microfinance institutions to reach remote and rural areas, thus leading to increasing level of poverty, unemployment and labor migration in most rural communities in Africa (Lonborg & Rasmussen, 2014). Allen and Panatta (2010) are of the opinion that most microfinance institutions have urban orientation and access to rural areas remains a challenge due to poor road networks. Besides, it is

often not cost effective for microfinance institutions to reach the rural poor due to the low population density of rural communities (Brannen & Shechan-Connor, 2012). This challenge limits families especially those in rural communities from access to financial inclusion. The World Bank observed that from the 193.6 million families which are categorized as poor worldwide, only 47.8% were found to be in the range of reaching the formal financial institutions services.

For Africa's poorest and most marginalized households, financial inclusion is often seen as a long way off. This is because few financial institutions exist in most rural communities, and where such institutions are available, they often have inappropriate products and services to offer the poor that they project to support (CARE, 2013). The reality is that most extremely poor households have neither the assets nor the skills to interact with formal financial institution (Hendrick & Chidiae, 2011). To address these shortcomings, Surmont (2017) noted that the Cooperative Association and Relief Everywhere (CARE) initiated the VSLA model of saving for rural communities in Africa. This is a way of encouraging financial inclusion by building financial assets and skills as well as promoting entrepreneurship development in rural communities. This savings model by CARE began through the promotion of a savings-led microfinance model, called Village Savings and Loans Associations (VSLA, 2014).

The VSLA just like other savings groups are programme intervention that has gained increased popularity in rural communities in Africa and other developing countries around the world due to its impact on the rural poor especially women (Karlan, Savonitte, Thuysbaert & Udry, 2017; Sibomana & Shkla, 2016). Savings and credit groups like "susus" of Ghana and "tontines" in West Africa are among the oldest savings and credits in Africa that have provided access to credit to the rural poor (Appiah & Michael, 2014). There is also the 'Esusu' of Nigeria which is a common credit and savings groups among market women and other small enterprise (Otto & Ukpere, 2011). Other saving groups such as the Rotating Savings and Credit Associations (ROSCAs), Accumulating Savings and Credit Association (ASCRAs), Savings and Cooperative Society Organization (SACCO), and the likes have also impacted positively on the rural poor and improved family welfare as reported in literature (Jackson, 2016; Kanamurs*et.al* ,2017;Yusuf, Ijaiya&Ijaiya, 2009).

Unlike other saving groups and the popular microfinance institutions, the VSLA has been found to be a highly standardized emerging savings group which is flexible, promotes entrepreneurship and more sustainable for rural communities (Ksoll, Lilledor, Lonborg & Rasmusswn, 2016; Musansakilwa, Tembo, Zula &Wamaluma, 2017; Musinyuzi, 2016). For instance, studies have shown that though an emerging movement of savings that promotes entrepreneurship development in rural communities; it has supported the growth of small and medium enterprise in rural communities as well as helped families at risk to enhance family well-being (Jackson, 2016)

The inspiration for VSLAs came from ROSCAs (Ksoll et al. 2016) with sustainability being the major focus. Unlike in ROSCAs, borrowers in VSLAs pay interest on loans to the group, which should encourage more savings by those with greater means while simultaneously discouraging borrowing for less productive purposes (Brannen& Sheehan-Connor 2012). Whereas ROSCAs multiply without external facilitation, VSLAs only do so to a limited extent, thus requiring the facilitation of organizations such as Non-governmental Organization (NGO) (Ksoll et al. 2016).

As an NGO, the SOS Children's Villages Nigeria through the family strengthening programme is promoting and supporting income generating activities for families in rural communities using the Village Savings and Loan Association (VSLA). This is with the aim of

promoting child's rights and entrepreneurship development in rural communities through the process of strengthening the capacity of families to own and grow small business for the benefit of children. Social workers and field officers in the SOS Children Villages Nigeria are promoting this laudable initiative in rural communities.

Literature Review

The VSLA model was developed by CARE International in Niger in 1991 and has spread to at least 61 countries in Africa, Asia and Latin America, with over six million active participants worldwide (VSL Associates 2015). Overall, CARE currently reaches almost 2.3 million people around the world mostly in Africa (Allen & Panett, 2010, Hendrick & Chidiae, 2011). The 2012 World Vision Report reveals that VSLA possesses both economic impact and social empowerment in the transformation of lives for the rural poor. Before the emergence of the VSLA as a savings groups, microfinance institutions were largely responsible for a massive growth in pro-poor financial services. There is abundance literature suggesting that it has impacted positively on family well-being and women empowerment (Agier & Szafary, 2013; Becchetti & Conzo, 2010; Kim *et. al.,* 2007; Leatherman & Dunford, 2010 Pronyk, Hargreaves & Murdock, 2007; Ojo, 2009; Ssewamala, ismayiloya, Mckay, Sperber, Bannor & Alicea, 2010). Despite the abundance literature on the positive impact of microfinance institutions, evidence shows that microfinance institutions have failed to meet the needs of most poor people in rural communities. This is attributed to several reasons such as lack of financial inclusion, high interest rate, hard-to reach places of rural communities where most poor people resides (Allen & Panetta, 2010).

The VSLA unlike microfinance institution is non-institutional, community-based and accessible savings group model that embraces social support network in its movement of financial inclusion of the rural poor (VSLA, 2014). The model provides a poverty reduction approach to the economically disadvantaged, mostly women, to integrate methods of taking out loans and savings in their day-to-day lives as a way to alleviate poverty and unemployment (Kesanta & Andre, 2015). This is based on the belief that for the extremely poor, particularly women, and the best approach is to begin by building their financial assets and skills through participation in savings groups rather than debt (Hendrick & Chidiae, 2011). This is to build their confidence and promote their interest in saving for a sustainable development. This is supported by the Sustainable Livelihood Approach (SLA).

This SLA framework is built on participatory approaches and was developed in order to organize and improve organizations efforts to eliminate poverty (Atha, 2017). Surmont (2017) noted that the SLA framework relies on the idea of community-driven development and is acclaimed for taking a holistic perspective in determining problems and opportunities for program activities. This involves study of context; resources; institutions and organizations; livelihood strategies and livelihood outcomes. This approach is acclaimed for departing from the traditional income-centric view of livelihood promotion (Atha, 2017), to a broader field of sustainable development and indeed, integrated rural development (Morse, McNamara, &Acholo, 2009). This is with a view of bringing the natural, social and economic assets of rural communities to the level of development.

The Village Savings and Loan Association just like other savings groups is proven to be a sustainable means of empowering people especially women to have access to credit that can enable them start up small business and also take care of basic family needs (Karlan, Savonitte, Thuysbaert & Udry, 2017; Kebede & Butterfied, 2009; Khandker, 2005; Ogunlela & Murkhar, 2009; Pitt, Chowdury, Millimet & Khander, 2003). In affirmation, Sibomana and Shkla (2016) explained that VSLAs have proven to be very effective in accelerating growth and building local

capacity. According to the researchers, VSLA members have access to highly responsive and safe financial services, and this enables them to upscale economic activities, improve household health and welfare, acquire business skills, educate their children, and improve the quality of their social lives both within the family and the surrounding community.

Since the initiation of the VSAL savings model by CARE, there has been documented evidence on the positive impact of the model in developing countries like Asia and Africa (Bruinc, Funmagali, Martin, Field & Rutherford, 2014; Ksoll, Lilledor, Lonborg & Rasmusswn, 2016; Musansakilwa, Tembo, Zula & Wamaluma, 2017;). VSLA is gradually spreading in different parts of Africa through various actors such as Non-Governmental Organizations and International donors but the impact is not much in Nigeria and empirical evidence are also lacking.

Karlan, Savonitte, Thuysbaert and Udry (2017) noted that many actors, including international donors, such as the Bill and Melinda Gates Foundation, and Non-Governmental Organizations have pushed to create and expand VSLA groups. This is because its grassroots and low-cost mechanism of providing financial services to the poor (Catholic Relief Services, 2017). Non-Governmental Organization such as the SOS Children's Villages Nigeria through her family strengthening programme is promoting and supporting income generating activities for families in rural communities using the Village Savings and Loan Association (VSLA). This is with the aim of promoting child's rights and entrepreneurship development in rural communities through the process of strengthening the capacity of families to own and grow small business for the benefit of children. Such initiative is helping to strengthen the capacity of families to save and access capital to own and grow small business in rural communities in Nigeria. This is made possible through support services provided by the SOS Children's Villages Nigeria, Social Workers and Field officers in rural communities where the VSLA is in operation.

Dhavaleshwar (2016) explained that social work practice in rural communities is challenging and often times involves some form of risk taking owing to some cultural and traditional practices. Despite these challenges, social workers in rural communities must help people discover their own resources and their own ability to create influence and positive change by making use of community resources and opportunities. Pugh & Cheers (2010) thus opined that social workers in rural communities may need to use a range of intervention from casework to community development. This will help in the empowerment of rural communities thereby creating awareness on community resources and promoting entrepreneurship development (Robert, 2008).

While there are vast empirical studies on the impacts of the Village Savings and Loan Association as a means of poverty eradication, and meeting the welfare needs of the rural poor in many communities in Asia (Karlan, Savonitte, Thuysbaert & Udry, 2017; Ksoll, Lilledor, Lonborg & Rasmusswn, 2016; Tamin, 2015), and Africa (Abubakari, Sadix & Keisan. 2014; Musansakilwa, Tembo, Zula & Wamaluma, 2017; Musinyuzi, 2016, Jackson, 2016), there are scarce empirical studies on VSLAs in Nigeria. The majority of studies in Nigeria primarily focus on other saving groups and on Micro Finance Institutions (MFIs) that provide micro-credit and micro-loans (Badiru, Yusuf & Anozie, 2016; Ogunrinola, 2011; Otto & Ukpor, 2011; Yusuf, Ijaiya & Ijaiya, 2009). In all these studies, the link between Village Savings and Loan Association as a means of entrepreneurship development in rural communities in Nigeria and social work practice in rural communities is lacking. To bridge the gap in knowledge, the following research question will be answered in this study; (a) Does the VSLA have a positive impact on the wellbeing of members in rural communities? (b) What is the contribution of the SOS Children's Villages Nigeria toward promoting the VSLA in rural communities in Nigeria? (c) How does the VSLA contribute to the

development of entrepreneurship and rural social work? (d) What are the challenges faced by members of the VSLA

Methods

Study Area

The study area is Ogun state where the SOS Children's Villages Nigeria is implementing its Programme. Ogun state is one of Nigeria's 36 states in Nigeria within the south west geo-political zone of the country with a total population of 3,728,098 (National Population Commission, 2006). Adult members of the population for this study will include those who are involved in the family strengthening programme of the SOS Children's Village Programme Ogun (SOS CVP Ogun). SOS CVP Ogun is located in Owu-ijebu in Ijebu-east Local Government of Ogun State with its headquarter at Ogbere. Owu-Ijebu is located in one of the eleven (11) political wards that makes up the Local Government, with SOS CVP Ogun working presently in five (5) of the eleven (11) political ward through the Family Strengthening (FS). This is in collaboration the Child and Family Development Imitative (CFDI) which is a Community Based Organization (CBO).

SOS Children's Villages Nigeria operates in four locations in the country namely SOS Children's Village Programme Lagos, SOS Children's Village Programme Ogun, SOS Children's Village Programme Abuja and SOS Children's Village Programme Pleateau. In all these Programme locations, they run the Alternative Care Programme with a family based care model for children who have lost parental care, the family strengthening programme as prevention mechanism against child abandonment for children at risk of losing parental care. Other programme includes education, health, and social centers where some are stand alone and full fledge intervention in some locations. In all these Programme locations, there are VSLA in operation within few rural communities which is promoting savings culture and entrepreneurship development.

Sampling procedure

The study design is an explorative research design which relied on qualitative research method. This was informed by the need to adequately capture the phases and nuances within families. The families 68 that participated in the family strengthening programme from 2010 – 2015 were recruited into the study. Their selection was based on purposive cum convenient sampling procedure. Simple random sampling procedure through balloting was applied in selecting one out of the four programme locations of the SOS Children's Villages Nigeria. SOS Children's Village programme Ogun location was selected in this process. Simple random sampling through balloting was again used in selecting three communities (Owu- Ijebu, Ijebu-Ikija and Ijebu-ife) from five communities (Owu-Ijebu, Ijebu-Imushin, Ijebu-Itele, Ijebu-Ife,andIjebu-Ikija) where the SOS Children's Village Programme Ogun is promoting the Village Savings and Loan Association initiative as a means of strengthening capacity of families at risk to support their children, prevent child abandonment and grow small business.

Purposive and availability sampling procedure were used to select 48 families from the three selected communities through the help of members of Board of Trustees (BoT) of the CBO. Families selected were those that have participated in the VSLA from 2010-2015. With the help of the members of the Board of Trustees (BoT) in the three selected community, the social worker and field officer at the programme location obtained a list of those willing to participate in the study. The social worker and field officer made effort to reach those willing and ready to participate in the discussion. Six focus group discussions were held in all. Each session was made of 8 women. On the whole, 48 women were used for the study. Majority of the women used for

the study speak and understand the Yoruba language except two women from Ijebu-Ife community who were not so fluent with the Yoruba language.

Data collection

The discussion sessions were conducted in two major locations. For Owu-Ijebu and Ijebu-Ikija, the discussion was conducted at the Owu-Ijebu community hall which was the venue chosen by the participants. The community hall which is strategically located at the boundary of the two communities oftentimes served as the weekly meeting place for the VSLA group as well as the training center for their monthly parenting skill training class organized by the SOS Children's Villages Nigeria. The location was considered suitable by the participants due to its accessibility. Discussion with participants at the Ijebu-Ife location took place in a small church building owned by one of the members of the VSLA. The Church served a dual function for members of the VSLA group in that community; first as a weekly meeting venue and then also as a center for their monthly parenting skill training class organized by the SOS Children's Villages Nigeria. The participant gave their oral consent with full knowledge of the aims of the research. The Focus Group discussion was conducted in February 2016. Based on their permission, the discussions were recorded with a recording device, while a note-taker took notes. The discussion was held using the Yoruba language and English language for two participants who were not so fluent with the Yoruba language. A total of 6 FGD was held in all. Two FGD were held in Ijebu-Ife while four FGD were held in Owu-Ijebu community hall. Each group was made up of 8 women and discussion with each came up on a weekly bases. This lasted for six weeks. A social worker and field officers from the SOS Children's Village programme Ogun location took notes and tape recorded the discussion respectively after obtaining permission from the VSLA group.

Data analysis procedure

In analyzing the qualitative process, the process began with careful recording of all sessions. The voice recordings were transcribed verbatim in indigenous languages in order to retain the original thoughts of the participants. The transcriptions were translated to English language and edited as case required. The transcripts they generated from each of the FGD in the two locations were read for content validity by two of the research assistants. The transcribed discussions were compared to the recorded discussions by the researchers to ensure that original meaning of what participants said was retained. Themes were developed after series of modifications of research questions courtesy of field experiences (Babbie, 2010). In this study, themes were developed through noticed trend in the transcriptions.

Ethical approval

The Programme Director of the SOS Children's Village Programme Ogun approved the method and the instrument used in data collection. Also the Board of Trustees (BoT) of the Village Savings and Loan Association gave approval for the families engaged in the VSLA to participate in the study.

Results

Demographic characteristics of participants

Majority of the participant were of the Yoruba tribe of the south west Nigeria except two who were Igbo speaking; one from the south east geo-political zone and the other from south-south geo-political zone of Nigeria. Ages of participants ranged from 32 to 54 with the exception of an elderly woman who was above 60 years. All the participants are married with 3-6 children. Majority of the participants have formal education up to the secondary school level while just a few had no formal education. All the participants were engaged in trading, farming and other different forms of vocational occupation such as hair dressing, tailoring, and the likes.

Participants' Views on the Positive impact of the Village Savings and Loan Association

Participants highlighted the positive impact of the VSLA in areas such as schooling, nutrition, good shelter, health and ability to own and grow small businesses. One of the participants from Ijebu-Ife noted that, "I sell small provision in front of my house which I started when I collected money from our association. It is small but I am happy that market is moving small small". Another participant from Ijebu-Ife noted also noted that, "I fry akara, yam and potatoes at Ijebu-Ife junction. I used the money I collected to start the business. My children eat well and we have food in the house". One of the participants from Owu-Ijebu said,

> 'My problem is that I worry too much, I was afraid when I collected the money because so many needs were on my head to solve. Thanks to the training from the people in SOS Children's Village Programme Ogun, I closed my eyes and said this money must start one business for us in this family and that is how I started my kerosene business.'

One of the participants from Ijebu-Ikija who was very vocal in the group said she is very happy that, "I can now pay school fees for my children as a result of the support from SOS Children's Village Programme Ogun and our Village Savings and Loan Association". Another participant from Ijebu-Ikija also noted that, "the Village Savings and Loan Association has helped me in repairing my leaking roof and now we can sleep without waking up every night when it is raining…We suffered before this money came". Majority of the participants from the three communities all noted that the VSLA has helped them to support their children better in school through paying school fees and providing school materials. This was captured when one to the participant from Ijebu-Ikija noted that, "my children who were not going to school before are now going to school again, it is one of them that say he will not go again and wants to ride okada". They also noted that the VSLA has proved as a secured means of borrowing money without fear of threat like the case with microfinance bank. A participant from Owu-Ijebu as to this regards said that,

> 'ewhoo! thank God for the VSLA, we all know ourselves and how to collect our money back. If it is bank, I will not even sleep when I collect their money because they will sell you and your property if you don't pay back'.

They also agreed that with the establishment of small businesses such as engaging in garri (cassava flour) processing, they are able to make sales and increase their capital thus leading to their being able to pay back their loan on time. This was affirmed by a participant from Ijebu-Ife who said that, "I go to Ijebu-Imushin market every market day now because I have garri to sale. This is what the VSLA has done for me and for us Abi"

Participants' views on the contribution of the SOS Children's Villages Nigeria, the promotion of Village Savings and Loan Association

Women in the community knew they needed help but never knew how to come together to form a credit group that can help them support their families. One of the participants from Owu-Ijebu in trying to explain this said that,

> …we used to contribute isusu and then collect back our money after some months, but this was not helping us because we use to spend all the money on so many things and nobody was showing us the way to do good business with our money. Now I am happy because I am contributing money and SOS Children's Villages is telling us how to put that our money into business so we can help our children and our family.

Another participant from Ijebu-Ife who was very excited with the positive impact on the VSLA has this to say,

…I lost my husband a few years ago, and was struggling to train my children. I am working in one school where I receive small pay at the end of the month. This was not just enough to take care of my five children as I wanted all of them to go to school. Thank God for SOS Children's Villages Nigeria that brought us into their programme and little by little, they started training us and encouraging us to be part of the VSLA. I was happy with the savings and started saving part of my salary. Today with what I have collected, I am almost completing my house which my husband could not do when he was alive.

The study also revealed that majority of the participant were better enlightened in areas such as entrepreneurship, savings culture, child development and care, and even community development projects. This was based on capacity building training given by the SOS Children's Villages Nigeria during the VSLA meeting and the monthly parenting skill training. Accordingly, many of the participated attributed their fear for not participating in savings group before now due to lack of guidance and training. One of the participants from Ijebu-Ikija said that, "the training SOS is giving us is what is helping us to know many things that we did not know before". Still another participant from Owu-Ikija responded by saying," Since SOS Children's Villages Nigeria came to teach us about the VSLA, for me the way I use money have change. I put my money into business instead of keeping it and spending on things that will not help the family" Yet another participant from Ijebu-Ife said,

> …apart from the savings and doing business, SOS Children's Village Programme Ogun has made me to know the importance of health center. Before now, I use to spend so much money buying malaria drugs from the shop for my children. It was in one of the trainings that Mr.… from SOS Children's Villages Nigeria told us that we can save better by blocking those places where we spent too much money on unnecessary things. He told us going to the community health center is cheaper and safer for us and our children…

Participants' views on entrepreneurship development through the Village Savings and Loan Association

Starting a small business and growing same is one area that is challenging in entrepreneurship development. One of the participant from Owu-Ijebu noted that that,

> I learned from the training given to us by SOS Children's Villages that you must plan your business. I don't have business before but now with the little money I collected from the group, I buy cassava tuber and peel with my children and them make garri which I sell in Imushin market. Sometimes the money will finish so I now have a small farm where I plant ewedu, other vegetable and even cassava. This is to help us make some savings instead of spending everything in buying what we will eat.

Another from Ikeja-Ijebu noted that, "

> I was told by SOS Chldren's Villages that you start planning on what you will do with the money even before you collect the money. I use to sell 2 gallon of kerosene in front of my house, I was doing that business for somebody. When I joined the VSLA, I took loan and now I buy more than 4 gallon to sell in Imushin market. The business is now my own, my gain has increased and I am even thinking of having a small drum or tank for storing kerosene so I can sell when kerosene is scare in the market.

One of the participants from Ijebu-Ife had this to say,

> I use to teach in a small primary school, but when my husband was killed by ritualistic, I abandoned my work to take care of my children since that is all I have for now. I have been doing business before I joined the VSLA but how my business is moving now is not how

it was moving before. The money I borrowed has helped my business to grow. I now buy more things to sell and also have plan on what to buy that will not tie my money down.

Participant's views on challenges encountered in the savings groups

One of the challenges noted by majority of the participants is building of trust at the initial stage of the VSLA. A participant from Owu-Ijebu noted that, "I was afraid to join the group because I know that some of us will say one thing and do another thing. I don't know who is who here because somebody can run away with the money and all of us will suffer". Another participant from Ijebu-Ife said that, "since all of us are not from the same family and even from the same state, I was afraid that some people can collect the money and run away". This statement from a participant from Ijebu-Ife did not go down well with some participants who felt the participant was referring to them. In response, one of the participants from Ijebu-Ife fired back by saying that, "not everybody is a thief, with or without money some people will still steal". The tension was even heightened when another participant from Ijebu-Ife shouted pointing to the participant that spoke first from Ijebu- Ife and said, "It is you that will collect money and will not want to pay back at the agreed time now you are the one calling people thief".

Another challenge identified by the participants is defaulting in loan payment. This was noted when one of the participants from Ijebu-Ikija said, "When we started, some people were finding if difficult paying back their loan.... this was because nobody had money then. Now it is not longer like that". Another participant from the same communities contradicted the earlier statement by saying that, "People still take time to pay back loan, sometimes we have to talk and talk before they will pay back". Participants from Owu-Ijebu and Ijebu-ife also affirmed that some members still default in pay back loans as and when due. This they say is gradually being overcome with time but that it was a major challenge at the initial take off of the VSLA. Another challenge defined by the group was disagreement on what type of investment to put the money into while some participants were not favorably disposed to investment, others see it as a good opportunity that will yield returns. One of the participants from Ijebu-Ikeja who was not favorably disposed to investment noted that, "I think that one will hold our money because if anything happen, who will you hold." Another who also supported the view said, "It is good to invest as we were taught in one of the classes but my fear is will it not cause any problem in the future?" Despite the fear for investment, Majority of the participant from the three communities agreed that investment will increasing their initial capital and even help them to have money through the interest that will accrue from the investment.

Discussion

This study investigated the promotion of entrepreneurship development by the SOS Children's Villages Nigeria using the VSLA. Findings reveal that there are positive impacts on family well being as reported by many of the participants from the three communities. This finding supports that of Kensenta & Andre (2015), who found that the VSLA positively impacted the lives of members. The loan taken by members according to Kensenta & Andre (2015) is mainly used to establish small businesses, improve farming and livestock. Tamim (2015) also found that participation in social groups such as VSLA increases the levels of income and per-capita expenditure. Utto & Ukpere (2011) on the other hand noted that cooperative of which VSLA in one is a major source of capital formation for small and medium size firms which is available for the benefit of individual members.

The present study also found that women were more involved in the VSLA than men. This was however in contrast to Adofu, Antai & Alabi (2010) findings which showed that men were

more involved in the saving groups than women. This could however be explained in the sampling frame used for the study. Kensenta & Andre (2015), however found that most savings groups' members were women with low levels of education which is a clear indicator of the scarcity of educated people in the rural areas. This according to the research seems be a trend in most developing countries where rural-urban migration for the educated youth is on the rise, hence leaving women, children, and elderly population in the villages. Tammin (2015) also found that women were more involved in saving groups than men. This according to the researcher could be as a way to create an environment for the females to participate in social activities which is the aim behind most village savings groups. Other studies have also shown the positive impact of VSLA on women groups (Mochoge, 2016)

Rural communities are developed when people are empowered. Loans from members of the Savings Group (SG) as revealed in the present study, has supported small businesses in the rural communities thereby creating employment for families. Such support has also proved to be a way of building the coping skill or rural dwellers. Tamim (2015) found that access to financial services to poor people through providing loans for the purpose of business or emergency cases can actually help people to engage in more businesses and believe that they can do more. Ledgerwood & Rasmussen (2011) argue that SGs not only provide financial services; but they also significantly build social capital among group members as well as their financial capabilities.

There are great shares of literature on the impact of VSLA (Karlan et al., 2017; Rasmussen 2013; Sarumathi& Mohan, 2011; Schola. 2015), other studies have however shown that although the VSLA procedure has proven its value, it still meets many challenges (Allen &Staehle, 2009; Allen & Panetta, 2010; Hansen 2012; Myrray&Rosenburg, 2006 et al.). The findings of this present study reveal that one of the challenges faced by the savings group were building trust, defaulting in paying back loan and agreement on investment. This was in support of Adofu, Antai & Alabi (2010), who found that perceive lack of trust or fear of default, participation in decision making, leadership structure and death of a member was a challenge for members in a Rotating Saving and Credit Association (ROSCA) which is same as the VSLA.

Following all these, the VSLA as a tool for promoting entrepreneurship development in rural communities has implication for social work profession in Nigeria. It is commendable to note that when a person sets out to help others, especially those most vulnerable to social problems, he or she assumes a serious responsibility (Sheafor&Horejsi, 2006). Social work as a profession helps to shape and create environment that will be supportive and empowering. This is to help those in need develop the capacity to drive the change that they want to see. This can be done through creating awareness on VSLA which is gradually becoming a catalyst for entrepreneurship development in rural communities. There is therefore need to employ social workers in the Community Development Departments of local government headquarters in all Local Government Areas in Nigeria. This will help in creating awareness at the local level on the gains of the VSLA and also helps in the promotion of rural social work.

Working in rural communities with the rural poor will help social workers to begin to identify unmet human needs as well as the gaps in the service network that should be addressed in order to better serve the people in the community. This is the experience of the SOS Children's Villages Nigeria that has devoted time to empower rural people in rural communities so that labor migration, unemployment and child abandonment can be prevented. Working in rural communities with their social workers and field officers, the SOS Children's Villages Nigeria has continued to support the expansion of the VSLA. This is through strengthening the capacity of families on

income generating activities as a strategy for continuous income flow to families even after they have exited the programme.

Study Limitation

Certain limitation inherent in this study should be noted. This study is based on a limitation sample of 48 women who were caregivers in the Family Strengthening programme of the SOS Children's Villages Nigeria. This means that some groups of women and even men have been excluded from this study. Limited by sample size, we cannot generalize about the positive impact of the VSLA as a means of promoting entrepreneurship development in rural communities in Nigeria. However, the findings will add to the existing body of knowledge in the area. There is therefore the likelihood that with a higher sample, the findings may yield more varied result.

Conclusion

In summary, this study shares the experience of the SOS Children's Villages Nigeria as one NGO in Nigeria that is promoting rural empowerment and entrepreneurship development in rural communities in Nigeria using the VSLA. Social workers in Nigeria therefore need to rise up to the need of building capacity of rural dwellers through the promotion of VSLA. Most rural dwellers are not aware of VSLA or how to come together to pull their resources together for a sustainable course. It is therefore important that social workers promote this awareness in rural areas so that the rural poor are able to grow small business that can support family and child development. This will help prevent unemployment, child abandonment and unnecessary labor migration. This will increase the visibility of social workers in rural communities in Nigeria, thereby promoting rural social work. This study therefore opens a door for further studies on VSLA as a tool for promoting entrepreneurship development and rural social work practice in rural communities in Nigeria.

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THE IMPACT OF SOCIAL ENTREPRENEURS CUM SOCIAL WORKERS IN ENTREPRENEURSHIP DEVELOPMENT IN NIGERIA

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Abstract
This study is an opinion and documentary survey research that is keen to exhume the impact of social entrepreneurs cum social workers in the entrepreneurship development in Nigerian society. Thus far, there are containing arguments precisely over who and who are or counts as social entrepreneurs. There has been no consensus on the definition of social entrepreneurship because different disciplines and fields are associated with social entrepreneurship. For instance, philanthropists, social activists, environmentalist and other socially oriented practitioners are referred to as social entrepreneurs. Therefore, scholars have a clearer definition of what social entrepreneurship entails which necessarily set the functions of social entrepreneurship apart from other social oriented activities and identify the boundaries with which social entrepreneurs operate. The term social entrepreneurship describes the activities of a social entrepreneur as someone who recognises social problem and uses entrepreneurial principles to organise, create and manage a venture to bring about social change. Social entrepreneurs are individuals with innovative solutions to society's most pressing social problems. They are ambitious and persistent tackling major social issues and offering new ideas for wide-scale change rather leaving the societal needs to the government or business sectors (Agbo, 2011). Social work aims to improve and facilitate the working of society, the environment of relationships and social institutions developed from relationships in which human beings live. The aim of a social workers, therefore is improvement in social life, increasing cooperation among human beings and increasing solidarity in society (Adams et al., 2009). Thus, social entrepreneurs and social workers have passion for social transformation, problem solving in human relationship in the society. Holistically, Osalor (2010) maintained that social entrepreneurs are individuals who identify public problems and apply business acumen to resolve them. The social entrepreneurs instead of creating ventures to make profit, they simultaneously strive to contribute to the societal development and regulatepositive change by creating social and economic values. The collection of data for this study relies mostly on secondary data from scholars, books, journals, internet exploration etc. Through the analysis of social entrepreneurship, economic development strategies are found helpful in economic empowerment of reduction of poverty, hunger, unemployment, eradication of diseases etc. So, the impact of social entrepreneurs can contribute positively in achieving sustainable wellbeing and economic development of the citizens of Nigeria.
Keywords: social entrepreneurs, social workers, entrepreneurship, development, Nigeria.

Introduction

The term social entrepreneurship describes the activities of social entrepreneur. A social entrepreneurs is someone who recognizes a social problem and uses entrepreneurial principles to organise, create and manage a venture to bring about social change (Agbo, 2011). Social

entrepreneurship is distinct from the concept of entrepreneurship, yet still shares some similarities. The difference between the entrepreneurship and social entrepreneurship, however, stems from the purpose of creation. Social entrepreneurs seek to transform societies at large, rather than transforming their profit margins as classic entrepreneurs typically seek to do. Social entrepreneurs use a variety of resources to bring societies into a better state of well-being (David Bornstein, 2003).

According to Izueke (2016), the terms social entrepreneur and social entrepreneurship were first used in the literature on social change in the 1960s and 1970s. The terms came into widespread use in 1980s and 1990s, promoted by Bill Drayton, Charles Leadbeater, Michael Young and Professor Daniel Bell of Hanard University as the world's most successful entrepreneurs of social enterprises because of their role in creating more than sixty (60) new organisations worldwide, including the school of social entrepreneurs (SSE) which exists in the UK, Australia and Canada and which supports individuals to realise their potentials and to establish scales and sustain social enterprises and social businesses.

Although, the terms are relatively new, social entrepreneurs and social entrepreneurship may be found throughout history. A list of a few noteworthy people whose work exemplifies the modern definition of social entrepreneurship includes: Florence Nightingale, the founder of the first nursing school and developer of modern nursing practices; Robert Owen, the found of the cooperative movement and Vinoba Bhave, the founder of Indias land Gift movement. During the nineteenth and twentieth centuries, some of the most successful social entrepreneurs effectively straddled the civic, governmental and business world. Such pioneers promoted ideas that were taken up by mainstream public services in welfare, schools and health care (Agbo, 2011).

Therefore, social entrepreneurs are individuals with innovative solutions to society's most pressing social problems. They are ambitious and persistent, tacking major social issues and offering new ideas for wide-scale change. Rather than leaving societal needs to the government or business sectors, social entrepreneurs find what is not working and solve the problem by changing the system, spreading the solution and persuading the entire societies to move in different directions. They are visionaries, but also realists and are ultimate concerned with the practical implementation of their vision above all else. Social entrepreneurs present user-friendly, understandable and ethical ideas that change widespread support in order to maximize the number of citizens that will stand up, seize their idea, and implement it.

The Concept of Social Workers

Social work has been defined variously by different authors. Social work aim to improve and facilitate the working of society, the environment of relationships and social institutions developed from relationship in which human beings lie. The aim of a social worker therefore is improvement in social life, increasing cooperation among human beings and increasing solidarity in society (Adams *et al.,* 2009). According to Ezeh *et al.,* (2000), social work represents one of the societal resources aimed at providing help to people, individual, and collectively to assist them in resolving disruptions and blockages in their social existence. Social work is seen as bridging the gap in and among social institutions. It is a problem solving process.

Social workers focus on problems of living which fall on the problems associated with tasks in life transition, needs associated with tasks in using and influencing elements of the environments, and the problems and needs associated with interpersonal obstacles which impede the work of a family or group as it deals with transitional or environmental tasks. Social workers seek to strike a balance between peoples coping abilities and the demands of the environments.

Social workers directs towards a change. Social workers mediate the process through which people and society reach out to each other in an effort to fulfill themselves (Ngwu, 2014).

Thus, social entrepreneurs and social workers have passion for social transformation, problem solving in human relationships in the society.

Theoretical Framework for Analysis

In this study, the theoretical approach for the analysis of the discourse is the critical social theory paradigm. According to Okala and Ijeoma (2014), the major proponents of the critical social theory are Walter Benjamin, Theodor Ardono, Max Horkheimer and Fook Freire. The critical social theory is a transformational theory which upholds that social workers should seek to address societal problems. It rejects capitalist, economic liberal or economic rational approaches to managing economies either because of ideological objectives or because they are inconsistent with a reasonable levels of welfare provision. Moreover, it is also emancipatory, being concern with freeing people from the restrictions imposed by existing social order. The theory seeks to promote consciousness-raising about social inequalities, political actions and social change (Payne, 2005) in Okala (2014).

Martin and Osberg (2007) in Ibrahim (2017) argued that social entrepreneurs emerge due to poverty, marginalization and exclusion in society. To overcome social problems, the social entrepreneurs take the initiative of tackling social problems by using business principles to create entrepreneurial outcomes such as social change in poor communities. Such social changes are the contribution of social entrepreneurs in improving the quality of life, efficiency and sustainability of social and economic growth. Therefore, social entrepreneurs are individuals with innovative solutions to society's most pressing social problems. One important aspect of the theory is that it helps oppressed people to gain a critical consciousness of the social structures that are implicated in their oppressions, by this process, they become aware of their oppression rather than accepting it as inevitable.

Consequently, the critical social theory seeks to address social justice. The social entrepreneurial and social workers can apply the theory by carrying out analysis on contrasting ideas of a society with its actual condition and then attempting to improve the actual conditions of groups of people. This is usually done through the revolutionary action which affect a lot of change by bringing to light the conditions of the society to live up to its ideals and then working to move those conditions to meet the society's ideas more closely.

Current Situations and types of Social Entrepreneurship

Many social entrepreneurs have helped to accelerate social entrepreneurship to a global scale. Some of the world leading social entrepreneurs in the current situation according to Agbo (2011) cannot be overemphasized.

One well known contemporary entrepreneur is Mohammed Yunus, the founder and manager of Grameen Bank and its growing family of social venture businesses who was awarded a Novel Peace Prize in 2006. Yunus and Grameen Bank stands out tall among modern day. Social entrepreneurs due to its emphasis on the enormous synergies and benefits derivable when business principles are unified with social ventures. They filled the space left by the state.

Today, nonprofits and non-governmental organisations, foundations, governments and individuals also play the role to promote fund; and advise social entrepreneurs around the planet. A growing number of colleges and universities are establishing programs focused on educating and training social entrepreneurs. For instance, in the United Kingdom (UK) in 2002, seven leading

nonprofit organisations established UnLtd foundations for social entrepreneurs. The central purpose is to lead the global business, public policy and academic debates about the role of social entrepreneurship in community regeneration, employment and growth strategies.

The George foundations women's Empowerment programme empowers women by providing education, cooperative farming, vocational training, savings planning and business development. In 2006, the cooperative farming programme, Balder Farms was the second longest Banana grower (plantation) in south India with 250 acres under cultivation.

Organisations such as Ashoka, the Skoll foundation, the Onidyar Network, the Schwab foundation for social entrepreneurship, Athgo, New profit Inc., National Social Entrepreneurship Forum, Echoing Green and the Global Social Benefit Institute among others focus on highlighting these hidden change makers who are scattered throughout the world and providing various leads of resources to advance their initiatives (Agbo, 2011).

Types of SocialEntrepreneurship

According to Izueke (2016), John Elkington and Pamela Hartigan describe social entrepreneurs' business structure as falling under three different models, applicable in different situations and economic climates:

a. **The Leveraged Nonprofit:** The social entrepreneurship is based on business model leverages resources in order to respond to social needs. Leveraged non-profits make innovative use of available funds in order to impact a need. These leveraged non-profit are more traditional ways of dealing with issues, though are distinguished by their innovative approaches.

b. **The social business venture:** These models are set up as businesses designed to create change through social means. Social business ventures evolved through lack of funding. Social entrepreneurs in this situation are forced to become or profit ventures.

c. **The Hybrid Nonprofit:** This organizational structure can take on a variety of forms, but is distinctive because the hybrid non-profit is willing to use profit to sustain its operations. Hybrid nonprofit are often created to deal with government or market failures, as they generate revenue to sustain the operation outside of loans, grants and other forms of traditional funding.

Social Values of Social Entrepreneurs

Santos (2009) in Agbo (2011) maintained that social entrepreneurs create values for society in three main ways depending on their patterns of social engagement. These are:

1. Social service provision
2. Social activism
3. Social entrepreneurship

Social Service Provision

Under the social service provision, Prof. Mohammed Yunus started his Grameen Bank as a social service to a people who found themselves in a situation of abject poverty, so pervasive that they did not know what else to do. They accepted their situation with equanimity until Yunus intervened in their lives. The Grameen Bank became a social venture to tackle the deplorable poverty situation. It was through the Bank that cheap credit was offered to rural farmers where guarantee was based on intimacy and integrity of the borrower instead of the size of assets possessed or collateral. This is service oriented.

Social Activism

Another form of social intervention for social values is social activism. In this approach, the originator uses indirect actions and strategies to bring others to act in a social desirable way with the overall intention of bringing about social change. In this sphere, the social entrepreneur or activist identifies a social problem and initiates actions to liberate people trapped in such social problems which they have found themselves unable to provide solution to. For instance, a social entrepreneur Robert Owen used the cooperative movement, the factory workers and the landless class to act together through the agency of their cooperatives to overcome the burden of poverty.

The activities of non-governmental organisation (NGOs) typify social activism. Many NGOs teach, encourage and organise people to recognize the need to act together to tackle societal problems. By so doing, they raise actions against unfavourable social situations which ordinarily, they would have accepted because they have no choice.

Social entrepreneurship

When the two social values already discussed above results in massive social change, the phenomenon transcends the basic levels of social engagement and can then be regarded as social entrepreneurship. For instance, Mohammed Yunus did not expect that his action against poverty in Bangladesh would resonate with such tremendous impact that it has become an international model for countries desiring to tackle poverty. In this situation, Yunus action has passed the realms of ordinary social service provision to that of social entrepreneurship. Also, when Robert Owen introduced cooperatives to mitigate the effects of poverty on the people, he may not have anticipated that cooperatives would be accepted in every clime or society as it is globally today.

The Leading Social Entrepreneurs in Nigeria

Social entrepreneurs present user-friendly, understandable, and ethical ideas that engage widespread support in order to maximize the number of citizens that will stand up, seize the idea and implement it. Leading social entrepreneurs are mass recruiters of local change makers, role models proving that citizens who change their ideas into action can do almost anything (Izueke, 2016).

Nigeria provides a good environment for growth of social entrepreneurship in view of the parlous state of her economy and abject poverty of the masses in the midst of plenty. Nigeria is a nation where social services hardly work efficiently. The social institutions like schools, hospitals, public service providers as well as decayed decrepit infrastructures call for social entrepreneurship intervention (Agbo, 2011). Therefore, Nigeria like any other country has its own fair share of social entrepreneurs. The table below shows some leading entrepreneurs in Nigeria and their various areas of service and social provisions to the citizens of Nigeria.

S/n	Names of social entrepreneurs	Various areas of service provisions
1.	Durojaiye Isaac	He is the social entrepreneur who established the DMT mobile Toilets in Lagos in 1999. Prior to this period, Lagos state did not have enough public toilets to cater for its teaming population. In order to help solve the social problems created by the inadequate toilet facilities in Lagos state, Durojaiye established the DMT mobile Toilet which is an organisation that manufactures, hires out and maintain moveable toilets in Lagos state. This helped in

S/n	Names of social entrepreneurs	Various areas of service provisions
		environmental sanitation and creating job opportunities for the teaming population.
2.	Joachin Ezeji	Ezeji contributed to the social development of Nigeria by helping in the development of community water infrastructure across the country through enhancing access to portable water in remote Nigerian communities. He achieved this aim by the establishment of rural African water development project (RAWAP) in the year, 2000. This has tremendously assisted in improving the standard of living of millions of Nigerians by giving them access to clean portable water.
3.	Aliko Dangote	Dangote is considered to be the richest social entrepreneurs in Africa. Dangote group is a big organisation that is into many essentials of life. They are into export, import, manufacturing, real estate and philanthropy. Some of the products he deals with are spaghetti, macaroni, sugar, salt, rice, textile materials. The group is also into transportation, packaging, security, cement production and other building materials. They export cocoa, cotton, rubber, cashew nut etc. Aliko Dangote has contributed tremendously to the economic development of Nigerians and has greatly assisted in reducing the rate of unemployment among Nigerian graduates and other categories of labour in the country.
4.	Ada Onyejike	Ada Onyijike is a female social entrepreneur who have contributed to the social development of Nigerias. She launched the Girl Child Art Foundation (GCAF) in the year, 2000. This foundation is concerned with the promotion of education and social change by empowering young women through performance art and writing. This pioneering enterprise focuses on issues like child marriage, child trafficking, and polygamy through art, music and dance. The ultimate aim of Onyejike foundation is to engineer progressive change in lives of thousands of women in the group of 8-25 years in all communities across the country.
5.	Cletus Olebume	Olebume is a social entrepreneur who operate an outfit that tells the world about events occurring in Africa in an effort to boast tourism. He uses the power of the written word to help Nigerians in driving aspect of their lives. This establishment boost productive engagements and improve the country's standard in the world ranking.
6.	Gbenga Gabriel Uriel Ogunjimi	This is a social entrepreneur that work to promote employment opportunity for Nigerian youths. He established land mark internship. International, an organisation that helps to meet Nigerians social and economic challenges by using the internet to network globally with social enterprises in need of local talents.
7.	Mrs. Joy Ezeilo	This is a woman entrepreneur who founded women Aid Colletive (WACOL). This is an International Non-governmental organisation (NGO) that fought a tintatic battle to improve the lives of women in the areas of child material care, women empowerment and other issues pertaining to subjugation of women. Her activities received international acclaim and brought succor for women in Nigeria.

S/n	Names of social entrepreneurs	Various areas of service provisions
8.	Mike Adenuga Jnr.	This social entrepreneur has business in various industries such as banking, oil and telecommunications. He established the first indigenous company to strike crude in December 1991. He owns the equatorial Trust Bank and created one of the main telecommunications companies in Nigeria, Globacom. He is a renowned philanthropist, who have contributed immensely to the economic development of Nigeria and has greatly assisted in the reduction of poverty and unemployment rate in the country.
9.	Ms Cecilia Asogwa	She established the centre for women empowerment. The centre collaborates with international and national agencies in providing free training to rural and urban women in life skills equipping them for greater access to development resources. This has created ways for improving their livelihood in the rural communities.
10.	Rochas Okorocha	This is a rich social entrepreneur. He established Rochas foundation which was borne out of a simple commitment to help the less privileged and poorest in the society. The foundation also focuses on breaking the cycle of poverty so that children can become self sufficient and contributing members of their societies.
11.	Evang. (Dr.) Maduka Onyishi	This notable social entrepreneur established Peace group of companies. He started with Peace Mass Transit that reduced transport fare to the barest minimum for Nigerian society. Today, Peace group of companies drives – the Peace Mass transit, peace express (courier) services Ltd, peace petroleum, peace capital market, Maduka commercial and Futon International Ltd, Peace Microfinance Ltd, Peace Bureau De Change Ltd, Peace Mass Transit Beijing Trade, China, and Peace vehicle Assembly Plant. He has a peace foundation for the poor and needy. Maduka has contributed extensively in alleviating poverty and creating employment for the teaming population of Nigeria.
12.	Mr. Ike Onyechere	Onyechere established Exam Ethics Project on a social entrepreneurship platform. This is used to combat examination malpractices and the erosion of our value systems in schools and institutions. The organisation has partnered with government and other non-governmental organisations in the quest to sensitise our educational system. This is in a bid to get rid of the perpetuated examination malpractices in Nigerian society.

Source: National Universities Commission (2005) Entrepreneurship Studies for Distance learners in the Nigerian University System, Agbo (2011) and the authors compilation.

The Roles of Social entrepreneurs in Nigerian Society

The social entrepreneurs is a mission driven individual who uses a set of entrepreneurial behaviours to deliver a social value to the less privileged, all through an entrepreneurially oriented entity that is financially independent, self sufficient, or sustainable (Izueke, 2017). Schumpeter sees social entrepreneurs as act agents of important changes in the economy and thus became agents of economic growth, job and wealth creation that can improve the welfare of the

community. According to Karlsson (2011) in Ibrahim (2017), existing literature shows that the important roles of social entrepreneurs in enabling economic opportunities include:

1. **Employment Development:** The major economic value that social entrepreneurship creates is the job and employment creation. In our societies today, social enterprises provide employment opportunities and job training to the greater percentage of the people thereby alleviating abject poverty in the lives of the people.

2. **Innovation/New goods and Services:** Social enterprises develop and apply innovation important to social and economic development and develop new goods and services. Some of the issues addressed here include the biggest societal problems such as marital, ill-health, illiteracy, HIV and other problems. The problems are mainly confronted in innovative ways. For example, a Brazilian social entrepreneur Veronica Kheosa developed a home-based care model for AIDS patients which later changed government health policy.

3. **Creation of access to financial resources:** Provision of financial provision is one of the roles and impact that social entrepreneurs employ in alleviating the suffering of the masses in the society. This is because it is evident that lack of access to formal financial institutions is a greater obstacle encountered by the poor. From the list of some of the leading social entrepreneurs mentioned, they bridge such gap and financial resources are granted to the poor without collateral. Another example is the Mohammed Yunus Grameen Bank in Bangladesh that gives out loan to the less privileged without collateral or surety.

4. Equity Promotion

Social entrepreneurship fosters a more equitable society by addressing social issues and trying to achieve ongoing sustainable impact through their social mission rather than purely profit-maximization. For example, MS Cecilia Asogwa's Women Empowerment Foundation, disadvantaged, less privileged and poor women were loaned without collateral or interest. Also in Yunus of Bangladesh, Grameen Bank supports disadvantaged women, thus, enhancing the livelihood of rural women in the society.

5. As Change Agents

Social entrepreneurs running social enterprises should be seen as a positive force, as change agents providing leading-edge innovation to meet social needs. Social entrepreneurship is a panacea to the overall social and economic framework. But as it starts at the grassroots level it is often overlooked and deserves much more attention from researchers as well as policy makers. This is especially important in developing countries and welfare states facing increasing, financial stress and poverty.

6. Peoples' Empowerment

Empowerment is an essential aspect of social entrepreneurship. According to the World Bank (Santo, 2012), in Ibrahim (2017), empowerment refers to the assets and capability development of individuals or groups necessary to conduct certain actions in their lives. Social entrepreneurs empowers the people to overcome their social problems. This is done to place the less privileged on a sound footing by creating employment for them. Social entrepreneurs empower the people through training and skill acquisition to enable them to fit into the labour market and be gainfully employed to earn their living.

Conclusion

Social entrepreneurship has emerged to a greater extent and is well appreciated. The bottom of the pyramid is getting benefited due to social entrepreneurship. There are many challenges faced by the entrepreneurs like conveying the business idea, working remotely, getting fund, government approval, competition from others, acquiring technologies, promoting awareness and getting

skilled workers. Though these challenges exist, there are many successful examples of social entrepreneurial ventures like Dangote, Peace Group of Companies, DMT toilet by Durojaye etc. There is a lot of scope for social entrepreneurs in Nigeria, they are not adequate in number given its population of over 160 million. The underdevelopment of the entrepreneurial class is responsible for the current status of the nation as a developing nation. For instance, China and India that were previously in the same developmental class with Nigeria are now developing rapidly following the flourishing of their entrepreneurial class (Sogbesan, 2009).

The Nigerian government recognizes the importance of social entrepreneurs and the contributions of the social entrepreneurs in alleviating poverty amongst the citizens and Nigerian economy cannot be overemphasized.

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ENTREPRENEURSHIP EDUCATION AND GIRL-CHILD EMPOWERMENT IN SOUTH EAST NIGERIA

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Abstract

Human society especially in Africa has been noted to be highly patriarchal; where the men reign supreme. Gender roles are so designed that women have the sole responsibility of child bearing, the kitchen and other related house chores. These cultural standards undermined the potentials of the girl-child and subjugated her to the whims and caprices of the male folk. However, with recent trends in development and founded on the fact of globalisation, there have been concerted efforts to move the girl-child beyond the confines of the kitchen and the home. The birth of CEDAW (Convention on the Elimination of all forms of Discrimination against Women) in 1979 by the United Nations General Assembly was a wake of the emancipation of women on the global plane. It has been a clamour to give the girl-child a fair play ground among her male counterparts. Entrepreneurship education comes handy at providing such array of opportunities for the girl-child since it focuses on the development of skills or attributes that enable the realization of opportunity. The present study suggests that the benefits of entrepreneurship education is far-reaching for the girl-child in Nigeria. These are economic, social and psychological. It is the submission of this paper that any investment in entrepreneurship education is worthwhile and as such, the education curriculum should be designed to accommodate the concerns of such education. Legislations and funding should be provided by the government at federal, state and local levels to ensure an inclusive entrepreneurship education scheme for the girl-child.
Keywords: Entrepreneurship, Entrepreneurship Education, Girl-Child, Empowerment and Development.

Introduction

Africa as a continent, is replete with cultural values that obviously place advantaged emphasis on masculinity. This implies that men are accorded privileged positions in the typical African setting to the utter disregard of their female counterparts; women are considered as men's properties or pleasure objects. Many may even argue that in a typical African setting, women are regarded as *baby makers* whose roles are best understood as mothers and wives. This makes it the case that the women have the responsibility of child bearing, the kitchen and other related house chores. These situations have resulted in unfair treatment of women especially with regards to their access to education and allied opportunities of life since such investments in women are adjudged a luxury which ends up not benefitting the immediate family of the girl-child who is fated to assume a new identity at marriage. This contextual African status for the girl-child has been reported to have both religious and cultural undertones (Omede & Agahiu, 2016).

In Nigeria, the place of the girl child has been observed to be similar to what is obtainable in the rest of Africa. Ifijeh & Osayande (2001) observed that there is gender inequality among the girl-child and her male counterparts in Nigeria. The instance of this inequality was traced to access to education by males and the females alike. This explains to a good degree why girl-child education has then become a major issue of concern in most developing countries of the world today, especially in sub-Saharan Africa, where a large number of young girls do not attend school.

According to United Nations Children's Fund (UNICEF), 2007), as cited by Grace (2010), the global figure for out-of-school children is estimated to be 121 million, out of which 65 million (approximately 53.8%) were girls and over 80 percent of these girls live in sub-Saharan Africa. Primary school completion rates in Africa have been the lowest in the world and this remains a concern as half of the world's out-of-school children (OOSC) are concentrated in 15 countries, eight of which are in sub Saharan Africa (Ibrahim, 2012). In sub-Saharan Africa, the number of girls out of school each year has risen from 20 million in 1990 to 24 million in 2002 (Offorma, 2009).

Goodluck (2011) reported that Nigeria has 9 million (37%) out-of-school children, which is more than one-third of its primary school aged children and this is the highest in Africa. According to UNICEF (2007), Nigeria is among the West African countries that have the highest number of girls that are out of school; more than 75% of the 3.4 million children out of school are girls. There are reasons to believe that the subjugation of the girl-child in Nigeria is on a high side in the Northern part of the country. For instance, statistics from the Federal office of statistics (2004) shows that, literate women constituted only 20% from the North -West, 20% North- East, and 45% from the North Central. This indicates the levels of backwardness of women as compared to men in Northern Nigeria. The National School Census (2006) reported that the number of children out of school in Northern Nigeria is particularly high and the proportion of girls to boys in school ranges from 1 girl to 2 boys and even 1 girl to 3 boys in some states. The education of girls in the northern cluster has always been a thorny and unresolved issue. Consequently, girl-child education in northern states of Nigeria, follows a specific pattern which ends with the girls being denied from the system, the chances to attend primary school or further their education beyond primary school. Enejere (1991) avers that gender inequality especially in Northern Nigeria is promoted by religious and communal customs.

These are instances drawn from the education sector to show how marginalised women in general and the girl-child in particular are marginalised in their access to educational opportunities. A cursory observation would reveal that these instances of marginalisation are observably replicated in politics, industry and other sectors of the economy in Nigeria. However, it has been acknowledged globally that the development of any nation becomes sustainable to the extent that such nation incorporates good and effective use of her human resources. This explains the positive wave in the direction of Human Capital Investment (HCI) and Human Capital Development (HCD) across the different nations of the world, all in an effort to meaningfully drive a type of development that is sustainable.

Save the Child (n.d) reported the 2015 population of Nigeria as 181,927,594 with the median age of 17. 8. This indicates how young a population Nigeria is. The point of worry here is that female children aged 10- 19 years accounted for 11.6 % of the population. This implies that the denial of opportunities to the girl-child has grave consequences for both the individual and the society making her a dysfunctional member of the society. This has grave economic and social implications as the potentials of these girls are not meaningfully incorporated into meaningful gains for the individuals and the society towards sustainable development.

Therefore, the present study projects entrepreneurship education as a viable remedy towards arbitrating this trend of girl-child subjugation and as an imperative towards meaningful and sustainable development.

Statement of the problem

Entrepreneurship education could be viewed from two broad perspectives according to Kent (1990). The first is the creation of awareness and the second is inclusion of entrepreneurial skills

and knowledge. Thrust should be directed to both areas so as to produce a complete entrepreneur. Further the general agreement by researchers is that education for self-awareness takes two forms. First is where the youth become aware of the past, present, and future roles that entrepreneurship play in society. The second awareness comes by allowing the youth to appreciate that entrepreneurship can be a career possibility for them to exploit.

However, it is obvious entrepreneurship education as is seen in Nigeria is bereft of these double-fold features of awareness creation and inclusion of entrepreneurial skills. There is an interplay between these two dimensions of entrepreneurship education that is regrettably neglected in the Nigerian context. There are either instances where the creation of awareness is over-emphasised, or, the trainees are exposed to skills and knowledge they are not disposed for prior to the acquisition of such skills. Entrepreneurship education in Nigeria hence, runs the risk of being confined to the limitations of what happens within the walls of the classroom; lacking practical relevance and being denied those who have no opportunity for formal education.

Entrepreneurship education in its ideal sense should foster a form of learning that is seen as a significant ingredient of the transition from awareness and interest to desire and action. The thrust of this study is to situate this in the context of the education of the girl-child in Nigeria with a view of proffering practical measures to ensure that the girl child is empowered through entrepreneurship education.

Purpose of the Study

The aim of this study is to highlight entrepreneurship education of the girl-child as a veritable tool for sustainable development in Nigeria.

Research Questions

To achieve the stated objective, the present study sought answers to the following questions;

8. What are the benefits of entrepreneurship education for the girl-child as an individual and the larger society in Nigeria?
9. Are there any bottle-necks to effective entrepreneurship education in Nigeria?
10. Do females need more entrepreneurship education than their male counterparts in Nigeria?

Conceptual Clarifications

The Girl-Child: The national Child Welfare Policy (1989) as cited by Ada (2007) defines the girl child as a person below 14 years of age. Offorma (2009) defines the girl-child as a biological female offspring from birth to eighteen (18) years of age. This period is made up of infancy, childhood, early and late adolescence stages of development. The girl-child is seen as a young female person, who would eventually grow into a woman and marry.

Entrepreneurship: Entrepreneurship is a widely used term, and is seldom completely understood by many who use it. The Irish Business and Entrepreneurship Survey (2003) define an entrepreneur as "an owner, part-owner and/or the principal manager responsible for the expansion and strategic development of a business". An entrepreneur is anyone who takes on the responsibility of providing service or value upon identifying a market opportunity or gap with the expectation of profit making. The entrepreneur exploits the factors of production usually at his/her own risk even more so than his/her own benefit. Researchers agree that there is currently no single accepted definition of an entrepreneur (Carlock, 1994; Grant and Perren, 2002), showing that different schools of thought exist that view entrepreneurship from fundamentally different perspectives.

The most common instance of entrepreneurship is starting a new business. However, there have been arguments that entrepreneurs are strictly innovators rather than the broader term of being

"business people". According to Audretsch (2007) entrepreneurship is a major driver of economic growth in most parts of the world.

Entrepreneurship Education: Entrepreneurship education is made of all kinds of experiences that give students the ability and vision of how to access and transform opportunities of different kinds. As such, it goes beyond business creation (Enu, 2012). It is about increasing recipient's ability to participate and respond to societal changes.

Entrepreneurship education according to Emeraton (2008) deals with those attitudes and skills that are necessary for the individual to respond to its environment in the process of conserving, starting and managing a business enterprise. He observed that certain basic attitudes and skills are essential for an individual to respond positively to his environment and explore its potentials. This implies that entrepreneurship education prepares the individual to be properly equipped to acquire saleable skills which could be used to manage his own business or that of other persons (Oduwaiye, 2009). Entrepreneurship education – or enterprise education as it is sometimes called is that education which assists students to develop positive attitudes, innovation and skills for self-reliance rather than depending on the government for employment. Such an experience will in return produce individuals with self-confidence and capacities for independent thought to discover new information leading to economic development.

Entrepreneurship education is the type of education designed to change the orientation and attitude of the recipients and the process will equip them with the skills and knowledge to enable them start and manage a business. It aims at developing the requisite entrepreneurial skills, attitudes, competencies, and disposition that will predispose the individual to be a driving force in managing a business (Agu, 2006). On the other hand, entrepreneurship education can be said to focus on developing understanding and capacity for pursuit of entrepreneurial behaviours, skills and attitudes in widely different contexts. This type of education is open to all and not exclusively the domain of the some self-acclaimed business gurus. This is more so true in the sense that these behaviours can be practiced, developed and learned therefore it is important to expose all students to entrepreneurship education (Akpomi, 2009).

Aig-Imoukhuede (1988) identified ten of the attitudes and skills that would-be entrepreneurs have developed, as well as the corresponding objective of entrepreneurship education. These skills and attitudes include:

- Positive attitudes, high aptitude for rational critical thinking and timely decision making.
- Clear vision, generation of progressive ideals, drive and passion for success.
- Ability to convert vision in concrete reality.
- Creativity, innovativeness, courageousness and self-confidence.
- Ability to assume reasonable risk.
- Mercurial ingenuity, resourcefulness, patience and/or opportunities insight.
- Confidence and good judgement, which involves taking decisions and making choices.
- Prudence, which means due care in the management of resources especially financial.
- Willingness to learn and develop a disposition to pick-up, store knowledge and use it.
- Hard work an indispensable ingredient of success in business and other sectors.

It is to be noted from the foregoing that entrepreneurship education should not be confused with general business or economic studies, as its goal is to promote creativity, innovation and self-employment.

Entrepreneurship education in this context therefore, is about promoting change in attitudes to "increase the number of women who view 'business start-up' as a viable career option' Black, (2003). To succeed in this, entrepreneurship education must be concerned with learning and

facilitating for entrepreneurship, not about it (Laukkanen, 2000, Cooper et al., 2004). The entrepreneurship educational system has to be oriented towards "doing" more than "thinking". Knowledge has to be converted into solutions that benefit customers in the market place (Fayolle, 2001 and Bird, 2002-2003). Entrepreneurship education is a constructivist based education. It can be defined as the purposeful intervention by an educator in the life of the learner to impart entrepreneurial qualities and skills to enable the learner to survive in the world of business. This research assumes that with proper entrepreneurship education on women entrepreneurs, micro and macro enterprises would grow and develop.

Female entrepreneurship development: Women are considered to play a fundamental role in entrepreneurship all over the world. According to Nwoye (2002) Nigerian women have tremendous capacity of human resources. From time, women in a bid to support their families have been indirectly or directly involved in entrepreneurship either through farming, fishing, weaving textiles, processing farm products and trading in the markets, thereby contributing to the economic growth. According to Morse (1973) failure to pay attention to women's economic activities is both morally indefensible and economically absurd.

Improving the opportunities of women to economic activities is a major requirement for developing countries to achieve increased levels of economic growth and development. This extensive development benefits was duly recognized by the World Bank's Gender Equality Action Plan for 2007-2010 "The global community must renew its attention to women's economic empowerment and increase investments in women… Increased women's labour force participation and earnings are associated with reduced poverty and faster growth; women will benefit from their economic empowerment, but so too will men, children and society as a whole…"

Women's productive activities, particularly in industry, empower them economically and enable them to contribute more to overall development. Whether they are involved in small or medium scale production activities, or in the informal or formal sectors, women's entrepreneurial activities are not only a means for economic survival but also have social repercussions for the women themselves and their social environment (UNIDO, 2001). The need for the development of women entrepreneurship in Africa is no longer a debatable issue, female entrepreneurship has been a major factor that has contributed to the development of many Nigerian communities. There have been political and economic reforms both locally and globally that have created opportunities for women to own businesses.

Because women are generally relatively weaker physically and culturally relegated to the background, they continue to face challenges in this progressively democratic society. Women and girls are subject to abuse at domestic and non-domestic level. They are more vulnerable by nature, and stereotypes placed upon them put them at a disadvantaged position; the difficulty in convincing other members of society to see them beyond being mothers, wives, cooks and home watchers. Women still need to fight against numerous stereotypes to be seen as equals with men in the business world. Adedeji (2010) noted that education in every advanced country is a major factor for the growth of entrepreneurs. He noted that in advanced countries of the world, 20-25% of the Gross Domestic Product (GDP) is used in advancing education, where as in Nigeria it is a far cry. This study takes the position that entrepreneurship education serves as a catalyst for economic growth and sustainable development.

The need for entrepreneurship education of the girl child: According to Hassan (2009) educating a single girl is like educating the whole society, as mother is the first school for a child. Parents are often more likely to pull a girl-child out of school over a boy when fees become hard

to find. As a result of cultural and economic reasons, the girl-child is vulnerable to continue the cycle of hardship faced by women around the world.

According to Ezekwesili (2009) Poverty has a 'female face' and the global economic downturn will have a significant impact on women as more of them lose jobs and are forced to manage shrinking household incomes. The education of the girl child can have a tremendous impact on way of life and the economy. Women are very important to society; their role as home caretakers and mothers places them in a vital position in the positive development of any society. Still with this vital position in society women continue to face abuse and poverty. Their natural position as women puts them at very high health risks. With proper awareness and education, women have the potential to improve the quality of their lives, and steer not only their destinies in the right direction, but the destinies of their families and by extension the society. Any society that fails to give education (qualitative) to its girl is bound to fail, it will never be prosperous, because of its significance.

Theoretical Framework

There are increasing interests at the global level on entrepreneurship and as such, many theories have been built around the concept of entrepreneurship. However, the present study adopts the peculiar nature of the present study makes it to adopt the **Piaget's theory of Cognitive Development (1959).** This is a learning theory that stresses the complex nature of the learning process as it relates to the mental processes of the individual. Piaget developed the theory of cognitive development in an effort to supply the lack created by behaviourism which is a learning theory that argues that learning is achieved with change in behaviour.

Piaget believes that the definition of learning as a change in behaviour is too narrow and prefers to study the learner rather than the environment, and in particular the complexities of human memory. He explains that humans generate knowledge and meaning through sequential development of an individual's cognitive abilities, such as the mental processes of recognize, recall, analyse, reflect, apply, create, understand, and evaluate. Piaget's model is as a learning process is adoptive learning of techniques, procedures, organization, and structure to develop internal cognitive structure that strengthens synapses in the brain. The learner requires assistance to develop prior knowledge and integrate new knowledge.

The present study in line with the cognitive theory recognizes that entrepreneurship education does not happen in isolation, it builds on the previous experiences of the individual and hence, it should target the internal motivation of the individual as the surest way of helping him/her imbibe the needed skills and the ability to be creative and innovative in taking advantage of business opportunities.

Method

This research was a qualitative design which adopted the Focus Group Discussion (FGD) method to assess the needs of the Girl-child as regards entrepreneurial education. According to Robinson (1999) a focus group can be defined as an in-depth, open-ended group discussion of 1-2 hours duration that explores a specific set of issues on a predefined and limited topic, and are convened under the guidance of a facilitator. Such groups typically consist of between eight to twelve participants. Although this number varies as Krueger and Casey (2000) suggest between six and eight participants, the number generally viewed as manageable is between six and ten participants (Rabiee, 2004).The purposes of focus group are as follows:

- Explore the depth and nuances of opinions regarding an issue
- Understand differences in perspectives
- Understand what factors influence opinions or behaviour

- Test materials or products
- Test reactions to actual or proposed services
- Design a large study or understand its results C Capture opinions and perspectives of a program's target audience
- Learn about participants by observing their interactions

According to Kitzinger (1994), Focus group is employed as a convenient way to illustrate a theory explicitly generated by other methods or a cost effective method of interviewing several people at once.

The research instrument used was Focus Group Discussion. The method was formal, carried out in person, with structured leading questions. Questions were asked based on the three (3) research questions. A total of forty eight respondents comprising of twenty four males and twenty four females in six groups of eight respondents were drawn for the study. They were (respondents) drawn from The Peaceland College of Education Enugu and The Institute of Management and Technology Enugu. The choice of these two institutions was informed by the fact that they both offer entrepreneurship education as a general course in all their departments.

Results
Question 1
The findings of the study highlight the following as the benefits of entrepreneurial education of the girl-child;
- Entrepreneurship education helps individuals attain independence and personal financial stability
- Entrepreneurship education helps individuals to identify employment opportunities.
- It aids in the utilization of natural and human resources
- Entrepreneurship helps young people with potential to reduce the time spent on the streets searching for jobs
- It aids self-employment
- Entrepreneurship education affects changes in personal and career attitudes (self-worth, teamwork, creativity, motivation etc.)
- Entrepreneurship aids in wealth creation and poverty reduction.
- It aids economic growth and development
- Entrepreneurial activities aids in increasing Gross Domestic product(GDP)
- It makes the economy attractive for Foreign Direct Investment
- Entrepreneurship education aids in utilization of natural resources and stimulates the economy
- It gives individuals independence and a sense of freedom
- It promotes self-esteem, self-fulfilment and respect
- It improves the quality of life
- Entrepreneurship education aids in flexibility, allowing individuals to pace their schedules and spend more time with their families
- It sustains families and communities
- Increased entrepreneurial practices by members of society helps in reducing crime
- Increased entrepreneurial practices among young people helps in checking moral decadence among young Nigerians especially the girl-child.

From the foregoing, it becomes evident that entrepreneurship education has integral benefits that are social, economic and psychological in character.

Question 2

The findings of the study also revealed the following as the bottlenecks to entrepreneurship education of the girl-child in Nigeria;

- Inadequate practical teaching content delivery
- Insufficient practical teaching material
- Entrepreneurship education program content is not realistic enough to apply to Nigeria of today
- Program content not sufficient
- Overcrowding of the classrooms
- Dull and unexciting method of delivery among some lecturers resulting in a lack of interest among majority of students
- Program duration too short to make tangible impact on students
- Not effective enough as some students who have completed the course can't recall anything.

Question 3

The study found out that the females needed entrepreneurship education than the males with the following reasons;

- Females need more entrepreneurship education because poverty makes females more sexually vulnerable.
- Indigent female students readily engage in immoral activities such as prostitution than their male counterparts.
- Female students are more prone to engage in immoral activities just to "fit in" or "belong" than their male counterparts, rather than engaging in entrepreneurial activities.
- More female university fresher (Jambites) are engaging in prostitution or multiple dating just to keep up with the level sophistication they found in the university community.
- Entrepreneurial activities consumes female students' time and makes them less distracted by vices of male students.
- Females suffer more hardship than their male counterparts because of their roles as mothers and caretakers of the home.
- Women/females depend too much on their male partners or relatives for survival.
- Females who are seen as liabilities by their partners tend to be treated with disrespect
- Females who play supportive roles financially are more respected and cherished by their partners
- Females as natural caregivers are better managers and with proper education have the tendency to be better entrepreneurs
- Their soft hearted nature makes them readily recognize needs around the home and thereby the community
- Females have a variety of skills that they can get involved in such as hat making, bead making, baking, cooking, hair dressing etc.
- Entrepreneurship education of the young female prepares them to be better home makers, by extension improving the society.

Evaluation: Discussion of Results

Benefits of entrepreneurship Education to individuals and to Nigeria

Benefits to individuals:

i.   **Independence and financial stability:** business ventures carefully organized to make profit create financial stability for the individuals. This gives individuals an ability to help self and loved ones around who depend on them or are unable to support themselves. Entrepreneurship allows independence not only from bosses and supervisors, but also to make important decisions in the business (McOliver and Nwagwu, 2006).

ii.   **Self-fulfilment and self-sufficiency:** having your own business gives you an opportunity to be self-sufficient, not having to depend on an employer's effort for support. It gives an opportunity to be innovative and responsible for the growth of the business and workers under you. Success in entrepreneurial activities has the benefit of giving the entrepreneur a sense of fulfilment in his/her ability to set a goal, organize resources to achieve that goal and immensely enjoy the benefits (profits) accrued from the goal.

iii. **Flexibility:** Nwoye (2007) noted that many people choose entrepreneurship because it provides greater flexibility. Entrepreneurs are able to pace activities in a way that gives them more time to spend with family and on other interests.

iv.   **Focus:** entrepreneurship education creates in the young individual an ability to be focused. Thereby reducing the incidence of immorality and delinquent behaviour that idleness or poverty may have caused.

Benefits to Nigeria: According to Osalor (2009), it is generally believed that entrepreneurship is a major driver of economic growth and sustainability. Nigeria has great potential to excel through entrepreneurship because of its vast human and natural resources. Entrepreneurship is beneficial to every person and by extension Nigeria. Some benefits pointed out, agree with Odularo (2005) as follows:

- **Provision of employment opportunities:** Entrepreneurial education boost employment opportunities. Businesses need people to work for them. Entrepreneurship also reduces the number of job seekers on the streets searching for jobs that are not available. Unemployment and idleness are also responsible for the high rates of crime and violence on the streets and among youths.

- **Effective resource utilization:** Entrepreneurship utilizes natural resources, thereby engaging resources from less productive to more productive areas, hence increasing value to both the entrepreneur and the economy as a whole. Nigeria's vast natural and human resources are utilized effectively.

- **Equitable distribution of income and wealth:** With more entrepreneurial activities provided in the rural areas, more wealth is created thereby propagating the economic progress of both the communities and its individuals. Thus more villagers have more work opportunities, hence reducing the rate of rural to urban migration. Entrepreneurial activities in the rural areas create new jobs thereby increasing local incomes, and improving the quality of life in the rural communities. Such entrepreneurial activities effectively connect the rural communities to the larger urban communities.

- **Social benefits of entrepreneurship:** According Smith (2009), entrepreneurship improves the quality of life in non-monetary ways. Life is made easier for consumers by the creation of new products and services. New products make life easier by improving communications, transportation and healthcare. Consumers in the society have the opportunity to make choices among better priced products provided by new entrepreneurial competitors. Resources collected from firms and industries by way of taxation are given back to the people in the form of services, and maintenance of peace and order.

Entrepreneurship also aids in the support of charities and Non-Governmental Organisations (NGO) activities.

Bottle-necks in implementing the Entrepreneurship Education of the Girl- Child in Nigeria

- Inadequate practical teaching content delivery: studies have stressed the importance of the use of experiential learning in entrepreneurship education (Akpomi, 2009). As pointed out by Inegbenebor (2005) experiential learning is an effort to integrate real world experiences with conceptual learning. It involves various techniques as "live" case analysis, business plans, consulting with practicing entrepreneurs, interviews of entrepreneurs by students, use of entrepreneurs as guest speakers, internship in entrepreneurially-run businesses, student involvement in product development teams, simulation, field trips, use of video and films etc. An important advantage of experiential learning is that the student is actively involved in the learning process. This needs to be incorporated in the entrepreneurship development program

- Entrepreneurial education program content is not realistic enough to apply to Nigeria of today: analysis of results showed that about 70% of students don't find the entrepreneurship education realistic enough to the unique state of the Nigerian economy. A major shortcoming is the issue of incessant power supply shortage and poor micro-credit financing as also pointed out by Isenmila and Okolie (2009).

- Program content not sufficient: a 100% of the students who showed interest in the course were of the opinion that the content of the theory program was insufficient. To make considerable impact, more hours needs to be put into the program. The content needs to be diversified such as introducing more case studies, presentations, and exhibitions of students' practical work.

- Dull and unexciting method of delivery among some lecturers resulting in a lack of interest among majority of students: entrepreneurship education requires high doses of passion to deliver. Dull and uninteresting methods of delivery result in lack of interest among the students. Results of the study show that a good 45% of the 400 Level students who had taken the entrepreneurship course could not recall its main content therefore rendering it of no impact to them. Many Students are found to be partaking in the course merely to fulfil their course credit requirements.

Females need more entrepreneurship education than their male counterparts

- Female undergraduates from disadvantaged backgrounds engage in "less than honourable" activities just to survive and sometimes assist their parents with their school fees. This they do with the hope that the education they seek will bring them out of lack. If these young ladies have entrepreneurial skills, and not necessarily talent, some of them could take the more honourable path of engaging in a trade to assist them financially.

- Vulnerable female "Jambites" (young university entrants) are swayed off under the pressure to be comfortable or to "belong", engaging in sexual activities to finance their survival in the university. If these young girls had entrepreneurial skills to keep them busy or cope financially with their lifestyle, the rate of decay would be reduced. However, this group of young girls would not have had the opportunity to undertake a course on entrepreneurship education, some of them being fresh out of secondary school; they have only their parents or guardians to depend on. Hence making it largely a case of a lack of entrepreneurial education. With the difficulty of many parents to support their kids beyond feeding and schooling, it takes more than a strong will to endure without the basic needs of life as a student.

- If more young girls can acquire more entrepreneurial education and act on it, the benefits would extend to their homes when they get married and have the burden of both extended and nuclear family to bear, and to the society as well.
- With the developing of entrepreneurial skills through entrepreneurship education, young female undergraduates can anticipate a path to financial freedom and independence and the contribution to the nation's economic growth and development.

Conclusion and Recommendation

From the far-reaching benefits accruable from the entrepreneurship education of the girl-child, it is concluded that the entrepreneurship education of the girl-child has positive answers for sustainable development in Nigeria. Acquisition of entrepreneurial skill is a way of empowering the girl-child and by extension women to support their families and have confidence in their ability to add to the productivity level envisaged for a sustainable economy. As shown by this study, Entrepreneurship aids in reducing delinquent behaviour as young girls can be forced to fall back on various skills acquired via entrepreneurship education in periods of economic hardship.

However, despite the good benefits from the entrepreneurship education of the girl-child, the present study found out that the process is embattled by a myriad of factors. Hence, to make the entrepreneurship education of the girl-child effective in Nigeria, the following recommendations are made;

- Functional legislation should be made at the different levels of government to incorporate the concerns of the entrepreneurship education of the girl-child in Nigeria. Such legislations should not be mere principles and hence, must be implemented and binding.
- There is a need to train professionals with specific emphases on entrepreneurship education as this will promote the effectiveness of the process when the professionals in turn, transmit such knowledge to the younger generation.
- There is ardent need for partnership between the government and academic institutions at the secondary and tertiary levels. This will aid the implementation of entrepreneurship education in the school setting.
- Provisions should be made on how to empower the individual students with the financial wherewithal as a take-off board for their creative innovations and business ideas.
- Schools should be properly equipped with the needed learning paraphernalia so as to match the theoretical lessons of entrepreneurship education with practical lessons.

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Social Work and Entrepreneurship: The Social Worker as Educator for Entrepreneurial Opportunities in Nigeria

By

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Abstract
Discussing Social Work and entrepreneurship together will not only serve as a basic step in changing the mind-set towards self-reliance but also present the place of social work education role in Nigeria through advocacy, linkages, mediatory role and awareness creation. Entrepreneurship is a necessary ingredient for stimulating economic growth and employment opportunities in all societies. In developing countries, successful small businesses (Micro and Small Scale Enterprises) are the primary engine of job creation, sustainable economic growth, development, and poverty reduction. Nigeria has shown increased interest in the establishment, enhancement and promotion of this sector in which about 70% of the population is currently engaged. This has resulted in a number of policies, programmes, credit and financial supports. Despite these policy support and quantum of fund divested in the sector, it has remained notoriously volatile and experienced a high degree of non-performance. Previous research on entrepreneurship has focused mostly on skill necessary for survival and performance, while relegating the role of social worker. No matter how lofty a policy or programme is without the knowledge and awareness of people about the policy, it is as good as nothing. The role of a social worker in this regard as a professional educator and awareness creator cum industrial sociologist in this regard cannot be over-emphasized. The paper draws attention that entrepreneurship being one of the laudable efforts geared towards the industrial take off of the nation will be incomplete without the involvement of a social worker cum industrial sociologist.
Keywords: Entrepreneurship, National development, Economic diversification and Self-reliance

Introduction

It is not in doubt that most countries of the world, both and undeveloped recognize entrepreneurship as not only necessary ingredient for stimulating economic growth and sustainable development, but also a recipe for economic diversification and self-reliance. The term entrepreneurship refers to the science and process of creating, establishing, organizing and managing venture(s) with a focus of satisfying human needs and desires.

Globally, economic and development trend point to the strategic importance of entrepreneurship in all settings. It is virtually impossible to think of a future without thinking entrepreneurially because it involves all the activities and actions associated with perceiving opportunities and the creation of organizations to pursue an opportunity.

In Nigeria, after years of neglect and exclusion in the development schemes, considerable attention is presently being focused on entrepreneurship via Micro and Small Scale Enterprises (MSEs) as one of the laudable efforts geared towards industrial take-off of the nation. Government

has recognized that for sustainable growth and development to be complete, the inclusion of this sector in the nation's development calculus is imperative (Osadebe, 2016). To give effect to this aspiration, various policies and opportunities have been instituted over time by the government to improve the performance of this sector, enhance their full potentials and put the sector on the front burner of government development strategy (Olaitan, 2006). For instance, apart from the entrepreneurial development policy which was designed to acquire entrepreneurial skills and secure loans and capitals that would enable operators establish firmly, micro finance policy was also instituted to supply loans and other financial services (Ehiagiamoso, 2005, Okonjo-Iweala, 2005). However, even though government has evolved and used different policies, programmes and opportunities to encourage entrepreneurship, it is still far away from achieving the economic progress needed to influence or better the wellbeing of an average Nigerian. This non-achievement could be attributed to lack of awareness, lack of education of the masses or inaccessibility to the said opportunities, policies and programmes for entrepreneurship. To this end, the role of a social worker in this regard as professional educator becomes necessary. This is because no matter how lofty a programme, policy or opportunity is, without the full participation or awareness of the masses concerning the programme or the opportunities, it is as good as nothing. It is said that when things slow down, that is when true winners emerge. When they emerge, they beat the competition by creating something new and unique. Essentially, when we talk about education, we are talking about awareness creation and sensitization of the masses that will bring about change, and the change can take several forms. The professional social worker is embodiment of all these potentials that will bring about positive change towards availing the opportunities in the entrepreneurship, hence the cardinal focus of this paper.

Key Concepts in the Work

Entrepreneurship

Entrepreneurship is a necessary ingredient for stimulating economic growth, development and employment opportunities in all societies. Entrepreneurship refers to the science and process of creating, establishing, organizing and managing venture(s) with focus on satisfying human needs and desires. To a sociologist, entrepreneurship is a function of a several factors in the socio-cultural environment of the individual and support system. Such factors may include ideas, value system, environment, money, skills efforts, perception, interpretation, management practice, belief system, etc. Socio-cultural environment of an individual is an important contextual factor that collectively programming and affecting entrepreneurs in a given community, ethnic group, or region and generating differences across national and regional boundaries (Pretorias and van Vuuren, 2003; Stewart, Carland, Watson &Sweo, 2003).

From sociological perspective, entrepreneurial behaviour is treated within the framework of different variations in cultural background (Osadebe, 2016).

National Development

Development is critical and essential to the sustenance and growth of any nation. National development is the ability of a country or countries to improve the social welfare of the people, example by providing social amenities like quality education, potable water, transportation infrastructure, medical care, etc. The term national development is very comprehensive. It includes all aspects of life of an individual and the nation. It is holistic in approach. It is a process of reconstruction and development in various dimensions of a nation and development of individuals. It can be best defined as the all-round and balanced development of different aspect and facets of the nation's political, economic, social, cultural, scientific and material. According to United

Nation Decade Report (nd), national development is defined as growth plus change, change in turn is social and cultural as well as economic and qualitative as well as quantitative.

Economic Diversification

Economic diversification can mean different things depending on the context. The predominant way of thinking about it is what is known as economic broadening or complexity; which is the idea that countries should not depend upon one source of product for their economic livelihood. Economic diversification is a process of expanding and widening the range of economic activities to create opportunity for diverse economic activities in order to create a broad economy both in the production and distribution of goods and services.

Economic diversification refers to broadening or diversification of economic activities both in production, manufacturing and distribution of goods and services. To diversify the economy of a country simply means not to depend on a single source of livelihood and not to keep all your eggs in one basket. Diversification means to save from the booming sector and reinvest in the lagging sector. According to Aliyu (2012), the term diversification can be operationalized to connote enhancing the efficiency of existing resources as well as discovering or exploring new resources that are untapped.

Self-Reliance

It is the ability to think and act without the help or influence of others, the ability to decide what you should be or do. It is defined by independence. It is the ability of depending on yourself for things instead of relying on others. It is the ability to do things and make decisions by yourself without needing other people to help you.

Methodology

The paper made use of survey research design to ascertain the level of access and awareness by the entrepreneurs to the entrepreneurial opportunities in Nigeria using Anambra State as a study area. The paper also anchored on secondary sources, academic articles, online journals and expert expressions to explore the role of a social worker as an educator, awareness creator for entrepreneurial opportunities in Nigeria.

Definition and Historical Background of Entrepreneurship

Entrepreneurship is often equated with small business ownership and management. Entrepreneurship plays an important role in the economic growth and development of a nation. It is a purposeful activity that include an initiative, promotion and distribution of wealth and services. An entrepreneur is a critical factor in economic development and an integral part of the socio-economic transformation (Okpukpara, 2011).

The recognition of entrepreneurs date back to the eighteen century when the French economist, Richard Cantillon associated the risk bearing activity in the economy with the entrepreneur. The association of entrepreneurship and economics has long been the accepted norm. The word entrepreneur is derived from the French word *entrepredre,* meaning to undertake (Lambing & Kuehl, 2007). The entrepreneur is one who undertake to organize, manage and assume the risk of a business. The 18th Century economist, Richard Cantillon first used it as a technical term. The term meant an employer in the character of one who assumes the risk and the management of business; an undertaker of economic enterprises, in contrast to the ordinary capitalist, who may choose to take no part in its day-to-day operation. Until 19th century, entrepreneurs were not differentiated from regular capitalist, when their functions developed into that of coordinators of processes necessary to large-scale industry and trade. Entrepreneurship is essentially a creative activity or an innovative function. In our contemporary society today, an entrepreneur is an innovator or developer who recognizes and seizes opportunities, converts those

opportunities into workable/marketable ideas, add values through time, efforts, money or skills, assume the risk of the competitive market place to implement these ideas, and realize rewards from these efforts. Economic activity with a profit motive can only be generated by promoting an attitude towards entrepreneurship. The development of entrepreneurship will optimize the use of the unexploited resources, guarantee self-employment and a self-sufficient economy. To a sociologist, entrepreneurship is a function of several factors – i.e. individual, socio-cultural, environment and support system.

The Role of a Social Worker as an Educator for Entrepreneurial Opportunities in Nigeria

A social worker is a professional with skills, knowledge, education, a social catalyst who works with the people or render services in the form of public service to help or assist themselves, so that people can manage their daily lives with respect and dignity. Every member of the community in our contemporary society desire to stay wealthy in all manners. With this in mind, government have provided opportunities in the areas of entrepreneurship through Micro and Small Scale Enterprises schemes, programmes and policies. Social worker as a professional educator, awareness creator and excellent public services provider have important role to play in helping the people (entrepreneurs) to improve the quality of life via their business by creating awareness on the available opportunities in the area of entrepreneurship as provided by the government. This is because no matter how lofty a programme or policy is, without the knowledge, awareness or full participation of the target group(entrepreneurs), the policy is a good as nothing, hence the role of a social worker as an educator or awareness creator and excellent public service provider. Social work as we all know is an organized profession created to extend the helping hands to these individuals for their betterment as well as sustaining them to help themselves by adopting diverse professional strategies.

The social work profession is broader than most disciplines with regards to the range and types of problem addressed with the setting in which the work takes place, the level of practice, interventions used, and population served. The practice of social work requires knowledge of human development and behaviour.

As a **facilitator**, it is the responsibility of a social worker to facilitate with the various benefits provided by the government for entrepreneurial activities and disempowered individuals or groups of the society. In this regard, social worker act as a facilitator between the people (entrepreneurs and the government) towards accessing the opportunities provided.

As a **counselor**, every individual of the society have unique character in nature; hence, individualizing the people and fulfilling their needs is the biggest task before social workers. In accessing the opportunity available in entrepreneurship, the role of a social worker in this regard is imperative.

Middle manager: In accessing these entrepreneurial opportunities in Nigeria, the social worker is seen as not only a middle manager, a go-between in helping the entrepreneurs to access the opportunities provide by the government, but also manage the entrepreneurial opportunities well. Social worker as an embodiment of skills, education, a social catalyst for change and innovation and independent thinker, a counselor, facilitator who dares to different in the background of common event would serve as a vital bridge for entrepreneurs in accessing entrepreneurial opportunities in Nigeria.

Entrepreneurship Development and Opportunities in Nigeria

When Nigeria attained political independence from Great Britain, there was no clear policy for economic development. The economy was predominantly agricultural and depended mainly on the export of crops and raw materials (Osuala, 2004). The concern of the British colonial administration was mostly commercial and aimed at facilitating the transfer of agricultural commodities to Europe. The policy, then, did not encourage indigenous technological development, and as such the new country continued its dependence on imported European commodities and technology (Osuala, 2004).

Consequently after independence, the creation of enabling the environment that would facilitate the exploitation of these resources through micro and small scale enterprises became imperative (Ngasongwa, 2002). To this end, government has continued to design and initiate policies and programmes that are supportive to the development of the sector. The primary goal of these policies and programmes in Nigeria is to attain increase in the nation's productive capacity with a view to increasing the living standard of the people and create more employment opportunities via entrepreneurship (Micro and Small Scale Enterprises) (Nzenwa, 2002; CBN, 2008; Osadebe, 2016).

However, the development of Entrepreneurship in Nigeria has a chequered history. The federal government if Nigeria since the 1960s has put in place different kinds of institutional framework to reduce youth unemployment in the country. These among others include establishment of Industrial Development Centres (IDCs), the small scale industries credit scheme, credit guidelines to financial institution, working for yourself/entrepreneur development programme (WFY/EDP), National Economic Reconstruction Fund (NERFUND). Having known the significant role of entrepreneurship in fetching economic and social development (which is supposed to be the concerns of the various governments globally), the Nigerian government, in its efforts to encourage entrepreneurial initiatives, have developed many programmes through funding from its Central Bank. In particular, the Central Bank of Nigeria (CBN) has through its credit guidelines over the years, required the erstwhile commercial and merchant banks to allocate credit to the preferred sectors including MSSEs. This led to the commercial banks initiative to set aside, since 1990, 10 percent of their Profit before Tax (PBT) under the Small and Medium Enterprises Equity Investment Scheme (SMEEIS) to address the problem of long term funding in the sector (Olorunshola, 2001; SMEDAN, 2004). Other efforts by CBN to enhance performance and growth of MSSEs include the removal of collateral as a condition for loans to individuals between ₦5,000.00 to ₦20,000.00 limits; then from ₦100,000.00 to ₦500,000.00 to individuals (MSSEs) with collateral (Osadebe, 2016).

These efforts have led to increase in the numbers of private domestic firms. However, majority of these business ventures are very small in scale when measured in terms of capital, employment and revenues (Attahir & Minet, 2000).

Awareness of People (Entrepreneurs) and Accessibility to Entrepreneurial Opportunities in Nigeria

In a study conducted by Osadebe in 2016 in Anambra and Abia States of Nigeria, using a sample size of 1095 on the above subject, the study found that majority of entrepreneurs (Micro and Small Scale Enterprises Operators) are not aware of the existence of entrepreneurial opportunities/government policies in favouring entrepreneurship in Nigeria. The study also ascertained that there is inadequate access to the said opportunities/policies in Nigeria. For instance, see tables 1 and 2 below.

Table 1: Awareness of People (Entrepreneurs) on Entrepreneurial Opportunities in Nigeria by Sex

Sex	Awareness of government policies		Total
	Aware	Not aware	
Male	155(17.1%)	749(82.9%)	904(100.0%)
Female	65(34.0%)	126(66.0%)	191(100%)
Total	220(20.1%)	875(79.9%)	1095(100%)

Source: Osadebe (2016)

The table 1 above shows that 82.9% of the male operators are not aware of the existence of such opportunities/policies of the government, while only 17.1% were aware. On the part of the female operators, 66.0% of the operators were not aware while 34.0% were aware.

Table 2: Accessibility of People (Entrepreneurs) to Entrepreneurial Opportunities in Nigeria by Sex

Sex	Accessibility to government opportunities		Total
	Yes	No	
Male	97(10.7%)	807(89.3%)	904(100.0%)
Female	10(5.2%)	181(94.8%)	191(100%)
Total	107(9.8%)	988(90.2%)	1095(100%)

Source: Osadebe (2016)

In terms of accessibility, 89.3% of male operators said that they do not have access to such opportunities and policies, while 10.7% have access. On the part of the female operators, 94.8% have no access while 5.2% have access. Looking at the two tables, it is glaring that the level of awareness and accessibility to government opportunities and policies is not something to write home about. This is because these opportunities and policies are meant to benefit greater percentage of the population.

Problems of Entrepreneurship Development in Nigeria

Successive governments in Nigeria have emphasized the need for the development of enterprises in other to reduce the rate of unemployment and poverty level. The need for encouraging increased productivity and self-employment has been accompanied by the formulation of Small Scale Enterprise Promotion Policy. More often than not, government pronouncements are not backed up by effective implementation. Basic infrastructural facilities such as good roads, constant power supply, access to information and communication, etc., aid in development of mind and body as well as assist productivity in any environment. In Nigeria, these basic needs are lacking and so have frustrated a lot of young people with bright ideas and a corresponding spirit to effect a change in some areas of their lives. For instance, power supply which is the bedrock of production has proven the greatest challenge to any aspiring entrepreneur in Nigeria. Most times, businesses have to be run using generators. The cost of running a business with a generator reduces the profit which an entrepreneur may earn. During scarcity of gas or

petrol, businesses are grounded. This factor adds immensely to total overhead cost leading to high cost of product/services. This is a discouragement to entrepreneurial development.

In addition, security network which have been made worst by the incapability of the security personnel is another big challenge. Entrepreneurs who are serious about doing business needs to arrange private security personnel in other to secure its facilities. This arrangement does not come cheap; it reduces or erodes the profit margin of the entrepreneur whose primary objective is profit maximization. Education and knowledge plays a strong role in the formation of the entrepreneurial spirit. The intending and existing entrepreneur needs to be conversant and in tune with the events around him. Unfortunately, the role of education in forming young people as change agents has been ignored.

The financial institutions that are supposed to act as financial advisers do not have the will power to give out loan without collaterals. Even when they do, the interest rate is so high and the procedures for assessment of such credit are often rigorous. The government has been hammering on entrepreneurship development through different programmes sponsored by the Central Bank of Nigeria. When these funds are finally made available, such funds are either mismanaged or misappropriated, thereby creating the impression that the youths and younger generation are lazy and lack both managerial abilities and ideas. With this development, the intending entrepreneur falls back on families and relatives for loans to start up or worst of all terminate al already existing project.

Agbeze (2012) writes on the obstacles of entrepreneurship development and assert that the challenges facing aspiring entrepreneur includes non-accessibility to local and international markets, absence of a viable credit policy that address the specific needs of the enterprises, difficulty in procuring business approval, multiplicity of taxation, high inflation and other macroeconomic distortions. All these put together have made entrepreneurial activities cost intensive, unprofitable and uninteresting thereby dissuading the youths from assuming entrepreneurial leadership positions (Anyadike, et al, 2012). However, the role of a social worker as an educator, facilitator, counsellor and middle manager in addressing the above challenges and problems faced by entrepreneurs cannot be overemphasized.

Conclusion and Recommendations

There are a number of entrepreneurship development programmes in Nigeria which are directed towards offering direct support by the government in the areas of employment generation. However, the absence of harmonized and well-focused national development programme agenda, which will get to every region, renders most of these initiatives ineffective. It is obvious that entrepreneurship is the "magic wand" that can change the story of unemployment in Nigeria. The Nigerian government is yet to fully explore this avenue despite the increasing rate of unemployment in the country. The few entrepreneurs who have taken their destiny in their hands and have taken the initiative to start off a project ventures are faced with serious problems such as lack of capital and inadequate access to lean scheme needed for expansion, lack of security of lives and property, lack of managerial prowess and absence of the zeal to take risk, etc. With these aforementioned problems and conditions, paradigm shifts in policies that are critical to effective entrepreneurship development have become very imperative. To overcome these problems and challenges, the following recommendations are proffered:

1. As one of the laudable efforts geared towards industrial take-off of the nation by the government, entrepreneurship should not be handled with kid's gloves. There is need for adequate awareness creation and education of the masses (entrepreneurs or MSSEs

operators) concerning the entrepreneurial opportunities in Nigeria. In this regard, the role of a Social Worker cum Industrial Sociologist is imperative.

2. As an embodiment of knowledge, skills, education, public service providers, the social worker is highly needed at the level of decision making process of entrepreneurship by the government so as to offer some professional advice and strategies on how to benefit and assess the opportunities provided by the government.

3. Periodic programmes and workshops should be organized by the government with assistance of the Social Worker in order to assess the extent and the level of achievement recorded by the government in provision of such policies and opportunities in entrepreneurship. This is because without the people benefiting from the policy, it is as good as nothing.

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PART 6

Social work and migration

SOCIAL AND CULTURAL INFLUENCES ON ATTITUDE AND PERCEPTION TOWARD IRREGULAR MIGRATION OF NIGERIAN YOUTHS: PRACTICE CONSIDERATIONS FOR SOCIAL WORKERS

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Abstract
Revealed statistics show high involvement of Nigerian youths in irregular migration. The consequences are in negative extremes for Nigeria, manifesting in depopulation of its active workforce, and so its global reputation. The study examined the social and cultural factors that influence attitude and perception toward engaging in irregular migration by Nigerian youths. Mixed method of data collection was utilized, comprising of in-depth interviews with 6 males and 4 females drawn from 3 clusters of Nsukka Local Government Area in Enugu State, as well as 180 questionnaires retrieved from the same 3 clusters. Results from the IDIs complemented those elicited through questionnaires. While quantitatively sourced data was analyzed using percentage frequencies and chi-square as provided by the Statistical Package for Social Sciences (SPSS) version 20, data from IDIs was analyzed in themes. Findings reveal that respondents savor travelling abroad, largely for educational and economic reasons. Age, level of education, accolades bestowed on successful returned migrants, gender and rural-urban drift were shown to be among the social and cultural factors that influence attitudes and perceptions toward irregular migration. Thus, the study suggested remedies to be an all-inclusive development targeted at infrastructural development, and youth empowerment, as well as engaging social workers for social care and protection reasons.
Keywords: irregular migration, Nigerian youths, socio-cultural factors, perceptions, attitudes

Introduction

Irregular youth cross border migration in Nigeria in recent time seems to have witnessed tremendous increase and attention by both the past and present governments owing to its perceived developmental implications to the nation. As reported by Nigeria Migration Profile (2014) the number of Nigerians living outside Nigeria more than doubled between 1990 and 2013, from 465,932 to 1,030,322. In 2013, nearly two thirds of emigrants (61.4%) were residing in more developed regions. This is a relatively new pattern. For instance, in 1990 only 33.8 per cent of Nigerian migrants lived in more developed regions. By 2000, this had increased to 52 per cent, and further 56.7 per cent in 2010.In a related development, official data from the International Organization for Migration (IOM) (2015) shows that between January and May 2015, most of the migrants arriving at Italy from Sub-Saharan Africa are from Nigeria, Guinea, Gambia, Niger, Mali, Mauritania and Somalia. Italy has reported the main countries of origin during the first half of 2015 to be: Eritrea (18,676), Nigeria (7,897), Somalia (6,334), Syria (4,271), Gambia (3,593), and Sudan (3,589).

In 2012 and 2013 as further reported by Premium Times (2013) 79,483 and 106,739 Nigerians who wanted to travel abroad were refused departure at various departure points. These are huge numbers when compared with 4,808 in 2011, an indication of stricter security checks at

the points of departure. Related to this is the number of Nigerians who were refused entry abroad, which rose from 1,567 in 2011 to 2,266 in 2012, and declined to 1,241 in 2013. The report also shows that an increasing number of Nigerians are deported or repatriated from abroad; the number rose from 4,134 in 2011 to 6,785 in 2012, and 7,390 in 2013. In2010, there were a total of 16,915 irregular Nigerian migrants. The total over the three years was over 16 million.

Until the 1990s, Nigerian migrants to Europe predominantly used air links but recently, the visa requirements and increasing immigration controls at air and seaports seem to have led to an increasing reliance on trans-Saharan, overland routes to the Maghreb countries such as Libya and Morocco, from where Nigerians and other sub-Saharan Africans attempt to cross the Mediterranean Sea, Atlantic Ocean and the Canary Islands to southern Europe (de Haas, 2010). This development seems to have created more opportunities for intending illegal migrants in Nigeria. The rate of illegal youth migration in Nigeria therefore seems to have continued to rise unhindered.

Increasing illegal youth migration in Nigeria is also closely associated by remittances sent home by successful migrants. In this vein, World Bank (2012) noted that Nigeria ranked 5th among the highest remittance receiving nations with a total of 21billion US dollars for the year 2012. In a related development, Nigerians in the diaspora remitted a total of $21billion US dollar in 2015 and $19billion in 2016 making it one of the six receivers of remittance for the period around the world (Ighomwenghian, 2017). The indigent youths tend to be influenced by these successful returnees and thus they might do anything within their power to travel abroad. There also seem to be cultural dimension to the remittance flow. As noted by Odomike (2018) the level of respect and authority which successful returnees receives especially chieftaincy titles coupled with public show of wealth might indirectly motivate youths to migrate out of the country just to make it and be recognized in the society (Okafor, 2005). Tendencies to migrate to Europe and other developed nations also seems to increase among Nigerian youths from families with higher income. This could be their ability to provide money and other resources required in obtaining visas and other traveling logistics.

Furthermore, the increasingly youth unemployment rate and poverty level inherent in Nigerian economy also tend to compel youths toward migrating out of the country illegally. Nigeria has been variously described as a country with strong growth potential. Nigerian economy seems to have been growing at an average of 6% per year consistently for over 7 years. Yet despite this growth in the gross domestic product (GDP), unemployment, poverty and inequality have continued to expand (United Nations Development Programme, 2009). The National Bureau of Statistics (NBS) reported that the percentage of people living in poverty increased from 27.2% in 1980 to 46.3% in 1985, dropped to 42.7% in 1992 and then increased to 65% in 1996. By 2010, the poverty level was at 69%, indicating that about 112.47 million Nigerians are living below the poverty line (NBS, 2013). Nigeria is therefore aptly described as a paradox of poverty in the midst of plenty. The youths especially unemployed graduates who in most cases are grossly displaced by this situation seek alternative means of survival by resorting to illegal migration to other countries.

Illegal youth migration in Nigeria also tends to be closely associated with the quest for quality education from developed countries. From 2000 to 2006, the number of students who left the country more than doubled, from 10,000 to almost 22,000. The outbound mobility ratio also consistently increased over time, from 14.5 per cent in 2003 to 20.7 per cent in 2006 (United Nations Educational, Scientific and Cultural Organization [UNESCO], 2008). An annual report on international academic mobility, published by the Institute of International Education and the

United States Bureau of Educational and Cultural Affairs (Institute of International Education [IIE], 2008) gives a total of 6,192 Nigerians in universities in the United States in 2006. In particular, the report indicates that positive results are expected from the more recent proactive efforts of American universities to enroll international students. Furthermore, another report refers to a large increment in Nigerian students in educational institutions in the United Kingdom, from 2,800 in 2007 to a projected 30,000 by 2015, based on a number of factors (Economist Intelligence Unit, 2009). A number of factors account for this dramatic increase in student migration abroad, such as a demand for education that exceeds supply, poor facilities and a growing middle class that can afford to send their children abroad for educational purposes (Organization for Economic Co-operation and Development [OECD], 2008).

Rural-urban drift still persists in Nigeria in the 21st century despite government's claim of several rural development programs. Average rural dweller irrespective of age or sex desires opportunity to vacate the rural environment for city life. The trend portends negative signal for the already saturated urban environment, particularly in areas of housing, sanitation, crimes and food security. As observed by Okafor (2005), unplanned population increases in most cities explain infrastructural decay in relevant contexts. This is especially the case in Nigeria where maintenance of existing amenities, which right from their establishment was haphazardly situated due to unprecedented corruption and biased award of contracts, is not prioritized. It is interesting to note that most roads in the country are impassable, hospitals lack human and necessary material resources, schools are dilapidated and electricity supply is very far from stable in most rural communities. The people's agony is visible in frustrations arising from avoidable diseases and deaths, lack of access to portable water, subsistent economic activities, various kinds of unemployment, child abuse in all its ramifications and dwindling focus on societal norms and values. These factors no doubt act as push factors to rural people especially the youths in migrating out to towns and thereafter to crossing international borders illegally (Nigeria Bureau of Statistics [NBS], 2013).

In Nigeria today, the outrageous and public show of wealth by the elite class especially among successful migrants or returnees in traditional ceremonies such as chieftaincy taking and ofalla festivals has a big negative rob off on the youths who in most cases get so overwhelmed and the attendant decision to make it by hook or by crook. In south eastern part of the Nigeria precisely, successful oversea returnees from Malaysia, Dubai, America and UK are so admired and respected such that even the traditional native counsel headed by the Igwe confer on such returnees befitting and notable chieftaincy titles once big sums of money has been donated by such individuals (Nwokocha, 2007). Most youths no doubt adopt such personalities as their role models and will go as far as mandating their immediate parents or guardians to sell family properties such as land just to raise capital to acquire foreign visa ((Alenke and Longe, 2015). This influence therefore tends to compel the youths into illegal migration even when the odds seems to be against such journey.

Most of these youths might end up trapped in Sahara Desert, Mediterranean Sea, illegal migrant camps in Libya and Morocco, and some could be jailed in foreign countries for immigration related offences. Some might also be deported upon arrival thereby subjecting their families into penury considering the huge amount of money spent in procuring visa to the migrants. Shading more light on the foregoing, Binneh (2016) reported that there has been a steady increase in the deaths of thousands of young African youths undertaking perilous journeys to Europe to escape the scourges of poverty, conflict, and leadership and governance failure.

Various studies have explored migration and factors responsible for its increase. One of such earlier studies is one by Chikaire, Atoma, Egwuonwu and Echetama (2012). They examined how the abandonment of agriculture and rural development has led to massive youth migration in Nigeria. Nwachukwu and Ekwe (2011) argue that the poor provision of basic social infrastructure and services is responsible for mass exodus of Nigerian youths across the border. Pam (2014) and Apu (2011) focus on urban population pressure as a catalyst to cross border migration in Nigeria. Nwokocha (2007) looked at remittance and quest for comfort as being responsible for the incessant youth migration in Nigeria. However, of all these studies, none has particularly undertaken an appraisal of the socio-cultural factors that influences attitude and perception toward illegal migration to other countries by Nigerian youths as well as the place of social work in curbing and managing the problem. This is the gap that this study hopes to fill. The present study therefore, investigates the Social and cultural influences on attitude and perception toward irregular migration of Nigerian youths: practice considerations for social workers.

Materials and methods.
Study area
   Nsukka Local Government Area is the place covered in this study. Nsukka is a town and Local Government Area in Enugu State. As noted by Benjamin and Chinwike (2013) Nsukka urban is a town that is made up of three prominent communities namely; Nkpunanor community, Ihe n'Owere community and Nru community. Other neighbouring communities include Obukpa, Okpuje, Edem, Ede-Obala, Opi and Ehalumona as they are said to have common ancestral origin. There are other towns which share common boundaries or border with Nsukka such as Obollo-Afor, Enugu-Ezike, Ede-Oballa and Uzo Uwani. Nsukka Local Government Area has a total population of 309, 633 comprising of 149,241 males and 160,392 females (National Population Commission, 2006). The figure of those who are 18-35 is 122,539 which was the target population of this study. Projecting the figure to 2018 gave the total of 166,653.

Sampling procedure
   The study was conducted between January and July 2018, involving 180 respondents which were drawn from both urban and rural dwellings in Nsukka Urban, Nsukka Local Government Area. The rationale behind this sample size was to facilitate accuracy and efficiency of statistical calculation and scientific underpinnings of the research findings owing to the large population of the study. In order to share this figure to the three communities that make up Nsukka Urban, a total of 60 questionnaires each was shared to two communities (Nkpunanor and Nru) while the remaining 60 was shared in Ihe N'Owerre community. In addition to the sample size, 10 respondents were sampled for IDI [Indept Interview]. The 10 respondents for the IDIs comprised of 6 males and 4 females which were drawn the three communities. Therefore, the total sample size for the study became 190 persons.
   To recruit the study participants, the researcher adopted simple random sampling. The reason for this method was to cover targeted population of the communities that fell under Nsukka Urban in Nsukka Local Government Area. The researcher distributed 180 copies of questionnaires comprising of 60 copies to each of the three communities namely Nkpunanor, Ihe'Owerre and Nru. The researcher distributed the questionnaire randomly during working hours. This was to ensure that the youths within these communities were appropriately represented in the study.

Data analysis

Quantitative data were collected and analyzed using Statistical Package for Social Sciences (SPSS) version 20, data from IDIs was transcribed and analyzed in themes. The research questions were as follows: To what extent does place of residence of respondents' influence support for illegal migration to other countries? Does age of the youths influence their perception of illegal migration to other countries? To what extent does education affect or contribute to the perception of illegal migration to other countries by Nigerian youths? Are there gender differences in out of Nigeria illegal migration by the youths in the study area? To what extent does chieftaincy title on successful returnees affect the perception of illegal migration to other countries by Nigerian youths. Is there any relationship between income levels of families in Nigeria and tendencies to migrate out of Nigeria by youths? What are the implications of the findings to social work practice?

Results

Data collected x-rayed the attitude and perception toward illegal migration in Nigeria with specific emphasis on Nsukka town. The first theme x-rayed the demographic characteristics of respondents. The second theme presented the views of respondents on relatives that live abroad. The third theme laid emphasis on finding out the desire of respondents to travel abroad and under what condition they are expected to do so. The fourth theme focused on ascertaining the views of respondents on illegal migration. Finally, the fifth theme presented reactions of respondents onrespect and accolade to people in diaspora and deportation Nigerian youths from other countries

Demographic characteristics of respondents

The youths that participated in the study were within the age range of 18-35 years. Out of the 190 respondents, that majority of the respondents 52.8% were females. Majority of the respondents 66.1% were within the age range of 18-23 years. On religious affiliations, greater percentage of respondents 57.8% were Catholic. The distribution of respondents by educational qualifications indicates that the highest concentration of respondents were those who completed their secondary school education which constitute 80.6%. The distribution of respondents according to marital status shows that majority of respondents 96.1% were single. Regarding place residence, 54.4% resided in urban areas. The responses on income level of parents/guardian show that majority of respondents 54.4% are from average income parents.

Views on relatives that live abroad

*Do you have relatives that live abroad, do they send material things to you and how do you feel when you receive them?*From the responses of the respondents on whether their relatives live outside the country, out of 180 respondents, 143(79.4%) said their relatives live abroad. From the IDIs, one of the respondents had this to say; ...I have a relation, my cousin brother. He travelled to Italy for his study "pilot" (aviation) through the help of a friend who helped him to process his documents... For the respondents that said that their relatives live outside that country, 88(48.9%) said their relatives abroad send them money or material things. For the respondents that indicated that they receive material thing or money from their relatives abroad, 73(40.6%) said it makes them very happy.

A participant from the IDIs stated thus;

"...my dad virtually sends everything ranging from household appliances, clothing etc... Another participant added; ...my uncle normally sends drugs and money because he deals on drugs; like when I say drugs, I mean pharmaceutical drugs..."

Views on desire to travel abroad

Would you like to travel outside Nigeria, why would you like to travel, would you like to spend the rest of life in Nigeria without travelling out. Responses from respondents on their desire to travel shows that 160(88.9%) said yes that they would want to travel outside Nigeria. For the respondents that have the desire to travel outside Nigeria, 64(35.6%) indicated they want to travel for education purposes, 38(21.1%) want to find work, 24(13.3%) want to travel for holiday while 34(18.9%) just wants to explore the world. A participant from the IDIs had this to say; …I want to travel because I need money and another thing is that I don't think that this country is favourable for some of us and nothing is working. I need to travel to further my education probably to continue working and stay there...

When the respondents were asked if they would like to spend the rest of the life in Nigeria without travelling out, 15(8.3%) said yes, while 156(86.7) said no.

A participant from the IDIs stated thus; ...I will say that spending the rest of my life in this country will be a curse to me because if you look at the way things are, I will tell you that nothing is working in this county and for you to fix anything in this country you really need to go and get the experience. There is what they call intellectual property transmission. Even our president is travelling today when you ask him, he will tell you that he is going to study their economy to know how he will come back and fix the Nigeria economy. At least for once, you go over there and be happy and forget the jungle life we are living over here...

Perception and attitude toward what constitute illegal migration

Understanding of illegal migration, popular means of migrating illegally, if any opportunity arrives, would you travel illegally. From the respondents' replies, 24(13.3%) understand illegal migration to mean traveling with fake documents, 73(40.6) think it is unlawful or illicit movement into a country, 20(11.1%) understand illegal migration as going to into a country without qualifications while 41(22.8%) said it means traveling into a country through illegal migrant routes and 22(12.2%) said they don't know.

A participant from the IDIs had this to say…I think that when you talk about illegal migration, it means when you do not follow the due process in acquiring visa or documents to travel out in the sense that some persons have to maneuver things in order to travel, it is moving out of a country through fake visa that was not signed...

On enquiry to ascertain the popular means of migrating illegally, 88(48.9%) said through Sahara Desert, 10(5.6%) indicated the use of fake passports and visas, 44(24.4) said Mediterranean Sea, 5(4.4%) said smuggling through plane, 8(4.4%) said trafficking while 3(1.7%) indicated the abuse of asylum system.

A participant in the IDIs said that…the popular means of migrating illegally in Nigeria is making use of Libya. Because Libya is closer to Europe, they make use of Mediterranean Sea and cross over but some of them are eventually trapped and that is when you talk about Libya returnees....Furthermore, 26(14.4%) of the respondents indicated that they would travel outside the country illegally if the opportunity arrives.

Views on accolades given to successful migrants and deportation of Nigerian youths

*Do your community honour people that live outside Nigeria, are there cases of deported youths in your community, likely reasons for their deportation.*Out of 180 respondents, 129(71.7%) said people living outside the country are honoured in their community.

A participant from the IDIs stated thus…you know that the society we are in this country where what matters is cash you have at hand and how able you were to spend the cash. They do not ask you where you got the money from. Nobody care how the money came about. In my community for example, once you make the money, you become the god. Everyone bows to you and respect you and that is one of the reason why young people are being compelled to travel outside the country no matter the means…

Furthermore.84(46.7%) indicated that there are cases of youths being deported in their communities while 45(25.0%) said they are none and 51(28.3%) said they don't know. On the enquiry on the causes of their deportation, 9(5.0%) said it's because of fake travelling documents, 24(13.3%) said prostitution, 29(16.1%) said drug peddling, 16(8.9%) said illegal migration while 6(3.3%) said it's because of expired visa and passport.

Discussion

This study investigated the social and cultural factors influencing perception and attitude toward illegal among youths in Nsukka town, Enugu state. Findings the rate of illegal youth migration in Nigeria seems to have continued to rise unhindered. Tendencies to migrate to Europe and other developed nations also seems to increase among Nigerian youths from families with higher income. This could be due to their ability to provide money and other resources required in obtaining visas and other travelling logistics (Okafor, 2007). The findings in table 20 show that there is no statistically significant relationship between the level of parents' income and their wards perception of illegal migration. A cross tabulation of parents' level of income and perception of illegal migration gave an X^2 value of $X^2(1, N=180) = 1.932$, p = 0.131. This implies that having parents who earn high or low income do not necessarily affect young people's perception about illegal migration. This is in contradiction to the findings of Okafor (2007) who found that the tendencies to migrate to Europe and other developed nations seems to increase among Nigerian youths from families with higher income.

The first hypothesis used in this study which stated that respondents from rural areas are more likely to perceive illegal migration negatively than their urban counterparts, was tested and the result shows that there is no significant relationship between place of residence and perception of illegal migration $X^2 = 1.788(N = 180, df = 1, p = 0.201)$. This is evident in the UN Report (2013) which noted that 40% of the illegal migrants in Nigeria originated from the rural areas and many of them are youth with negative impression about rural dwelling and high propensity to migrate

The result from this research also shows that there is statistically significant relationship between sex and perception of illegal migration $X^2 = 4.022$, N =180, df = 1, p = 0.036; which means that being a man or a woman affect young person's views about illegal migration. This may be as a result of the fact that males are usually the ones with the push to migrate. This finding is supported by the works of Ango (2011) and Ajearo (2013) who in their research noted that men tend to support migration and further noted in the study that majority of the migrants studied were males. According to the study, to succeed, the males usually migrate early in life and when they have stabilized, they may come back to take their family members or to marry.

Increasing illegal youth migration in Nigeria is closely associated with remittances sent home by successful migrants. In this vein, World Bank (2012) noted that Nigeria ranked 5th among the highest remittance receiving nations with a total of 21 billion US dollars for the year 2012. In

a related development, Nigerians in the diaspora remitted a total of $21billion US dollar in 2015 and $19 billion in 2016 making it one of the six receivers of remittance for the period around the world (Ighomwenghian, 2017). This is in harmony to the findings of this study. The result in table 8 shows that majority of the respondents whose relatives are outside the country received both material things and money from abroad and this makes them very happy. To further buttress this point, a participant in one of the FGD said "My dad virtually sends everything ranging from household appliances, clothes etc".

The findings from this study further show that majority of those who support illegal migration are people with lower level of education. This may be because people with higher education are more informed on the risk inherent in illegal migration. This result is supported by the findings of Bello, Umar, Lawan and Mohammed (2015) who indicated in their study that majority of their respondents (43.3%) who supported illegal migration had attained secondary school education while 28.3% of them attained tertiary school education,

One of the drives for young people who travel illegally is the type of honour and respect given to Nigerians in diaspora. The findings in this study illustrated that people that live outside the country are usually honoured with things like chieftaincy title, political appointments, praises etc. This is in agreement to the findings of Odomike (2018) who found that the level of respect and authority which successful returnees receives especially chieftaincy titles coupled with public show of wealth might indirectly motivate youths to migrate out of the country just to make it and be recognized in the society.

The role of social work

Social workers as agent of social change, social development, empowerment, collective responsibility, social justice and human right are major stake holders in addressing issues relating to massive youth migration to other countries (International Federation of Social Workers [IFSW], 2014).The role of social workers in managing illegal migration crisis according to the findings of this study can be sub divided into micro, mezzo and macro levels of interventions.

Micro level

Micro level intervention focuses on work with people individually, in families, or in small groups to foster changes within personal functioning, in social relationships, and in the ways people interact with social and institutional resources. Social workers draw on the knowledge and skills of clinical practice, including strategies such as crisis intervention, family therapy, linkage and referral, and the use of group process to effectively engage individuals in order to bring about a planned change (Kirst & Hull, 2012). Social workers intervene through encouraging the youths on self-development and taking the available opportunities and resources readily available in one's home country. The youths are encouraged through this means to cultivate and develop the spirit of self-reliance and fulfillment. Social workers also engage the youth in form of counseling on changing their mindset that one cannot make it here in Nigeria.

Mezzo level

Mezzo level intervention connotes creating changes in task groups, teams, organizations, communities and the network of service delivery. In other words, the locus for change is within organizations and formal groups, including their structures, goals, or functions (International Federation of Social Workers, International Association Schools of Social Work & International Council on Social Welfare 2010). Social workers advocate for community based employment generating ventures. They also encourage community utilization of local resources which bring about self-reliance among rural dwellers. In the same vein, social workers enlighten the community

members on better and improved agricultural and farming practices that will be attractive to the youths so that they can develop passion for agriculture. As noted by Yohanna (2015) social workers advocates for community based agricultural soft loans to boost their productivity. In a related development, social workers carry out awareness programmes in form of educating people on the fate of illegal migrants in Libya, Italy, UK, America, Malaysia, Morocco and other destination as a deterrent to intending illegal migrants.

Macro level

Macro level intervention addresses social problems in community, institutional, and societal systems, policy and at government level (IFSW, 2004). Social workers in this capacity champion policies that will engender rural infrastructural development. This will make the rural areas more inhabitable and attractive to the teaming youth population in Nigeria. They also advocate for government sponsored youth skill acquisition programmes and graduate empowerment schemes to curtail the alarming youth unemployment. Social workers also carry out enlightment programmes aimed at drawing government attention to the increasing population growth and the danger signal of re possible mass displacement of people.

Finally, in respect to mass returning of migrants as reported by National Emergency Management Agency (2017) social workers also champion policies aimed at addressing, intervening and repatriating Nigerian migrants trapped in Libya, Italy, Morocco and other destinations. The policy also captures the -integration and empowerment of repatriated and deported migrants. This will avert further irrational gestures of the deported migrants who in most cases come back without any means of sustenance. At the international level, social workers also address youth migration by advocating for policies that will address economic imbalance and inequality between developed and developing nations of the world. They also solicitate for financial assistance from developed countries and international organization aimed at promoting and facilitating development projects in developing countries (National Association Social Workers [NASW], 2009).

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IMPACTS OF INTERNATIONAL MIGRATION ON SOCIAL ECONOMIC DEVELOPMENT: IMPLICATION FOR SOCIAL WORK PRACTICE

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Abstract
Migration of people from one place to another in countries of the world in search of better conditions of living predates history. Hence,this study provides deep insight on the impact of international migration on social-economic development remittances in Benin City Nigeria. International migration is a phenomenon that most developing nations of the world are experiencing due to the poor level of development. In Nigeria, and Benin City in particular, the issue of international migration is quite alarming owing to the challenges of youth unemployment, poor infrastructure, pandemic and endemic corruption in the system, inflation, insecurity and devaluation of the naira against the dollar. The overall objective of the paper is to determine how social workers can help in the social functioning of international migrants in other countries. International migration is an ever growing phenomenon that has important development implications for both sending and receiving countries. For a sending country, migration and the resulting remittances lead to increased incomes and poverty reduction, improved health and educational outcomes, and promote economic development. These gains might come at substantial social costs to the migrants and their families. Since many developing countries are also large recipients of international migrants, they face challenges of integration of immigrants, job competition between migrant and native workers, and fiscal costs associated with provision of social services to the migrants.
Keywords: migration, international migration, social economic development,social work, remittances

Introduction

Migration is one inevitable action in human race. Migration is a social process that has occurred almost at every epoch of life. In Nigeria, the Atlantic slave trade of 1500AD was a period of forced movement. The natural history of migration must start with the process that causes migrants to move, and then continue to the expected ends or outcomes (Light,2004). The general view of migration globally has been centred on people moving to "Areas of Economic Development" (Kerina, 2011, p: 411). However, most studies on migration tend to address only the inception of migration, the outcomes are mostly left out.International migration is a global phenomenon that is growing in scope, complexity and impact. Migration is both a cause and effect of broader development processes and an intrinsic feature of our ever globalizing world. While no substitute for development, migration can be a positive force for development when supported by the right set of policies. The rise in global mobility, the growing complexity of migratory patterns and its impact on countries, migrants, families and communities have all contributed to international migration becoming a priority for the international community (Perez-Armendariz&Crow, 2010).

The second General Assembly High-level Dialogue on International Migration and Development (Neerup, 2011), the preparations for the post-2015 United Nations Development Agenda as well as the 2014 special session of the General Assembly on the implementation of the Programme of Action of the International Conference on Population and Development beyond 2014 are important occasions for member states to harness the benefits of migration, to address migration challenges, and to improve the global governance of migration. International migration occurs when peoples cross state boundaries and stay in the host state for some minimum length of time (Organization for Economic and Development, 2006). Migration occurs for many reasons. Many people leave their home countries in order to look for economic opportunities in another country. Others migrate to be with family members who have migrated or because of political conditions in their countries. Education is another reason for international migration, as students pursue their studies abroad (Organization for Economic and Development, 2007).

While there are several different potential systems for categorizing international migrants, one system organizes them into nine groups: temporary labour migrants, irregular, illegal, or undocumented migrants, highly skilled and business migrants, refugees; asylum seekers; forced migration, family members, return migrants, long-term, and low-skilled migrants. Jorgen (2007) suggested that these migrants can also be divided into two large groups, permanent and temporary. Permanent migrants intend to establish their permanent residence in a new country and possibly obtain that country's citizenship. Temporary migrants intend only to stay for a limited periods of time; perhaps until the end of a particular program of study or for the duration of a work contract or a certain work season. Both types of migrants have a significant effect on the economies and societies of the chosen destination country and the country of origin (Gopal&Oloruntoba 2013).

International Migration can bring progress in socio-economic development and also decline in socio-economic development of a nation state. Tornimbeni as cited in Fayomi (2013) reveals that West African nation-states among other countries in the globe have a trace of migration in their respective histories. International Migration which is a feature of globalization plays a positive role in international trade. Remittances have recently become an increasing and consistent wellspring of foreign earnings for developing nations. The rise in the level of remittances when compared to other external sources of funds has made it very important for the growth and development of many countries. This has given a boost for developing countries effort towards actualizing economic growth and development. Remittances have been found to be positively related to economic growth (Beatrice& Samuel, 2015; Pradhan & Khan, 2015). More so, remittances have been found to promote households welfare and health (Nyeadi, Yidana &Imoro, 2014).

Theoretical Framework

Many research findings have revealed that Social Network Theory can be a very important determinant of migration (Bohra & Massey, 2009; Gray, 2009; Massey & Esponia, 1997; Munshi, 2003; Mora & Taylor, 2006; Van Dalen, Groeneworld & Scoorl, 2005). Network theory is concerned on the relationship between migrants and non-migrants to foster migration phenomena (De Haas, 2010). Migrant network is a web of social ties between individuals in origin and in destination. These networks increase the likelihood of international movement because they reduce the costs and risks of movement and increase the expected net returns to migration. Network connections are a form of social capital that people take advantage of to gain access to foreign employment. As the number of migrants reaches a very significant level the expansion of networks reduces the costs and risks of migrating which in turn brings about additional movement and by

sodoing, expanding the network (Massey& Espinosa, 2004). In Sociology, social capital is the expected collective or economic benefits derived from the preferential treatment and cooperation between individuals and groups (Becker & Gary, 1996)

The social tie to someone with current or previous international migration offers a source of social capital. A lot of empirical studies have shown that effects of social capital differ from people to people and location settings (Curran, Garip, Chung & Tangehonlatip, 2005) which may be shaped by gender relations and sending or receiving community contexts. In the case of Benin metropolis, many of the international migrants who reside in Europe and America have a sort of tie with their families or households members back home in Nigeria and as a result have created the opportunity for various forms of social impacts to be felt and experienced, as well as for easy access to other family members to migrate internationally. A constant and regular social network in the form of relationship between migrants and non-migrants produces social impacts which influence choice of religion, level of religiousness, gender roles, care for the elderly, health utilization, use of certain household equipment, orientation about life's success pathways, use of native language, and choice of neighborhood.

Again, household members back in the home country know that a country where one have relatives who are willing and are able to assist the would-be migrants to get travel permit, fund the travel fare, help him/her to find job and eventually settles down, is most desirable country to travel. Fussel and Massey (2004) staes that this explains the reason why people from a particular community are found residing in a particular country and location simply because a particular individual migrant or group who have been very successful in that country (from social and economic point of view) have built a network of social relationship with their friends and families back home and by implication, have encouraged migration and remittances.

Causes of International Migration in Benin City

The causes of these dramatic change is due to the push and pull factor in Benin City the Capital City of Edo State, Nigeria and they include: (push factors) inadequate basic amenities, government neglect, inadequate 'white collar jobs', poor standard of living, poor educational standard, high poverty lag, just to mention but a few. While pull factors are not limited to the following: improved standard of living, better amenities, better job opportunities, availability of government presence and the value of dollars against the naira. It is worthy of note that migration acts as a catalyst in the transformation process of not only in the destiny of individual migrant but also conditions of the family members left behind, both at the local communities and the wider sending region (Chukwuedozie, 2013).

Remittances and Societal Development

Development is about incremental and cumulative progress in various aspects of life: socio-cultural, moral, religious, intellectual, spiritual, political, economic and technological. It refers to progressive unfolding of the inner potentialities of a given reality. As it applies to a people, development is the integration of various activities of a people towards fulfilling the goal of better living in all its ramifications (Nzemeka &Erhagbe, 2002). By sending remittances, migrants directly participate in the development process. Remittances are used not only for the upkeep of the family but also in all developmental projects which may transcend the benefits of the immediate family.

A study by Oseni and Winter (2009), using a nationally representative dataset, showed that about 5.5% of the average household income in Nigeria is from such remittances and that

households in the southern regions received more from remittances than their northern counterpart. Institute for Research and Training for the Advancement of Women (INSTRAW 2008), in a study on gender, remittances and development in the Philippines found that remittances contribute to improvement in food security of receiving households. Besides, the study also found a significant change in food consumption patterns – leading to increased consumption of quality foods and food away fromhome. Apart from the direct nutrition effects found by this study, some evidence of indirect effects on non-receiving households has been reported. Omorogiuwa and Imafidon (2017) indicate that poverty, absence and unequal distribution of wealth reduces participation of the citizens of Nigeria in the democratic process. Hence, remittances have aided societal development in no small measures both socially, politically and economically.

Remittances are considered an important and stable source of income for households in many countries becauseit is least affected by economic downturns and remains a stable source of family income and they have indeedtransformed the way of life in many societies. Alfieri (2005) concluded form their study that there has beentransformation from the traditional ways to a more modern system of operation as they (migrants) usually bring foreignculture and style to their home of origin. These remittances have contributed to modernization and socio-economicdevelopment in many villages through the introduction of modern equipment, such as of mobile telephones, sophisticatedhousehold machines like microwave stoves, washing machines, satellite and cables television receivers, computers andother recent technological innovations (Omorogiuwa & Imafidon, 2017). Given the Central Bank of Nigeria's (CBN) report, the in-flow of remittances marginally declined in 2008, theynevertheless still played a significant role in poverty alleviation at household level in 2009 during the economic crisis(CBN, 2007). A World Bank (2005) study found that remittance recipients are locatedpredominantly in Nigeria's southeast and southwest regions where proceeds are used mainly in general family expenses,social security for the elderly, the disabled and orphans. Other areas of expenditure include education of relatives,repayment of loans taken to sponsor migration, business development and financing of already existing businesses,special occasions like funerals, weddings, pilgrimages and festival such as New Yam (among the Igbo in south-eastern Nigeria), Igue (among the Benin in Edo State) and Christmas and New Year celebrations. Remittances are also used in meeting familycontributions to communal development projects in social and economic infrastructure. (Okodua, 2011).

Remittance and Social-Economic Development in Benin City

In synergizing the relationship between remittance andsocial economic development, it is worthy of note that there are indisputable welfare effects of remittances and wealth creation for citizens (Ratha, 2003; Omorogiuwa & Imafidon, 2017). First, remittances are an important source of income of many low and middle-income households in Benin City. Second, remittances provide the hard currency needed for importing scarce inputs that are not available domestically and also additional savings for economic development. For example areas like Isihor, Iguosa, Ovbiogie, Upper Sakpoba, Uteh, Ugbor, Asoro, Ogunmwenyin, Urorah, Egba, Iyorwa to mention but a few, are highly developed with good houses, business activities, schools and other house wares that were not hitherto in existence but are now conspicuously available. Ratha (2007) opines that remittances from migrants have been seen to be crucial to the growth prospect of developing nations with potentially positive impact.

In the word of Primavera (2005), there are three (3) types of remittances: financial, food or goods and social remittances. The first refers to the money earned by migrants in region of destination, which they send to the family or friend in their places or origin. The second comes in

the form of food stuffs especially for consumption or such items that can be sold or used by relations in their places of origin. Social remittances according to Levitt (1998) refer to ideas, behaviors, identities and social capital that flow from receiving to sending country communities vis versa. In all, the major essence of remittance by migrants is for development (whether physical, social or otherwise), be it in the family, society or community. Adaawen (2013) observed in a study conducted in Ghana, that 60% of the entire respondents used for the study said that the monies they remitted were used to purchase food and for the upkeep or maintenance of the household. This finding according to Adaawen (2013), support the ideas of Dietz (2004). Some studies have stated the benefit of remittance which include social transformation (Sadoh & Alenkhe, 2014), physical transformation such as erecting structures as residential buildings, hospitals etc. (Alenkhe & Longe, 2015).

According to Iheanacho and Ughaerumba (2015) migration can be traced to the existence of the first set of humans on earth. Migration has taken various patterns such as slave trade, colonization, urbanization, industrialization and globalization. Movement of persons (migrants) from one place to another has been a trend adopted by various individuals. International Migration in Nigeria can be traced from the pre-colonial era (precisely slave trade era) to colonial era. Although the nation-state was not recognized as Nigeria as at then as it had a kingdom and empire structure. This made it difficult to be described as internal or international structure. The most important is to note that migration in Africa (Nigeria) can be traced to this era. During these eras migration was both forced and voluntary.In Nigeria, during the 1960s International Migration became the new trend and was at its increase as Nigerians and other Africans left their respective states for Europe while the South-South pathways of migration also existed, as Africans migrated to various parts of West African neighbouring states mostly for trade purposes (regional integration). According to Fayomi (2013) International Migration is mostly influenced by economic reasons which can be for employment, trade purposes, high favourable standard of living and fair weather conditions for agriculture among other reasons.

Tacoli and Okali (2001) also explained international migration to be a feature of globalization as the world is interconnected and interdependent on each other. This reveals that international migration is the movement across international borders or nation-states. The literature went further in confirming the statement earlier made that international migration can positively contribute to sustainable development of nation states. International Migration is the movement of individuals from one international boundary to another. Individuals who move from one place to another are known as Migrants. International Migration involves two set of individuals, these are the irregular migrants and regular migrants. WHO (2007) also reveals that movement of individuals (migrants) from one boundary to another has been on its increase. This international migration activity can be engaged nationally and regionally. International migration can be permanent or temporary. CREAM (2011) validates the statement that international migration can trigger creativity, innovation, trade, entrepreneurship among others development

Relation between household migration stage, consumption and investments		
Stage	**Migration**	**Consumption and investment patterns by migration households**
1	Migrant is in the process of settling	Most urgent needs are filled if possible: food, health, debt repayment, education of children.
2	Migrant is settled and has more or less stable work	Housing construction, land purchase, basic household amenities, continued education.
Optional Outcomes		
3 a	Ongoing stay	(Higher) education of children. Diverse investments: commercial housing and land, shops, craft industries, agriculture. Magnitude, spatial and sectoral allocation depending on household income, macro and local development/investment context.
b	Return	Continuing investments (as IIIa) if the household has access to external income (for example, pensions, savings or creation of businesses).
c	Family reunification	Traditional view: no significant investments besides help to family/community members; this view is challenged by evidence that more and more migrants seem to adopt transnational lives and identities, which may be associated with continued home country engagement and/or investments.

Source: (De Haas 2007)

Implication For Social Work Practice

Stark(1991), the president of the International Federation of Social Workers (IFSW), says the profession exists to help people work through changes in their lives – and migrants who are experiencing some of the most traumatic changes imaginable, helping refugees' access health services, reuniting family members and, vitally, getting volunteers to teach other languages. As Stark says, this social work is "about people settling into new communities and how these communities will adapt"(Stark 1991 p: 173). Migration – either of refugees or labour immigration - has got various impacts on the social system, social policies and social life in general. All countries are confronted with the question of how do the resources and experiences of migrants contribute to social change and development (Ashraf, 2010). Important challenges are also how to deal with minority populations and how to fight discrimination. Immigration and emigration societies are confronted with a cultural and social diversity that is developing in many different directions. So social workers have to deal with the impacts of migration processes and with the integration of minorities.

In the United States, for example, asylum seekers are ineligible for government socialservices. Instead they must depend on private social service agencies and charitableorganizations for meeting their basic needs: food, shelter, clothing, or money for

transportation. Additionally, asylum seekers are ineligible for governmental aid for housing, cash assistance, work authorization, and health insurance(Dhungana, & Pandit, 2014). Within the global context, most international social workers are found working with non-governmental organizations (NGOs) to address these issues and provide planning for and implementation of assistance programs.

Therefore, social workers have major roles to play in providing public awareness, advocating for resources and education, community organizing, and planning and delivering peace and reconciliation programs planning and delivery (Al-Qdah &Lacroix, 2011). Specifically, social workers need to be knowledgeable of the available services and in-country/third-country resettlement options while providing culturally appropriate interventions that address and respect the individuals' right to self-determination and are aligned with the refugee/forced migrant community values (George, 2012). The social and economic situation can have negative effects on the dignity of migrants and may be very humiliating, affecting all levels of functioning and emotional well-being (Delgado, Jones& Rohani, 2005). Many international migrants may find that they are obliged to live as second-class residents, with limited privileges, rights, freedoms, and benefits, until they receive their proper status from the host country (George, 2012).

Conclusion and Recommendations

The study concludes that the impact of migrant remittances has gone a long way to influence the economic wellbeing of the families and Societies in Benin City and also transformed the social status of most families who have migrant as relatives. The recommendations that are given below will take into cognizance the environment and society, that is, the Nigerian society as a whole.

Remittances, being one of the major sources of revenue to the country from her citizens outside the country, should be properly utilized for the benefits of the whole Nigerian society. To do this, the government should through the social workers identify all Nigerian citizens abroad; liaise with them so as to identify the exact amount of money sent home yearly as remittances. This will enable the government to harness all the resources sent by these citizens for proper usage by the beneficiaries. Families should re-invest these remittances into the society, by establishing standard infrastructures like schools for quality education, hospitals for better health care services, small scale industries in other to employ people thereby reducing the poverty level in the country. All these will help the country in meeting the MDGs of the United Nations in 2015.

On the other hand if the government must discourage international migration so as to avoid brain drain, they should create enabling environment to excel, create more job opportunities, improve on security of life and properties (Omorogiuwa & Imafidon, 2017) of the citizens. In addition is the issue of Fulani herdsmen, the pandemic and endemic corruption in the system, which should be wiped away by given corrupt individuals capitalpunishments and the value of naira should be increased against the dollars, siting of industries in Benin City so as to reduce unemployment.

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URBAN-RURAL MIGRATION AND CHALLENGES OF THE ELDERLY: IMPLICATIONS FOR SOCIAL WORK PRACTICE

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Abstract
Migration issues and impact continues to be an area of interest. However, urban-rural migration continues to be an area with relatively less interest especially among the elderly population. The study therefore examines the challenges that the elderly who migrated from urban to rural areas face, and also moved to reveal how they overcome these challenges. In-depth interview guide was used to gather data from 20 elderly persons residing in selected rural areas in Enugu state. Findings from the study show that these group are affected by the interplay of health, social and economic challenges. However, those who were fully employed and engaged during active years were found to cope better with old age. Also, elderly persons whose spouses were still alive coped better. Most of the elderly indicated that some of the challenges are overcome through the assistance of children and grandchildren thereby emphasizing the importance of informal care for the elderly. This group of persons who have someone to care for them often find meaning to life through their help and also got their aspirations through them. While acknowledging the importance of institutional care, we recommend that social workers create robust community based packages that reach the elderly in rural areas.
Keywords: Aged, Elderly, Migration, Return Migrants, Social work practice.

Introduction

Migration is as old as man. Evidence have shown that humans migrated since they evolved in east Africa 2 to 6 million years ago. Homo sapiens took over all of Africa about 150 millennia ago (kya), moved out of Africa some 80 kya, and spread across Eurasia before 40 kya. (Kendrick, 2014). Migration is a social phenomenon, and could result from many factors: economic – perception of financial failure or the sudden hope that an area might be much more favourable than another; environmental – erosions, earthquakes, etc., social – desire to be with a relative or friend, marriage; cultural – religious reasons and education; and political – civil war, escaping from political persecutions.

There is an increase in migration and according to Martin (2013), it is due to demographic and economic inequalities, revolutions in communications and transportation. It is easier to learn about opportunities in other places and transportation to reaching the desired destination is readily available, now more than ever. However, there are people who follow irregular means to reach the desired destination. This may be due to strict immigration laws, the difficulty in acquiring the

resources needed to migrate, etc. This scenario is mostly obtainable in international migration which involves crossing borders of different countries. Internal migration has little or no restriction and often involves little resources.

Owing to the flexible nature of internal migration, it is readily embarked on, especially since there is geographical differences in the supply and demand of labour(Hagen-Zanker, 2008), basic services such as health facilities, schools, etc. Migration is mainly rural to urban because urban areas enjoy undue advantages in amenities and social infrastructures, that often translates to more job opportunities, clean water, better health care, schools, good roads, etc. than the rural counterpart. The resultant effect is urbanization, and in Nigeria, urbanization became pronounced during the British colonial era because of the specialization of industries in specific areas. Today, Lagos, among others, serves as preferred destination cities for most migrants across the country (Abimboye, 2014).

Nigeria has witnessed a rapid and robust urbanization in the last 50 years.Nigeria's urban population grew from 23.4% in 1975 (United Nations Development Programme, 2001) to 44.9% in 2001 (World Bank Group, 2002) and currently, it is put at 48.6%. It is expected to continue growing owing to obvious gap in amenities and social infrastructures between rural and urban areas. In spite of opportunities available in rural-urban migration, it has its demerits which mostly is the neglect of agriculture in rural areas. Moreover, urbanization creates health crises, inadequate water supply, shanty settlements, sanitation problems, congestion, pollution, double burden of diseases, etc. (Aliyu & Amadu, 2017).

Migration is selective, that is, not everyone has the opportunity, resources, and will to embark on migration. Migrants are noted to be mostly young, within the age of 25-34 years and the gender dichotomy shows that males engage more in migration than females (Ola-David, 2014).

The saying that "east or west, home is best" captures the ordeal of many migrants. While rural-urban migration is mostly temporary, urban – rural migration tends to be on permanent basis (Ofuoku, 2012). Observations indicate that most people that are involved in urban-rural migration are return migrants and they return either voluntarily or by force. It has also been noted that many return migrants are aged (Handlos, Olwig, Bygbjerb, Kristiansen and Norredam, 2016), andaccording to Setrana (2017), they are bound to encounter challenges upon return because they have lost the connections they once had in the area they are returning to. These challenges may arise majorly from the need to adjust to the new environment that they left earlier.

Old age indeed is a time filled with many challenges, and for aged return migrants, the challenges may be exacerbated by the interacting effect of difficulty in adjusting to the new environment and health related illnesses. Least attention is paid to urban-rural migration and literatures on the challenges of return migrants are scare, and the available ones have looked at these challenges with regards to specific areas without a holistic view of the problems they face. For instance, Neerup et al (2016) investigates how corruption in the healthcare sector affects access to healthcare for refugees who repatriated to Bosnia, a country with a high level of corruption, from Denmark, a country with a low level of corruption. The researchers found that return migrants are prone to corruption in access to healthcare because the doctors see them as better endowed and therefore requests bribes.

Undoubtedly, the aged return migrants are faced with a lot of challenges but few literatures are highlighting these challenges. It is therefore on this bases that this study set to examine the challenges of aged return migrants and also examine how they cope with these challenges. Moreover, since social workers concerns themselves with enhancing the social functioning and

well beings of individuals, groups, and communities, the study made suggestions on how they can step in to mitigate the challenges of aged return migrants.

Methodology

The study was conducted in Enugu State, in South-Eastern part of Nigeria. Nsukka Local Government was purposively selected and twocommunities (Eha-alumona & Ibagwa) in Nsukka was purposively selected areas with consideration of rurality. The target population were the elderly population from 60 years and above who have at some point lived, worked and raised their families in big cities like cities like Lagos, Enugu, Port Harcourt, Abuja, etc. In other words, they were return migrants who have spent most parts of their lives in urban and metropolitan areas but permanently relocated to rural areas. This gives the researchers the ground to scrutinize the transition and understand the impact it has in their lives.

We made use of qualitative method, and as such, in-depth interview was conducted among twenty participants purposively selected, with the use of snowball technique. Based on the homogenous nature of the communities under study, we found it easy to locate the elderly who are return migrants. Upon contact with the person refereed to, we first explained the study and then lists criteria for inclusion. If they person meets the criteria, i.e. the researchers judging if the area returned from is fairly urban, their consent was sought orally and with their permission the interview was conducted. However, if they do not meet the criteria for inclusion, we thanked the person and asked him/her for referral to another person. Along the line, we dropped some interviews having learnt that the participants return was only temporal. That is, they had business to attend to in the community so their return was temporal. In cases where both spouse were present, we granted interview based on willingness to participate. This is because we interviewed one person per household.

The qualitative data collected from the field were transcribed verbatim and coded through the use of Atlas.ti software. Before coding the data in the software, it was read multiple times to ensure complete immersion with the data. Transcript wascoded with the use of open coding whereby each unit of text was assigned a code(s). The code was organised in themes with the use of axial coding and this involves reorganizing and making connections among the various categories and subcategories raised in delineation in the challenges raised. In the analysis of the data, phrases with contextual or special connotations was noted and pulled out as illustrative quotes in each theme.

Results

Socioeconomic characteristics

A total of 20 interviews with thirteen males and seven females was conducted. The characteristics are presented in table 1. As shows, most of participants have spent an average of 25 years in the last city they returned from. Their return was mainly prompted by retirement, inability to cope with city life – or the feeling that the city has rejected them. Moreover, Enugu appears to be the city most of the participants returned from. Trading is prominent among the younger adults and 40% of the participants were unemployed.

s/n	City returned from	sex	Duration	Age	Previous job	Reason for return	Current job
	Eha-Alumona community						
1	Enugu	Male	40	68	Pharmacist	Can no longer cope with city life	Pharmacist
2	Enugu	Male	28	65	Civil servant	Retired	Teacher
3	Ibadan	Male	34	80	Artisan	Tired of city life	Unemployed
4	Calabar	Female	15	73	Trader	Can no longer cope with city life	Unemployed
5	Enugu	Male	10	65	Health worker	Retried	Clergy
6	Port Harcourt	Male	65	70	Business man	Can no longer cope with city life	Farmer
7	Enugu	Female	25	85	Teacher	Retired	Farmer
8	Enugu	Female	24	83	Civil servant	Retired	Unemployed
9	Lagos	Male	31	69	Trader	Can no longer cope with city life	Trader
10	Abuja	Male	12	73	Civil servant	Retired	Unemployed
	Ibagwa community						
11	Enugu	Female	55	84		No one to take care of me	Unemployed
12	Enugu	Female	12	65	Trader	Business folded up	Tailor
13	Benin City	Males	34	75	Business	For better opportunity	Trader
14	Lagos	Female	16	69	Business	Tired of city life	Unemployed
15	Enugu	Male	13	67	Lecturer	Retired	Farmer
16	Port Harcourt	Male	8	80	Unemployed	Tired of city life	Unemployed
17	Jos	Male	9	71	Trader	For better opportunity	Farmer
18	Enugu	Male	21	81	Trader	Can no longer cope with city life	Artisan
19	Enugu	Male	33	69	Civil servant	Retired	Artisan
20	Lagos	female	14	90	Artisan	Can no longer cope with city life	Unemployed

Challenges of Returned Elderly

Social challenges

Many complained of difficulty in adjusting to rural area which lacked basic infrastructures like good road, pipe borne water, etc. One of the participants had this to say:

> You know…, it is not the same, I mean…, there is electricity there but none here. Sometimes, charging phones is not as simple…, not to talk of bad road networks, etc. (P. 2)

Another participant pointed to the helplessness of the situation by opining that:

> My dear, village life is village life, what more do you expect? The road is bad, no power supply, hospital is far and sometimes you don't get the drugs you want from there. What we see is what we take, we dare not complain (P. 5).

Despite this huge disadvantage, some of the participants highlighted some positive things obtainable in rural areas that serves as compensations. For example:

> We are compensated by closeness to nature, here. I mean, you don't hear so much noise as you would in cities. The noise of cars, machines…, and even pollution. Again, here you count as a member of a community. You can at least get genuine smile from relations every day. People are not treated like strangers (P. 20)

Furthermore, other social challenges faced by the elderly is the challenge of being respected and appreciated by the younger people. One of the participants holds that:

What you see this days, if you compare it with about 20 years ago… it is very disheartening. Children of nowadays don't take things very seriously. Technology has taken over their mind. Instead of reading, they are always seen with their phones, chatting and making midnight calls. Also, children do not have respect for their elderly ones and they don't have time for religious activities. I somehow blame the elderly ones because they have failed in their duty (P. 13).

There is also the challenge of being expected to meet certain standards by community members. Based on this, one of the participants, a retired civil servant had this to say:

I am expected to live up to a certain standard, being that I was once a lecturer and a priest. As a priest, I was forced out of my comfort zone, I had to do things that do not please me. Sometimes, when my wife nags, am tempted as an African man to show my strength by beating her up, but I can't because I am a priest. As a lecturer, I received many fund appeals from my kinsmen, not minding that I had my own family to cater for… and in some situations, I had to discipline myself but now there is the fear of the phrase, "a whole you" (P.15).

Health challenges

Health happens to be a major challenge of the elderly population. For aged return migrants, the situation is not different. It affects their quality of life and as well, limit mobility to places where social bond and social interaction is built and maintained. One of the participants who was once a trader revealed that:

I am not that healthy…, in fact, I stopped going to church a long time ago because of my health condition. I cannot trek down to our church because of it and I don't have money that will be transporting me to our church every Wednesday, Friday and Sunday (P. 12).

Specifically, these health challenges appear in the form of stroke, diabetes etc. and they are common illnesses frequently reported among the elderly. One of the participants explained how it has limited daily activity such that she constantly relies on assistance from someone:

My child, as you are seeing me now, I had stroke last two years and ever since then, I have been having complications. I cannot do anything on my own again, I have someone staying with me and she has really been of great help. She does house chores for me. So my dear, the stroke I have due to diabetes is my greatest challenge (P. 19).

Furthermore, other health challenges include waist pain and asthma but is even heightened when there is no support from government, relatives and children. One of the participants captured his ordeal thus:

I have been suffering from waist pain and asthma, and there is no much care and support from the people we rely on for survival. Government does not have any package/policy that affect the wellbeing of the older people. If there is any, please, I am yet to see in the lives of my contemporaries here. It is quite disheartening. Also, it is unfortunate that some children consciously or unconsciously leave and abandon their aged parents in the rural areas to die of hunger while enjoying in the urban areas (P. 4).

Economic challenges

There were also economic challenges as some of the participants complained of not having anything to do to earn a living. One of the participants noted:

As an old woman, I am supposed to be engaged in any petty trading in order to sustain myself, since I am old and do not have strength for farming (P. 4)

Moreover, the problem appears to be heightened if the children of the elderly are not financially buoyant enough to assist her in solving basic needs. Buttressing this fact, another participant revealed that:

Among all my children, none of them is doing well in business. None of them is financially stable. So, they can' adequately take care of me. For instance, during Christmas I expect them to come back and talk about how to start up business for me. It makes me feel bad that none of them has the money to make it happen (P. 17).

Some of the participants buttressed how lack of finance prevented them not only from living their lives the way they would have wanted but also affected the opportunities they would have given to their children. An instance is this:

Yes, that's the problem I have, finance. It's the reason why I sent my children out to fend for themselves somehow. If I have had enough money I would have sent them to school, you see my point…? my son wouldn't have been doing business. But there is no money, I'm currently owing house rent, shop rent, and so many other things. So, you see, the only challenge I have here is finance (P. 13).

Coping Strategy

The study also found that those without children and spouse found adjustment to rural areas more challenging. In respect to this, one of the participants, without children revealed how older people are being neglected by community members:

Well, one is that the youths usually neglect us saying that we are old, and that we are witches and wizards, and like I said earlier, elderly people are not happy to see their children die while alive, instead, they prefer to go ahead of them. My father also lost one of his son and this resulted in his early demise (P. 13).

Another participant, a retired civil servant who lost her husband had this to say:

When my husband died, it was like a dream, I had to stay strong for my children. The issue of land came up, my brother in-law was going to farm in my own farm, things were no longer the same. I miss my husband (*sobs*)… again, I had to stop going to farm, I can't do much farming activities because I have eye problem (P. 14).

Whereas, those with children and spouse were able to cope better with the situation. One of the participants revealed that:

The only people taking care of me are my wife and children. I have five children and four of them are married. My last child is still single and he is staying with me. So, he is the only one around to take care of me and my wife. That does not mean that others have neglected me, *mbano!* (no). They do send money for my upkeep and they do visit me from time to time (P. 10).

Another participant opined that the presence of children is important especially when they are contributing financially to the wellbeing of the aged return migrant and as such, not working may not hinder successful ageing. For example:

Yes, I have wonderful children, and like I said earlier, 2 girls and 4 boys, making them 6 children. My children contribute to my wellbeing by sending me money for airtime and sometimes food and provisions. I have eye problem but my only daughter at the US sends me eye drugs. I don't really work (P. 8).

We also found that knowledge about health, the right food and the importance of exercise help people have successful aging. One of the participants revealed that:

> Though I may not be as vibrant and strong as in my youthful age but I am fine. Thank God. As a pharmacist and knowing about health, I try to stay off food that is detrimental to my health and engage in some physical activities. I also taught my family (P. 1).

Also, those who get pension appears to cope better with the situation as revealed by one of the participants:

> I have my small pension money that is sustaining me. In Nigeria, I don't think we have any organisation for the aged. So, nobody will care for you once you retire from the office, the government will forget about you and only give you pension (P. 19)

In all, companionship was highlighted as the most important thing that helps aged return migrants cope better with the challenges of life. One of them revealed that:

> They need companionship…, to build relationship between them and the people around them. For example, can you imagine when an elderly has great pain at his back, when he has no one to talk to about the pain, it increases. But when he has someone to talk to, as a man… he relates with his wife and children. The partner would quickly rub his back asking him what he wants so she rubs his back and show him love and attention (P. 18).

Meaning to life

The discussion continued with questions on how participants find meaning to life. Among those whose children and spouse are alive, satisfaction was found in bond with social networks. One of the participants who is a retired teacher had this to say:

> Ok, even in this condition, I am still happy…, and because I have many children…, it's not only just having many children but the joy of seeing them prosper. This gives me meaning to life and moreover, I am still alive for my wife and my wife is still alive for me too. In fact, we are *Ahughi mmiri na emeghi akwu*. Marriage is sweeter my daughter, if both of you are alive after bearing children (P. 7).

Others derive meaning to life through good health which gives them greater freedom to move to places. One of participants has this to say:

> I am very happy that God gave me good health and as long as I have good health…I move about so I don't feel bored. I don't sit in one position and I am not going to play football but once in a while I come to watch … (laughs). I use to be my team goal keeper… I miss those days…All these helped me to feel younger than I am. With good health, you can surmount most of the challenges of life (P. 3).

Discussion

The study found that aged return migrants are affected by an interplay of social, health and economic challenges. Many complained of difficulty in adjusting to rural area which lacked basic infrastructures like good road, pipe borne water, well equipped health care system, constant electricity supply, etc. This is similar to the findings of Setrana (2017) in her study on returnees in Ghana. Most times, aged return migrants have no choice but to cope with this state of affair. Also, they are embattled with the challenge of gaining relevance before younger generations whom they consider as being distracted by technologies. Regardless, the homogenous nature of rural life

coupled with the network and the serene atmosphere acts as compensation especially as city life involves a continuous bombardment of noise, traffic, etc.

Moreover, significant number of aged return migrants were found to be unemployed or engage in jobs that do not correspond with their work experience. This is similar to the findings of Tukhashvili (2013) in his study in Georgia. This state of affair may not be unconnected with the financial challenges confronting them and the fact that readjustment is tasking especially for people within the elderly category. Despite this obvious challenge, aged return migrants experience some forms of social pressure to live certain life style. More tasking is when they have attained a high status before return.

Old age most times comes with a price, and for aged return migrants, the price is not different. Health issues frequently reported among the elderly was reported among aged return migrants. They include stroke, diabetes, body pain, eye problem, etc. Unfortunately, significant number of the respondents noted that no form of assistance exists to help them cushion this challenge. This is similar to the findings of Thakur, Banerjee and Nikumb (2013) which underscored a large proportion of unmet health needs among the elderly. In the end, children and relatives are left with the burden of elderly care.

Many of the challenges aged return migrants face is as a result of poor economic base. As aforementioned, many of them are unemployed and significant number indicated interest to engage in petty trading. However, financial challenges hinder this desire. It contributes to the training of their children and play critical role in how they take care of themselves. It is however more challenging if the child(ren) are not financially buoyant enough to assist.

Response on the coping strategies revealed that aged return migrants with children coped better than those without children and immediate relative or spouse to care for them. Those with children and spouse on the other hand gain a lot of assistance from them and this therefore helps them cope better thereby underscoring the fact that informal care is very much important in elderly care as found by Nortey, Aryeetey, Aikins, Amendah and Nonvignon (2017). Furthermore, the children also assist especially if they are gainfully employed by sending cash and other items. Those who reside with them help them with important house chores.

Knowledge about aging also plays a role since it affects the type of life style aged return migrants engage in. As such, those better informed were found to age successfully and they reported having good health which is one of the meanings they find in life. Pension which serves as financial security for retired aged return migrants was noted to be important, but in all, companionship is key to successful aging and it has significant influence on how aged return migrants find meaning to life.

Implications for Social Worker Practice

As this study demonstrates, many of the return migrants are challenged by an interplay of health, social and economic problems. These problems, however, affects more of those who weren't gainfully employed in their youthful years, those currently without spouse, and those disconnected from their children/grandchildren. This therefore implies that these group needs support to readjust upon return.

Social workers, are known to be responsible for helping individuals, families and groups of people to cope better with their problems. They can help aged return migrants seek long-term sustainable support that would enable them cope better with the risks and challenges they are confronted with in the environment they moved into. Social workers can use community based approach that provides: localized skill acquisition, education, counselling, linking them with institutions and community resources and advocacy to assist them.

Conclusion

Full adjustment to new environment is demanding to aged returnee migrants. They are challenged by an interplay of social, health and economic problems. However, those better equipped to overcome this challenges are those that were active or gainfully employed before return. Also, those currently living with their spouse as well as those who still connect with their children/grandchildren find comfort and meaning to life through them. Social workers could help create community based package that addresses the need of aged return migrants to help them adjust better.

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MIGRATION FOR SURVIVAL IN NIGERIA: INTERROGATING CAUSATION AND CONSEQUENCES

By
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Abstract
The movement of man and resources has remained a natural corollary of human existence. Herders move from one point to another; voluntarily or by force of unanticipated occurrences. Irrespective of the factors necessitating this movement, it has become a huge part of life and living for the pastoralists, bearing dire consequences for the migrant herders and host farming communities in ways that call for social work professional intervention. This paper focuses on modern migration trends amongst Nigerian herders occasioned by climate change and human influenced disasters. It x-rayed some causes of this trend viz; climate change, ethnicity, terrorism and religion, implicating them as part of the growing spatial struggle for survival in modern Nigeria. The paper reviewed data from secondary sources including United Nations High Commissioner for Refugees (UNHCR), Internal Displacement Monitoring Centre (IDMC) and International Organization for Migration (IOM). It recommends the prompt implementation of the Paris Climate Accord (COP21) of 2015; improved capacity building for Arbitrators and conflict resolution mechanism in the country and a migration policy that will involve a holistic framework for eco-diversity
Keywords:Conflict,Climate change,Herdsmen,Migration, Survival

Introduction

The movement of man from one place to another has been largely predicated on his search for survival. Social evolutionism saw the gradual transformation of humans from small itinerant band of people, hunting and gathering for survival, to the incipient transformation of people to sedentary creators of socio-economic activities for survival. While a major stalk of the horticultural Homo sapiens have located spaces in nature for entrenching their survival demands, the pastoralists and their herds still traverse beyond borders in search of lush vegetation for their socioeconomic survival. While nature provides healthy spaces for the mutual existence and survival of these stalk of people, the activities of man (wars, terrorism and environmental degradation) and the occasional virulence of nature (Natural disasters and climate change) has threatened this mutual coexistence in many societies of sub-Saharan Africa. Thus given rise to "complex humanitarian emergencies" (Obidike, 2010).

The drivers of forced migration and displacement in Nigeria are multi-faceted, complex and often overlapping. Nigeria has one of the world's fastest growing population, and until recently, one of the world's fastestgrowing economies (Umoh, 2017). For instance, in the North-East, livelihoods and access to water and grazing pastures have been under strain for decades, as the surface area of Lake Chad has shrunk by 90 percent over the last 45 years. This may not be unconnected with increase in population, climate change and anthropogenic factors, including a lack of sustainable water management policies, and overgrazing. According to National Population Commission (NPC), the population living in this region has rapidly increased and people have increasingly migrated southwards along the perimeter of the Lake Chad basin. Over time, this movement has caused some 70 ethnic groups to converge and has contributed to increased completion, tension and conflict over resources (Umoh, 2017).

Migration is movement. It is a process. It is an observable phenomenon for those willing to see it, and is almost always evocative when witnessed. However, Udo (1978) defines migration as involving permanent or semi-permanent change of residence. This can be influenced by a combination of factors identified as push and pull factors. Some of the push factors include; climate change leading to drought, flooding and desert encroachment, crop failure, poverty, lack of safety, high crime rate, or war. The pull factors are identified as: good climate, low risk of natural hazards, fertile land, higher employment, political stability, less crime and general feeling of safety.

The International Association for the Study of Forced Migration (IASFM) describes forced migration as a general term that refers to the movement of refugees and Internally Displaced Persons (IDPs); which include those displaced by conflicts as well as people displaced by natural or environmental disaster, chemical or nuclear disasters, famine, or development projects. The main causes of involuntary displacement globally are wars and armed conflicts, although natural disasters due to climate cane as seriously been implicated as a major factor. According to Summers (2003), an estimated 50 countries experienced conflict either directly or indirectly in the year 2002. As a result, there are an estimated 21 million IDPs and 12 million refugees located around the globe, especially in Africa, Central and South America, Eastern Europe, the Middle East, and Central and South Asia. In Nigeria, people are displaced in various states and locations due to natural disasters, such as rivers overflowing their boundaries, gully erosions, and internal strife between communities and villages. A typical example of this internal strife is the farmers-herdsmen crisis in parts of the North-central of Nigeria. The above emergency situations highlighted, brings to the fore the situation and plight of the migrants, and the consequences of the situations on their growth and development. The unusual and threatening conditions brought on them by the disruption of the society, lead to negative outcomes and consequences for this population.

The Nigerian situation is quite unlike other West African countries, for two reasons; most notably the ambiguous prestige of pastoral culture particular to Fulani pastoralists but also because of its large and comparatively wealthy population (Odoh and Chilaka, 2012). Nigeria has a restricted inventory of pastoral peoples, the Fulani, the Kanuri-related groups, the Shuwa, the Yedina and the Uled Suleiman. The most numerous and widespread are the Fulani who have expanded eastwards from the Gambia river over the last thousand years and probably entered Nigeria in the fourteenth century. According to Taiwo (2010), the cattle-based pastoralism of the Fulani has thus been the most significant focus of herder/farmer conflict in Nigeria. He pointed out that for a long period, the Fulani were confined to the edge of the desert and that around the twentieth century, Fulani herders began to migrate through and settle in areas that were previously inaccessible to pastoralists, bringing them in contact with previously unknown peoples, cultures and production systems. The consequences of this were a raft of untested interactions between all parties and considerable space for misunderstandings and conflict.

However, if Fulani herders are unable to build exchange relations with their host communities, particularly farmers, they can only survive either by settling, by flexible movement patterns that involve encountering new arable communities every year, or by intimidation of the farmers. All of these strategies occur in Nigeria, sometimes practiced simultaneously by different Fulani herdsmen group. In any case, each of these arising situations brings about the displacement of persons and a movement for survival. In recent time, armed conflict between herdsmen and their host communities had been reported to have taken place in over 20 villages in Nigeria, including, Ago Nla, Ago Kekere, Idi Ope Kekere, Olukore, Olokuta, Apena, Jaramosan, Akeeran, Alagigo,

Aaaro, Temidire, Iya Ibadan, Ideto, Apapa, Akele, Agwo, Bodija, Olufayo, Oko Teku, Moniya, Oke Ogun, Shaki, Egbedore. Ilobu, Efon Alaye, Alu, and Iya moye (Taiwo, 2010).

Similarly, the consequences of forced migration on the survival needs of the migrant are enormous. These needs are essential for the overall development and adjustment of the Nigerian migrants. Anything that helps to ensure a person's survival is included under this category of needs. Therefore, food, shelter, warmth, safety, and money represent satisfaction of survival needs. When there is forced migration, family living is disrupted and with it, the sources of the essential needs for the migrant are suddenly interrupted. Without the provision of the physiological or psychological needs, migrants would lack the basic necessities of life and therefore may not develop optimally. Hence, forced migration presents particular challenges that call for the fulfillment of natural responsibilities that are basic for survival of migrants.

The purpose of this study is therefore to assess the pattern, identify the causes and consequences of forced migration in Nigeria, and their impact on the provision and protection of the survival needs of the migrant herders and farmers alike, and their implications for social work profession.

Theoretical Framework

Underpinning the issue of climate change induced migration with its attendant herders-farmers conflict is the Environmental Scarcity Theory. Thomas Homer-Dixon, one of the proponents of this theory, proposes that environmental scarcity could produce violent conflicts. Such conflicts range from ethnic clashes, to civil strife (insurgencies), scarcity induced wars due to loss of sources of livelihoods (Homer-Dixon, 1999). Environmental scarcity has "a variety of critical social effects, including declining food production, general economic stagnation or decline, displacement of population, and the disruption of institutions and traditional social relations among people and groups" (Homer-Dixon,1998). In his own contribution, Benjaminsen (2008) argues that" scarcity is believed to be rapidly increasing in many marginal environments, in particular, owing to ongoing processes of climate change induced environmental degradation. Consequently, the environmental scarcity theory has three main dimensions: Supply-induced scarcity, demand induced scarcity, and structural scarcity (Homer-Dixon, 1994). Supply–induced scarcity emerges when resources are reduced and degraded faster than they are replenished. Demand–induced scarcity arises out of population growth as against its source of livelihood, while structural scarcity exists because of inequitable distribution of resources due to their concentration in the hands of a few, while the rest of the population suffers from resource inadequacy (Homer-Dixon,1999). Hauge and Ellingsen (1998) agreed that "increased environmental scarcity caused by one or more of these factors is assumed to have several consequences, which in turn may lead to domestic armed conflict," with intervening variables such as decreased agricultural production, and grazing field, decreased economic activity, migration and a weakened state helping to build up the environmental scarcity and violent conflict. As people's quality of life diminishes due to decrease in environmental resources such as fertile land, there is the tendency that competition may ensue over the scare resources, such competition if unchecked could turned fierce, may result into violent conflicts such as the present Nigerian case. Environmental scarcity in this case connotes limited supply of grazing land, farmland and water. Such environmental scarcity generates 'severe social stresses within countries, helping to stimulate sub national insurgencies, ethnic clashes and urban unrest' (Homer-Dixon, 1999).

Migration for Survival

Migration for survival is that peculiar movement of people characterised by urgent need to fulfil basic survival needs. This has been a factor causing millions of people around the world to leave their original place of abode either forcibly or voluntarily. According to McConville (2018),

globally, twenty (20) people are forced to leave their home every minute, and the total global forcibly displaced people currently stand at over 65 million. 10 million of them stateless and 22 million are refugees in a foreign land. McConville went on to outline common causes of forced migration which include but not limited to Climate change.

Climate changerefers to change in the distribution of weather pattern with corresponding change in the average surface temperature. The likely adverse consequences of this condition are drought, flooding, erosion, earthquake, etc. A single drought can mean disaster for communities whose lives and livelihoods depend solely on land. Drought also leaves families without access to clean water, often leading to dirty and contaminated water as alternative for bathing, drinking, and growing crops, which could potentially bring disease, affecting most especially the elderly, children, and pregnant and lactating women. Conversely, individuals, families or communities in regions that are vulnerable to heavy rains or and high winds can as well be forced to migrate as a result of flooding, which may most probably lead to erosion. Outbreaks of contagious disease often follow in the wake of issues brought up by drought, flooding, and earthquakes. When crops are threatened and water supplies are either limited or contaminated, the risk of infection increases. When people are faced with precarious conditions such as this without other alternatives, they are forced to seek for survival through migration.

The above scenario is a major constrain to the production potential of grassland and livestock in the arid and semi-arid region (Thebaud and Batterbury, 2001; Ifatimehin, 2008). In Nigeria, grazing movements to access pasture resources across regions in order to ensure food security for the herds was conceived and implemented, hence, pastures, woody vegetation, water resources and land are taken as a common property resource as reported by Berger (2003). But the complex land-use system in Nigeria that has changed markedly over time has contributed to the present day tension and conflicts between herdsman and host communities. Consequent upon this, Jibo (2001) reported that the Benue Valley region in Nigeria had witnessed violent conflicts enough to attract both State and National attention. Crops, livestock, water resources and other vegetal resources played key roles in the development, maintenance, survival and projection of socio-economic strength of a society (Schama, 2006) and must be fought for and protected. The Fulani herdsmen which are predominantly found in the northern part of Nigeria are seen migrating southwards in droves obviously for social and economic survival consequent upon factors which are not unrelated to climate change, and in the Nigerian case, drought and desertification. The livelihood strategies of these herders have resulted in conflicts over the destruction of crops and occupation of farmlands.

The environmental degradation is perceived to be contributing enormously to the deterioration of the ecosystem services to the environment of various communities. The increased provisions of social services in towns, such as health centers, schools, and food aid, as well as the increased economic opportunities have led to settlement and concentration of grazing in areas around such towns (Haro, and Doyo, 2005). These new unplanned settlements, together with their foreseen and unforeseen implications, are providing the basis to painfully learn that environmental resources are finite as human economy (population and resource utilization) has exceeded them and are becoming limited as unsustainable utilization affects human, social, economic and environmental sustainability. Economically viable land has been a major cause of conflict between communities in Nigeria. Otite and Albert (1999) pointed out that the pursuit of access to a variety of limited resources which include; grasslands, markets, water spots for animals, rival claims to land, government policies, leadership of political parties etc, by individuals differentiated by different categories in defined socio-physical environments give rise to conflicts.

A study of major sources of conflict in the middle belt and southern region of Nigeria revealed that land matter accounted for the highest percentage (42.9%) of conflicts followed by political (32.08%) and chieftaincy matters (28.3%) respectively. A high percentage of conflicts arising from land disputes have to do with conflict between Fulani herdsmen and farmers over grazing land. Environmental degradation, social manipulation of ethno-religious biases, and technological advances have altered relationships that were historically interdependent and mutually beneficial. The tense relationships and cycles of attacks have killed thousands of people and displaced more than 62,000 people in the Middle Belt (kwaja and Ademola-Adelehin, 2018). The State has played a key role in the conflicts over land from three critical levels, viz: (i) the States inability to address the "indigene are settler" phenomenon in the Nigerian Constitution; (ii) the unresolved issues on grazing land and water spots that are central to the economic survival of both the herdsmen and the farming communities; (iii) the Nigerian land tenure system which has had serious implications for land acquisition by the peasants and the lower class.

As already noted in the paper, the various conflicts that ensued between Fulani herdsmen and farmers arose from the destruction of farm lands by herds of cattle. Government at various levels (federal, state and local) has not addressed the issue of adequate provision of grazing reserves to accommodate the interest of herdsmen who are always migrating (for survival) to secure food and water for their herds. The socio-economic lives of both the farmers and the herdsmen revolve around land and therefore, land matters become easily conflictual in the face of growing migration, especially where the push factors are largely natural. Another critical issue that is related to land is the phenomenon of indigeneship in Nigeria. The factor of indigeneship confers on individual the right to own land. Boh (2007) and Gbehe (2007) in their separate works pointed out that Land in most communities in Nigeria such as found among the southerners is freighted with symbolic meaning. It is sacred and considered as an ancestral and historical sphere of influence. On the strength of this, therefore, conflicts over land are usually fierce with massive destructions of lives and properties.

Egwu (2009), in his study, opined that the 1999 Nigerian Constitution is deficient in the provisions dealing with indigeneship/settler phenomenon. The author proffered a review of the constitution with specific attention on the interests of immigrants ensuring that they possess rights and privileges as the indigenes. Essentially, the land tenure system in vogue in Nigeria is a precipitation of conflicts. This is because this process has created acute shortage of arable land thereby engendering disputes over the little that is available Egwu (2009). It was to correct this anomaly and ensure effective utilization of arable land in Nigeria that, agricultural development agencies like River Basins, Agricultural Development Projects (ADP), Directorate of Food, Road and Rural Infrastructure (DFRRI), National Agricultural Land Development Agencies (NALDA) etc. were introduced as panacea for improved agricultural projects.

The Influence of Religious Crisis and Climate Change on Migration

According to UNHCR, the number of forcibly displaced people both within countries and across borders as a result of persecution, conflict, or Climate Changehas grown by over 50 per cent in the last 10 years; in 2007 there were 42.7 million forcibly displaced people, and by the end of 2017 the figure was 68.5 million (UNHCR, 2018). Today 1 out of every 110 people in the world is displaced. Of the 68.5 million forcibly displaced people as a result of persecution, conflict, or generalized violence, 58 per cent or 40.0 million were internally displaced people (IDPs). The remaining 42 per cent comprised 25.4 asylum million refugees and 3.1 million asylum-seekers (UNHCR, 2018). Such figures show that it is important to keep in mind that forcibly displaced persons not only comprise refugees and seekers who seek protection in other countries, but also,

and indeed mainly, of individuals who have been displaced within the borders of their own countries. The world recorded a drastic increase in forced displacement between 2007-2017 mainly due to the Syrian conflict, other conflicts in the region, and conflicts in sub-Saharan Africa (UNHCR, 2018).

In the marginalized North East of Nigeria, a combination of political, social, economic and environmental factors have created fertile ground for the emergence of militant armed groups such as Boko Haram. The group's indiscriminate attacks against civilians, including bombings, mass shootings, suicide attacks, kidnappings and property destruction, have prompted million to flee for survival within and across Nigerian borders to neighbouring Niger, Cameroon and Chad. These countries have also experienced insecurity and displacement by Boko Haram activities within their own territories. In recent time, armed conflict between herdsmen and their host communities had been reported to have taken place in over 20 villages in Nigeria, including, Ago Nla, Ago Kekere, Idi Ope Kekere, Olukore, Olokuta, Apena, Jaramosan, Akeeran, Alagigo, Aaaro, Temidire, Iya Ibadan, Ideto, Apapa, Akele, Agwo, Bodija, Olufayo, Oko Teku, Moniya, Oke Ogun, Shaki, Egbedore. Ilobu, Efon Alaye, Alu, and Iya moye (Taiwo, 2010).

Blench (2010) have attributed the causes of these conflicts to increased migration from the North to the South. For example, Over the years, the Lake Chad Basin, considered one of Africa's largest, covering an average area of 22,000 square kilometers, today represents the 'diminished remains' and a skeletal shadow of itself. This has pushed many migrants, mainly migrant herders to cross the border from Chad, Niger and Cameroon into northern Nigeria, settling in cities such as Plateau, Benue, Niger, Nasarawa and Kogi. Yahaya, (2011) also view religion as a cause of conflict between herders and farmers in Nigeria. He noted that in most communities where herders settle as a result of pull factors, religious compatibility is always a source of conflict.

Nigeria is highly exposed to natural hazards and is affected yearly by a number of disasters, the most common being floods occurring in lowlands and river basins where people live in densely-populated informal settlements. Displacement is caused not only by rains and overflowing watercourses, but has also occurred due to the release of water from dam reservoirs in Nigeria and in upstream countries. Desert encroachment has also been a major source of concern and has been seen as a key factor influencing migration.

Some scholars have identified different factors which include climate changes, the migration further south, the growth of agro-pastoralism, the expansion of farming on pastures, the invasion of farmlands by cattle, assault on non-Fulani women by herders, blockage of stock routes and water points, fresh water scarcity, burning of rangelands, cattle theft, inadequate animal health care and disease control, overgrazing on fallow lands, defecation on streams and roads by cattle, extensive sedentarisation, ineffective coping strategies, ethnic stereotyping, and the breakdown of conflict intervention mechanisms as the root causes of such violence in rural areas (Folami 2009; Ofuoku & Isife 2009; Adekunle & Adisa 2010; Blench 2010; Udoh & Chigozie 2012; Solagberu 2012; Audu 2013, 2014; Bello 2013; McGregor 2014).

Nomadic Herdsmen and Farmers Clashes in Nigeria
Nomadic herdsmen and farmers clashes have been on the increase in recent times. While many have divergent opinions on the causes of clashes between them and farmers, the 2015 Global Terrorism Index, labeled the Fulani militants as the forth deadliest militant group in the world with a record killing of about 1229 people in 2014. However, according to some National Dailies and as compiled by Duru (2017), Nigeria has recorded series of clashes between herdsmen and farmers

between February 2016 and February 2017, resulting to loss of lives and properties as well as forced migration. Some of the clashes include:

- February 2016 clash between herdsmen and farmers in Benue State, where more than 40 people were killed, about 2,000 displaced and over 100 seriously injured (Duru, 2016).
- March 2016 siege on communities (Aila, Akwu, Adagbo, Okokolo, Ugboju, Odugbeho, Obagaji and Egba) in Agatu Local Government Area of Benue State where about 500 people were killed by rampaging herdsmen (Premium Times, March 12, 2016).
- April 2016: Fulani herdsmen attacked two villages and killed 15 people in Gashaka Local Government Area of Taraba State (April 13, 2016, Punch).
- April 2016 attack on farming communities by Fulani armed men in Lagelu Local Council Area at night, killing a guard and carted away valuables worth millions of Naira (April 26, 2016, Thisday).
- April 2016 attack by Fulani herdsmen on seven villages in Nimbo, Uzo-Uwani Local Government Area of Enugu State, killing about 40 persons in (April 26, 2016, Vanguard).
- June 2016 attacks on Benue communities such as Ugondo, Turan and Gabo Nenzer in the Logo Local Government Area of the state by suspected herdsmen were 59 farmers were suspected to have been killed (June 20, 2016, Punch).
- August 2016 attack by suspected Herdsmen reportedly numbering over 50 on Ndiagu community of Attakwu, Akegbe-Ugwu in Nkanu West Local Government Area of Enugu State (September 4, 2016, The Sun).
- October 2016 attack by armed Fulani herdsmen on villagers who attempted to stop their cattle from grazing their farmlands in Umuekune village of Irete community in Owerri West Local Government Area of Imo State. Several people were injured (June 5, 2016, New Telegraph).
- January 2017 crisis between Fulani herdsmen and Idoma farmers at Okpokwu Local Government in Benue State, which left not less than five people dead and several others injured (January 24, 2017, Nigeria Newspapers).
- January 16 Fulani herdsmen attacked on Rafin Gona and Gbagyi villages in Bosso Local Government Area of Niger State, leaving at least 6,000 persons displaced and nine people killed including a police Inspector and an Assistant Superintendent Officer of the Nigeria Security and Civil Defense Corps (January 16, 2017, Daily Nigeria News).

The level of intolerance among the nomadic herdsmen and farmers in Nigeria has deteriorated to unimaginable level of arms struggle resulting in countless deaths, displacements and migration for survival among villagers, with the attendant reduction in the population of the peasant farmers. Nigeria's population, currently the seventh largest in the world, is growing rapidly. The population growth rate of Nigeria per year is 3.2% (National Population Commission, 2012). Therefore, more and more people will continue to compete over land. Over the last generation, most of the increment in food supply has been obtained by an expansion in irrigation farming (Duda, 2012). Hence, it is important to note that the combined effects of climate change on herders and the violent herders/farmers clashes will continue to have direct impact on the lives and livelihoods of those involved and will lead to the displacement of economic productive farming population of communities as they will likely migrate to seek survival.

The conflicts between farmers and herders in Nigeria that have left scores of people dead across the middle belt and the southern part of Nigeria illustrate the intensifying pressure and competition for survival on arable land in Africa and in Nigeria in particular. Mwanza (2018) in line with this stated that fertile land that is dwindling due to climate change combined with a population boom

is fueling conflicts across the continent. Africa's arable land is being taken up by desert encroachment, the rest by infrastructure, farmers and multinational agricultural firms. More people to feed mean more agricultural settlements and less available grazing reserves and water for herders. All of these tend to trigger more and more disputes, all for the purpose of survival. Climate change, bringing extreme weather, droughts and desertification, has increased conflict over land, this translates to limited access to clean water which also affects agricultural productivity (UNEP, 2018).

According to Mwanza (2018), the deaths of at least 86 people in Nigeria's central Plateau state on June 2018 are seen as part of an escalation of conflicts that have raged for years, often over land. Nigeria has one of the world's fastest growing populations, rapidly approaching 200 million and expected to be bigger than the United States by 2050, according to United Nations estimates. With the Boko Haram jihadists' insurgency in the last decade in Nigeria's central and northern states, as well the shrinkage of the surface area of Lake Chad by 90% over the last 45 years, herders have been pushed south to populated farming areas (IDMC, 2018). At least 2,000 people died annually in Nigeria's Middle Belt due to communal land conflicts between cattle herders and farmers between 2011 and 2016, (International Crises Group, 2018). The drought and desertification have degraded pastures and dried up many natural water sources across Nigeria's northern state, forcing herdsmen southwards in search of grassland to survive on.

The spread of conflict into the southern states is aggravating already fragile relations among the country's major regional, ethnic and religious groups. The south's majority Christian communities resent the influx of predominantly Muslim herders. The violence in Nigeria's diverse Middle Belt states has killed more people than the Islamist insurgency in Nigeria's northeast (IDMC, 2018). Climatic change has therefore been implicated as the major factor driving the herders to seek for survival for themselves and their herds/cattle, and in that aggressive quest, endangers the survival needs of farmers leading to farmers-herders conflict which the federal government of Nigeria is yet to successfully grapple with.

Consequences of Forced Migration

Violent confrontations between farmers and herders have become a defining feature of inter-group relations among different communities in Nigeria.kwaja and Ademola-Adelehin (2018) noted that conflicts between farmers and herders exist on a large scale, both within Nigeria and the greater Lake Chad Basin. States within Nigeria's Middle Belt have as well witnessed an increase in casualties as consequences of these fractured relationships. Crop damage, attacks on cattle, and cattle theft/rustling are major conflict triggers that initiate violence between the two groups, which often leads to cycles of reprisal attacks. Others include:

Psychological and mental health issues

Forced migration process itself is always traumatic for individuals, with the trauma stemming from the deep sense of loss that they experience (Crisp, 1996). Forced migrants may experience materialloss which refers to the physical, familiar environment left behind, which may encompasses the home or any other physical assets the individuals may have possessed back home (Galambos, 2005). It includes also, the loss of family members, friends, long-standing social contacts, and their overall social support and community, as well as loss of established social norms and values.

In addition, there are unique psychosocial problems, such as extreme anger, that characterize the experience of these individuals or those who are secondary victims to the loss (George, 2012). Diaconu, Racovita-Szilagyi and Bryan (2018), complementing the works of other authors, outlined other possible psychological disorders that different groups of migrants may suffer from, these

include, Post-Traumatic Stress Disorder (PTSD), suicidal thoughts and suicides, anxiety disorders stemming from the trauma experienced, sleep disturbances, impaired concentration and loss of memory, community and family stigma faced due to the loss of the original socio-economic status, women and girls are often exposed to more gender-based violence and are more likely to experience depression and post-traumatic stress than men.

Socio-economic issues

Migrants seeking for survival also struggle with socio-economic issues. Forced migrants often have limited or no access to health care, welfare, or social services from the government in the host communities or transitional countries (George, 2012). Instead they must depend on private social service agencies and charitable organizations for meeting their basic needs: food, shelter, clothing, or money for transportation. In Nigeria, government assistance (NEMA) is not adequate and bedeviled with corruption.

Due to many reasons that influence forced migration, many people who are displaced internally in Nigeria either due to climate change or armed conflict were not prepared to migrate, but fled the presenting situation without resources or specific plans for relocation especially when it is armed conflict. Moreover, many IDPs came from a rural background, with few transferable skills into the urban areas of resettlement. Lack of access to resources, lack of knowledge about resources, and lack of employment and proper housing all contribute to the socio-economic issues faced by IDPs.

Legal Issues

Those who are forced to settle in communities other than their own for the sake survival face some disturbing legal issues which prevent them from living their normal. It is either that they are confined or restricted to certain places or certain activities as a result of their residence or employment status, and this can be frustrating for somebody who is used to unrestricted or regimented freedom. To secure forced migrants' human rights and a dignified standard of living in the host community, it is recommended that they should be granted legal status; temporary or permanent, depending on the individual circumstances (International Journal of Refugee Law, 2006). This is very important since access to employment, health, stable social environment and other resources are dependent on addressing the legal needs of forcibly displaced people in their transition or resettlement communities (Al-Qdah & Lacroix, 2010).

Social Work Intervention

The federal and state governments, civil society, religious groups, and communities have responded to the different manifestations of this conflict in a variety of ways, yet key gaps and opportunities remain to better prevent violence and improve the quality of lives of migrants seeking for survival.

People who are seeking for survival for being forced to leave their original place of abode due to climate change or human induced activities face a wide range of problems. Social workers are equipped with the professional knowledge and technics to intervene successfully and assist people who as a result of forced migration are facing life threatening situations, ranging from mental/emotional trauma, poverty due to lose of properties, loss of self-esteem, etc.

Social workers play key roles in addressing the mental health and social issues of forced migrants in a variety of settings. Social workers carefully consider the cultural and migratory context of each individual and group in planning for intervention (Bronstein, Montgomery & Dobrowolski, 2012). In many cases, they are called to become educators or teachers and counselors, imparting best practices for addressing the specific needs of this population. Their first line of treatment is to identify unique challenges to resettlement and social integration and with the help of stake holders and group leaders initiate social programs specifically addressing social rehabilitation and

reintegration, prevention of gender-based violence, programs aiming to alter the experience of traumatic events as well as appropriate gender relationships. Ochen (2012) has a strong belief that social workers are well equipped to work with diverse populations within the forced migration context, respecting the cultural, social, and spiritual aspects that inform resilience and healing.

Globally, social workers are found and in the Nigerian context, are capable of working with non-governmental organizations (NGOs) to address socio-economic issues and provide planning for implementation of assistance programs. Therefore, social workers have major roles to play in providing public awareness, advocating for resources and education, community organizing, and planning and delivering peace and reconciliation programs (Al-Qdah & Lacroix, 2010). Social workers are knowledgeable about the available services including resettlement options while providing culturally appropriate interventions that address and respect the individuals' right to self-determination (George, 2012; Libal & Harding, 2011).

Social workers have an ethical mandate to address social and economic justice issues (NASW, 2008), therefore placing them in a position to advocate for resources, provide education and training to IDPs, and assist in the process of post-conflict resettlement at the reception site through building community and social networks as well as post-conflict resettlement in their original place of abode (Arias, Ibáñez & Querubin, 2014; Aysa-Lastra, 2011).

Social workers have a specific role to play in raising awareness regarding the legal needs of refugees, asylum seekers, IDPs and returnees. They must advocate for a stable social environment and access to employment, health, and other resources through legalizing the status of forcibly displaced people in their transition or resettlement community (Al-Qdah & Lacroix, 2010). In Nigeria, social workers have the capacity to invoke state and federal laws that protects the legal rights of every Nigerian to stay, work and go about his or her legal business without molestation or any form of harassment in part of the country. Social workers mediate between NGOs and UNHCR to promote a streamlined legal process that is accessible and responsive to the specific population of interest.

Recommendations

Based on the results of this study the following recommendations were made:

➤ The provision and enforcement of policies that ensure immediate help to the needs of the forced migrants, especially for the most essential needs of the forced migrant Nigerian child at the national, state, and local levels.

➤ The national, state, and local authorities should work together to develop a framework for action for addressing both the protection and assistance of the needs of internally displaced persons in situations of internal strife between states or communities.

➤ Social workers should get involved in advocacy and policy change on behalf of refugees, asylum seekers, IDPs and returnees who may not be entitled to services, or lack access to them due to their circumstances (Delgado, Jones, & Rohani, 2005).

Within the process of recognizing personal limitations, it should be mentioned that professionals, and social workers in particular, should recognize the importance of a culturally competent practice that addresses client issues in the context of their understanding and cultural awareness.

➤ There is still a pressing need for further applied research on how social service providers can best respond to these individuals in ways that incorporate cultural competency, and on evidence-based practices.

- ➢ Additionally, there is a pressing need for research that addresses administrative and leadership issues, and includes community organizing to help with long term sustainment of programs for refugees, asylum seekers, IDPs, and returnees (UNHCR, 2012).
- ➢ In the context of today's global village, world influences and population movements, it is of paramount importance for social workers, as well as other professionals, to know the issues faced by forced migrants, and to understand challenges and celebrate successes in the developing field of forced migration

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IMPACT OF INTERNATIONAL MIGRATION OF PARENTS ON ACADEMIC PERFORMANCE OF LEFT BEHIND UNDERGRADUATE STUDENTS IN THE UNIVERSITY OF NIGERIA, NSUKKA, IMPLICATION FOR SOCIAL WORK PRACTICE IN NIGERIA.

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Abstract
When parents migrate, leaving their children in the country of origin, families with international migrant parents are formed. Though studies have been done in the areas of children's psychological well-being and parental migration, none have been considered in, the place of social work when international migration of parents affects the academic performance of undergraduate students left behind in the country of origin.Focus Group Discussion (FGD) sessions were conducted in the 9 faculties in Nsukka campus of the University of Nigeria. Participants were generated from all the departments, within the 9 faculties, with a maximum of 1 person from each of the 65 departments, involving a total number of 65 participants.Participants unanimously agreed that parent's international migration affects their academic performance, some of the participants reported that social workers have not played any role to improve their abilities to cope with the situation.The study findings provided a better understanding on the reason behind poor academic performance of some undergraduate students. However, the study suggested that schools of social work and students of social work within and outside the institution, especially those attached to undergraduate hostels, should take the responsibility in identifying, enlightening and counselling students with international migrant parents on how to cope with this situation.
Keywords: parent/parents, international migration, academic performance, and social work

Introduction

Migration usually occurs when there is a significant differential in comfort, between area of origin and destination (Ajaero and Onokala, 2013). A look at the current trends in global migration shows that migration has in the last decade increased drastically in all parts of the world, and the number of migrants has more than doubled with about 192 million people living outside their country of birth, which is about three per cent of the world's population (World Health Organization (WHO), 2015). This increase in the rates of migration could be associated with a number of processes that are affecting many countries and may include urbanization, diversification of livelihoods, globalization, conflict and environmental stress which displeases populations and produce refugees and internally displaced persons. In addition, people migrate for several reasons and these may include lack of adequate employment opportunities and low wages

in countries of origin, family reunification and ties to countries of destination, seeking educational opportunities and improved services such as health care, access to material goods and services (D'emilo et al., 2007).

International migration is also widely known by economists and policy makers as one of the main ways of alleviating poverty in developing countries (Todaro, 1985). In the process of migrating the family unit is separated with couples leaving each other and parents leaving their children behind. The decision of parents to migrate leaving their children behind may vary from one circumstance to the other, and this, in recent years have been receiving the attention of researchers who are beginning to interrogate if international migration positively or negatively affect the Left Behind Family Members (LBFM). Although studies acknowledge that migration affects children when they are left behind by their parents, they hardly address the effect(s) that migration has on children when the parent(s) are absent. Most of these studies on migration which normally focus on remittances do not consider the non-economic effects that migration has on the psychological, emotional and health outcomes with respect to spouses, elderly and most especially children who are left behind. Also, even though recent debates in both policy and academic circles point that migration has a positive as well as a negative impact on children, little is known on the effects that it is having on children who are left behind in Sub-Saharan African Counties like Nigeria.

Antman (2012), opined that the effects of international migration on children and their academic performance has been numbered to be so numerous that apart from the risks of absent mindedness, it can also lead to a redefinition of relations within the extended family to the extent that grown up children, who may also be undergraduate, by virtue of parents international migration, end up taking care of their grandparents who are already ageing and need a lot of care and attention, than concentrating on their studies. Furthermore, Antman, (2011) has observed previously that these left behind children, most times carry the burden of fee payment on their shoulders, there by replacing their biological parents with themselves and will not only cater for their own individual survival but for the survival of the rest of the family members who have also been left behind and relatives in whose care they are placed. They sometimes even go to the extent of quitting school based on accumulated poor performances (Toth, 2012).

In addition, United Nations Children's Fund (UNICEF), 2011), indicate that the absence of fathers often results in increased household responsibility for children left behind. The roles taken by children with migrant parents were found to be different from other children of their age. Consistent with this, Giannelli & Mangiavacchi (2010) found that parental migration has a negative impact on school attendance for children left behind in Mexico. Since men are the ones to migrate in most contexts, much of the literature has focused on the father's contributions to the family and connects the resulting loss when he becomes a migrant to the literature on father absence more broadly (Lahaie et al., 2009; Antman, 2013). Zoller Booth (1995) stresses the importance of a father's role as disciplinarian and figurehead when interpreting the detrimental effects of paternal labour migration on the school readiness of children in Swaziland. Lahaie et al. (2009) also found that in South Africa, the migration of a caregiver/spouse is significantly associated with academic, behavioural and emotional problems for children left behind.

Another possibility often explored in literature is that the effects may differ based on age and gender of the child. The migration of a family member may have a number of other effects on the schooling of children in such families. For example, the absence of a child's parent(s) due to migration may result in parent(s) putting less effort into the education of the child and also may lead to the child taking on lots of housework or paid work so as to meet his/her basic needs

(McKenzie and Rapoport, 2006). Similarly, McKenzie and Rapoport (2011) found a negative effect of migration on schooling of older children left behind in Mexico and matched this behaviour to increased housework for girls and migration for boys, while Acosta (2011) found evidence that remittances result in a fall in child wage labour in El Salvador, girls benefit from an increase in schooling while boys do not. Some studies have also tried to distinguish effects based on the gender of the migrant parent, but since the extent of female migrants is limited in many countries, few studies have generated meaningful results. However, Cortes (2010), compared children with international migrant fathers with children who have international migrant mothers in the Philippines. She found that maternal migration has an overall negative effect on children's education and argues that maternal absence is more detrimental than paternal absence. Similarly, Menjivar & Abrego (2012), found that long-term maternal absence negatively affects children's education.

Theoretically, this study is hinged on the attachment theory of Bowlby's (1961/1969, 1982), which posits that individuals have an instinctual drive to form a bond with others, specifically their primary caregivers (parents). Bowlby (2005) argued that the primary caregiver is a prototype for future relationships. Individuals develop internal working models, which remain intact throughout life (Bowlby, 1969). Individuals attempt to preserve the primary attachment relationships because these relationships are crucial to the child's physical and emotional survival. Bowlby (1969) argued that attachment to primary caregivers is a survival mechanism for children in 1953, Ainsworth conducted a monumental empirical study on attachment, where she made direct observations of infant-mother interactions and their attachment. Ainsworth (1992) observed 26 infants and their mothers for 9 months with 2-week intervals. Her results were the foundation for the formulation of three attachment styles. These attachment styles are secure, insecure, and unattached (Bretherton, 1992). Ainsworth described securely attached infants as infants whose primary caregivers are emotionally available to them and insecurely attached as infants whose parents are not emotionally available when the infant is under stress (Bretherton, 1992). More importantly, Bowlby (1982), demonstrated that the parent-child relationship is indispensable, instinctual, and innate, and it is not only imperative as children but also as individuals form relationships with others throughout their lifetimes. The infant's attachment is therefore crucial for their emotional and physical development and their survival (Bretherton, 1992). Bowlby (1982) and Ainsworth (1992) identified a total of five attachment styles, the secure attachment which could be observed in children, who's needs are met, and feel worthwhile, and can trust their primary caregivers as well as others (Bretherton, 1992). The avoidant attachment style is found in a child or individual that has learned that loved ones are unavailable to them, the anxious ambivalent attachment is when the child or individual has learned that they should protest to get attention and to get their needs met. They also have learned that adults are not dependable or they cannot depend on anyone (Bretherton, 1992). The disorganized attachment style is one that is formed in children whose internal working model signals that people are dangerous. Finally, the indiscriminate attachment style is when children had a neglected experience and they overcompensate by attempting to make as many connections with other people as a way to get their needs met (Bowlby, 2005). Because the child has internalized attachment styles in their working models, they develop in cognitive schemas, making it difficult for them to form secure attachments. As a result, children may expect the same in future relationships. Consequently, children's initial attachments influence and can affect their subsequent relationships with others.

Objectives of the Study
The study has the following objectives:
1. To find out the view of the left behind family members on international migration
2. To ascertain the impact, international migration of parents has on the academic performance of left behind undergraduate students of University of Nigeria Nsukka.
3. To determine the role of social workers in mitigating the negative impact of international migration of parents on the academic performance of left behind undergraduate students in UNN.

Materials and methods
Study area
    The study area is the University of Nigeria, Nsukka, commonly referred to as UNN, a federal university located in Nsukka, Enugu State. Founded by Nnamdi Azikiwe in 1955 and formally opened on 7 October 1960, the University of Nigeria has three campuses, Nsukka, Enugu and Ituku-Ozalla, all located in Enugu state. The population figure of the institution is put at about 37,519 of which 1,519 are staff while 36,000 are students. The study population, includes undergraduate students with international migrant parents

Sampling
    University of Nigeria, Nsukka consists of 9 faculties and 65 departments, the snow ball sampling method was used in selecting 1 participant from the 65 departments, in the 8 faculties that makes up the University of Nigeria, Nsukka. These 65 respondents, responded to a series of questions bothering on the impact of international migration of caregivers on the academic performance of left behind undergraduate students of the University of Nigeria, Nsukka. Eight focused group discussion sessions were held in each of the faculties. Each session was made up of representatives from each of the 65 departments.

Data collection
    The major source of data for the study is Focus Group Discussions Guide (FGD). The study adopted a homogeneous purposive sampling techniques, this is because the study was conducted among individuals who share similar characteristics such as having international migrant caregivers. In addition, the snow ball sampling method was used in selecting 1 participant from the 65 departments, in the 9 faculties that makes up the University of Nigeria, Nsukka. These 645respondents, responded to a series of questions bothering on the impact of international migration of caregivers on the academic performance of left behind undergraduate students of the University of Nigeria, Nsukka.

Data analysis
Table 1: Socio-demographic characteristics

Characteristics	Respondent profile	Frequency	Percentage
	Female	29	44.6
Sex	Male	36	56.2
	Total	65	100
	17-19	15	23.0
Age range	20-22	31	48.4
	23-25	15	23.4
	26 above	4	6.3
	Total	65	100
	Agriculture	5	7.8
Faculties	Arts	9	14.1
	Biological Sciences	4	6.3
	Education	10	15.6
	Engineering	6	9.4
	Pharmaceutical	7	10.8
	Physical science	6	9.4
	Social science	9	13.8
	Veterinary medicine	9	14.1
	Total	65	100
Marital status	Married	9	14.1
	Single	56	85.9
	Separated	NIL	-
	Divorced	NIL	-
	Widowed	NIL	-
			100
Religion	Christians	65	100
Level of study	Year one	12	18.4
	Year two	12	18.4
	Year three	12	18.4
	Year four	12	18.4
	Year five	9	13.8
	Year six	8	12.6
			100

Source: *FGD Session with undergraduates (2018)*

Table 1 summarizes the socio-demographic characteristics of the undergraduates' participants.

Views held by participants as international migration

Most participants saw international migration as a decision that impacts the welfare of the household and the home community. Majority of the participants saw it as a channel through which poverty is alleviated through increased incomes from remittances, which provide finance for business. Some however asserted that international migration should encompass all members of a nuclear family, for anyone not to be left behind

Home situation of Undergraduates

The FGD participants were able to state their home situation, most of them stated that they were leaving with only one parent, while some stated that they are leaving without any parent. One of the female participants from faculty of Arts went further to state "I don't know where to place myself through my mum is the one who leaves in Russia but my dad is always traveling to South-Africa to purchase goods for his business, and each time he leaves, he stays a minimum of 2 weeks before returning". A male participant from faculty of agriculture also stated "If only one, even if it's my dad could change his mind and reconsider most times I even find it difficult to believe that they are my parents, imagine my mum only comes to visit us and might spend just about 3 months, whereas my dad, who is not even working over there comes ones in 3 years".

Many other participants in the FGD also expressed the situation at home with respect to weather the y have one or the two parents as international migrants.

The researcher also tried to relate the sex of international migrant parent to academic performance. Therefore, participants were asked which of the parent(s) migrated abroad majority of the participant stated that it is their father who leaves abroad, while some indicated that it is their mother, however the married ladies among the participants all indicated that it is their spouse (husband) that lives abroad.

Table 2: Parent(s)/spouse level of education

Qualifications of parents	Mother		Father		Spouse	
	Frequency	*%*	*Frequency*	*%*	*Frequency*	*%*
FSEC	0	-	0	-	0	-
SSCE/WACE	-	-	-	-	-	-
HND/B.Sc. and its equivalent	13	62.0	18	52.9	6	66.7
Post-graduate	8	38.0	16	47.1	3	33.3
	21	10 0	34	100	9	10 0

Source: *FGD session with undergraduate (2018)*

Table 2 above gives an overview of parent(s) and spouse's level of education as completed by the undergraduates. It indicates that 66.7% of spouse have either on HND or a B.Sc., unlike mothers which is 62.0% and fathers at 52.9%. In terms of post graduate education, 47.1% of fathers have a post graduate degree, unlike mother at 38.05 and spouse at 33.3%.

International migration and academic performance/educational outcome of the undergraduate.

Under this section, the FGD participants were asked the number of times they have been absent from school. Majority said they are mostly absent from school, some said they are mostly absent from school while the rest said they have never been absent from school.

One of the married female participants from the faculty of education said, that "though I am mostly absent from school, I don't associate it fully to my husband's absent, but to my baby as she is still very little, so most of the time I stay back at home taking care of my child".

Another male participant from faculty of engineering said:

as for me I am always absent from school and this is because I am the first son and my dad leaves abroad, so any little thing my mum will call on the phone for me to come back, just the other I was absent from school for almost 2 weeks because I had to travel to fix my mother's car, which took almost 2 weeks but assuming my dad was around I know this wouldn't have been the case.

On the other hand, a female participant from faculty of the social sciences stated:
Though I am always at school, but the problem is that I return back to school 1-2 months after others, and this is because my dad who leaves abroad sends up keep money through his elder sister instead of my mum, and before her sister releases the money to us, it takes a whole lot of time at time my mum can even send to go and help her out in her shop so can be pleased to release the money to us.

Discussion

The findings came from 65 undergraduates with international migrant parents, who expressed their views on the impact of international migration of parent(s) and spouse on left behind undergraduate students. The findings from this study differs from others studies on impact of international migration, though has a few similarities.

In this study, findings revealed that 100 percent of the participant accepted that international migration of their parent(s) and spouse has a negative impact on their academic performance. This contradicts the findings of some scholars who found that international migration of parents relaxes the academic demands of students through remittance sent from abroad, because school performance may be tied to income and migration may generate higher income (Blau, 1999; Korenman et al., 2010; Duncan et al., 2011; Hanushek, 2012.).

Vital to the findings of this study is the negative attitude expressed by the caregivers towards the educational outcome of the left behind undergraduate students. Many of the participants reported the need for them to extend their holiday, or even leave school while still in session, to do extra work for their caregivers before their fee is released to them. This finding is in agreement with the work of change, Dong and Macphail, 2011; Mckenzie and Rapport, 2011, which states that the negative effect of international migration of parents on the educational outcome of the left behind children, is based on the increased time they spend at home doing farm work and other domestic work for their caregiver in other to obtain school and other fee.

This shows that enhancing the academic performance of the left behind students cannot be fully practicable in universities in this part of the world, without creating an all-encompassing sensitization programme that will fully capture the caregivers of these left behind students, which includes their grandparents, spouse, relatives and friends. The is therefore the need to ensure that a sustainable measure is put in place to improve the level of consciousness of these caregivers, whose attitude negatively influence the poor academic performance the left behind students in

UNN. To actualize this, the media, relevant professionals, and significant others must properly reorient this caregivers or support system.

Thus, Nigerian universities that studies social work, should prepare bachelor's and master's level social work students to assist left behind family members. Updates and enhancements of curricula are a necessity, and seminars on global issues and immigration would provide background information for an understanding of the stresses and challenges faced by left behind family members. In addition to addressing the curriculum, schools of social work must also connect more closely with the left behind family members to develop field placement opportunities for students interested in working with left behind family members.

Finally, the study is not void of limitation. A major limitation is the inability of the researcher to confirm the accuracy of participants' narratives. Other limitation of this study includes that is lacks a comparative data from those without international migrant parents. Nevertheless, the findings of the study in comparisons to the findings of other studies, offer an extent of credibility.

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BEFORE THE BOAT: UNDERSTANDING THE DRIVING FACTORS OF IRREGULAR MIGRATION IN EDO STATE, NIGERIA

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Abstract
The second decade of the 21st century has witnessed renewed upsurge in irregular migration flows through the Sahara Desert and Mediterranean Sea to Europe, with up to five hundred thousand (500,000) Africa migrants reaching Italy alone in the last five years. Whether or not the quest by various stakeholders, including African and European governments, international organizations and human rights groups over the years to understand the 'raison d'etre' for this mass movement with a view to stemming the tide have yielded desired results remains an open question. This study revisits this issue in the aftermath of the global outcry that visited the slave-like treatments of most Sub Saharan African migrants in Libya and the subsequent repatriation of Nigerian migrants' home by the joint efforts of the International Organization for Migration (IOM) and the Nigeria government. The data presented here were generated from structured qualitative interviews with randomly selected migrant returnees of Edo State origin between January and March 2018.The results of the analysis shows that poverty, unemployment, influence of migrants' social networks, globalization and the problem of "get rich quick syndrome" as major drivers of illegal migration. The study recommended that government and other stake holders should actively intervene in the area of poverty reduction, employment generation, youth empowerment and re-orientation. The study has serious policy implication and clarion call for social workers to involvement in sustained advocacy on behalf of victims of irregular migration.
Keywords: youth; migration; irregular migration; Libya returnees;Edo state

Introduction

The phenomenon of migration is as old as human history. People have always moved for the purpose of trade, and to new settlement. However, with the improvement in technology and improved means of transportation and information about the lives people lead in distant countries and social economic opportunities there in (Asserate 2018, IOM 2018) migration have taken a new turn. According to the International Organization of Migration (IOM 2018), global migratory flows have raised to about 244 million migrants- an increase from an estimated 155 million people 15 years earlier (in 2000). Given the increase in irregular migration (which is often unrecorded) in recent years the figures may be far higher. One important development about this migratory trend in recent years is that it has raised considerable political and policy debates about how migration and national border would be managed (Ibid).For instance, the second decade of the 21st century has witnessed renewed upsurge in irregular migration especially from the developing to the developed countries of the World. Hence, the phenomenon of border crossing outside of an official system and/or the violation of conditions for entering another country is a problem facing the nations of the world today (Loschmann, Kuschminder and Siegel, 2017). Despite inconsistencies

in the statistical data on irregular migration, it is clear that there has been a significant rise in the number of people attempting to enter Europe via irregular means in recent years, driven by a combination of conflict, political instability and economic insecurity (Cummings, Pacitto, Lauro and foresti, 2015). Available data has it that over 500,000 thousand-mostly African migrants have arrived in Italy since the last five years (https://www.ibtimes.co.uk/fortress-europe-italys-controversial-new-plans-stop-migrants-1633188) while more than 180,000 people arrived in Italy via Libya in 2016 (https://www.ibtimes.co.uk/migrants-are-being-raped-tortured-kept-slaves-libya-1634110). According to the UN (2017) the issues pushing or influencing people to migrate legally or irregularly; willingly or unwillingly; permanently or temporarily are the "drivers" of migration. However, because of varying opportunities amongst migrants these driving factors propel intending migrants in different directions. Some are lucky or fortunate to have their passports stamped with the necessary visa or permit to enter the country of their choice after a rigorous application process with a great opportunity of becoming a citizen in their new destination country (often developed countries). Others not lucky enough to get this opportunity keep hope alive often in desperation to achieve the dream of getting to his/her destination in a distance European country set out in a perilous journey through the desert and the sea without travel documents or visa. They proceed on this dangerous rout with/or without the understanding they may be abused, exploited or even loss their lives (IOM 2018). While the former fall within the category of legal migrants, the latter are referred to as irregular migrants because they enter a country without that country's official approval to do so (Cummings, Pacitto, Lauro & Foresti, 2015). Against this backdrop, considerable research has been conducted to understand the driving factors behind this phenomenon of irregular migration especially in Africa. However, in Nigeria, very few researches exist in the literature. This paper attempts to fill this gap by examining empirically the factors behind the increasing involvement of Nigeria youth in irregular migration. Specifically, the main objective of this paper is to understand the driving factors of irregular migration in Benin City, Edo State of Nigeria.

Statement of Problem

As a result of the search for a better quality of life and greener pasture, thousands of people perish every year while attempting to cross the Mediterranean Sea (Giménez-Gómez, Walle, and Zergawu, 2017). Although, irregular migration from Africa to Europe is not as new as is currently demonstrated on television, newspaper and social medial platforms, the growing level in the past half a decade have generated increased global concern. Irregular migration and risky sea crossings of the Mediterranean by North Africans have in fact been a persistent phenomenon since Italy, Spain and other European countries introduced visa requirements in the 1990s. But in recent time, it became a disturbing issue when Sub-Saharan Africans started to join and have now overtaken North Africans as the largest category of irregular boat migrants (De-Haas, 2008). The number of boat migrants crossing the Mediterranean with the intention to illegally cross a European border reached a record high in 2015, when 902,666 people were recorded to have cross into Europe (IOM, 2017a). This occurred with lots of casualties also, as many migrants died during the journey. According to International Organization of Migration (IOM 2017b) "Missing Migrants Project report", 46,000 migrants have died during migration journeys since 2000 with 5,143 deaths recorded in the Mediterranean alone in 2016.

Koser and McAuliffe (2013), posit that this huge illegal crossing in an age of increased border control, proves that increase border control do not put an end to irregular migration, it can only limit it for some period. Also, according to Bhagwati(2003), the increased process of

globalization and internationalization of the world economy which has resulted in increased labour migration flows in an unstoppable pace have resulted in a situation where "boarders are now beyond control". Similarly, the involvement of smugglers or agents in the process makes irregular migration an issue that cannot be stop within a tinkle of an eye. The recorded number of irregular crossings into Europe since 2014 - 2017 illustrated this well. Irregular entry poses many challenges for the nation state by both challenging state sovereignty and requiring resources to address the movements. Border States of the European Union (EU), such as Greece and Italy, have in recent years received the largest numbers of irregular migrants. Evidence has shown that limited options for legal migration push people into irregular migration via smugglers, which often include longer journeys over several countries before reaching Europe (Düvell, 2014).

Scholars and international organization have variously studied extensively about this phenomenon to understand the drivers of migration whether legal or irregular (Carling, 2006; De Haas, 2008; Cummings, Pacitto, Lauro and Foresti, 2015; Flahaux and De-Haas, 2016; Loschmann, Kuschminder and Siegel, 2017; IOM, 2017 and UN, 2017). However, there remain gaps in literature regarding the specific drivers of irregular migration (Koser and McAuliffe, 2013) especially in Nigeria. Townsend and Oomen (2015) puts it thus:

> *...many studies on irregular migration are limited by a 'destination bias'. The majority of relevant research is conducted in destination countries, which means it is, by definition, based on the experiences of successful migrants. To find out more about the motivations of migrants, more research in origin and transit countries is needed* (p.4).

Similarly, to effectively address the evolving migration dynamics especially in Africa, it's necessary to better understand migration and its different manifestations (IOM, 2018). This study attempts to fill this gap. The focus of this paper is to understand the raison d'etre (drivers) of this irregular movement from the perspective of unsuccessful migrants in the country of origin that is Benin City, South-South of Nigeria.

Literature Review

The increase flow or movement of people across borders globally have developed to a situation where Irregular migration is now a global business(albeit illegal) where smugglers and traffickers behave as "entrepreneur" and they avoid legal enforcement by using bribery, deceit and fraud to carry out their business. The illegal business is made up of "institutionalized networks" composed by a number of agents, individuals and institutions acting with commercial interest. Migrant-smuggling might be a profitable global business as drug smuggling with an income of about $7billion per annual (Costantino, 2014). Similarly, migrant smuggling is often mistaken to be the same with human trafficking especially from "layman perspective". For the purpose of clarity, trafficking in persons or human trafficking as it is commonly known is a condition whereby people are deceived, threatened, or coerced for the purpose of exploitation and prostitution. On the other hand human smuggling is a condition where a person(s) voluntarily purchases services to circumvent immigration restrictions without necessarily being a victim of deception or exploitation (De-Haas, 2008).

Furthermore, the increase in irregular migration has clearly shown that borders are now beyond control (Bagwati, 2003). This is so because there are many ways the legal migratory control can be circumvented with migrants adopting often clandestine means to legalize their stay. According to Kuschminder, Bresser and Siegel (2015) An individual can enter a country

irregularly through four major means which are: (i) entering a country without proper authority (that is, through the process of clandestine entry or with falsified documents, (ii) entering with official approval but decide to stay beyond the length of approval, (iii) abuse of the asylum system and (iv) entering into a country with the assistant of smugglers and traffickers. Considerably, most African migrants en route the Mediterranean adopts the third and fourth means. While they enter through the help of smugglers or traffickers, they use the asylum system as a foot hold to legalize their stay.

In other words, of more importance in this paper is to understand the motivating factors or what UN (2017) called "the drivers" of migration. Evidence from the literature suggests that the motivations or reasons to engage in irregular migration are driven by diverse factors and it is not traceable to a single factor. Though poverty for instance is a significant driver of irregular migration, it is rarely the sole driver. It is assume that people engage in irregular migration because of inadequate information about legal migration procedure which in turn generates irrational and risky migration behaviors. However, risky or life threatening information does not seem to discourage migrant decisions to migrate because anticipated opportunity, better life and secure future abroad continues to outweigh the risks (Browne, 2015; Townsend and Oomen 2015). While prospective migrate pay deaf ear to risky information, most of the trusted information comes from social networks of peer and household members (that is, ally and confidantes) (Kosnick, 2014).

The different drivers of migration may be categorize as: predisposing factors - which is influence by the social environment; proximate factors -which imping direct influence on migration decisions and precipitating factors, which facilitate mobility. The evidence for how these different levels of decision interacts and that exactly serves as a "tipping point" for people to migrate remains scarce (Kobzar, Hellgren, Hoorens, Khodyakov and Yaqub, 2015). Since the motivation to migrate cannot be explain by a single driver, so many scholars have attributed the drive to economic factor (Castle & Miller, 2009; Cummings, Pacitto, Lauro and Foresti, 2015), poverty (Flahaux and De-Haas, 2016), social network (RMMS, 2014), political instability/civil conflicts (Giménez-Gómez, Walle, and Zergawu, 2017) natural disasters and weather instabilities (Tuccio, 2017) and policy. However, these drivers vary from continents to continents and from nations to nation. There are some drivers that are peculiar to some nations for example economic opportunities and poverty has been identify as one of the major factor that force people to migrate whether through legal or irregular means in most part of the world especially the third world nations. Again, political instability, civil conflict and insurgency represent a major motivation to migrate in some parts of North Africa such as Libya and Northern Nigeria. However, these factors are not the motivation for migration in Ghana and Southern Nigeria. Also, natural disasters and weather instabilities such as earthquakes, floods, volcanic eruptions, and hurricanes represent the major motivation to migrate in Asia (See Asserate 2018) and this is not a driver in Nigeria at all as many of the displaced persons as result of the Boko Haram, Herdsmen crisis and natural disasters like flooding end up in internally displaced persons camp scattered around the country.

Theoretical Orientation
Anomie and Opportunity Theory
The anomie and opportunity theory was propounded by American Sociologist Robert King Merton in 1938. In the theory he combined French Sociologist Emile Durkheim's ideas about social structure and anomie with fellow American Edwin Sutherland's ideas about the general needs and values of the people in a society. He postulated that all human society prescribes a

variety of desirable cultural goals or needs, which include material success, happiness, prestige, power and comfortable independent living which it enjoins its members to aspire to attain, and also prescribes the appropriate types of legitimate institutional means, or opportunities (that is, gainful employment, hard work, good/wise investments etc.) which they should use for pursuing and achieving the legitimate cultural goals.

Unfortunately, opportunities are not equally distributed throughout human society and as a result many people do not possess the legitimate opportunities to achieve their cultural goals. He argued that irregular, illegitimate or illegal behaviour can be explained by the pressures that arise from the social structure of society to make some people to use irregular, illegal or illegitimate means to pursue their goals. He termed those pressures the strain towards anomie (normlessness) and contended that they are created when the goals of material success that a society instills in its members cannot be attained by some people. The different allocation of opportunities permits certain segments of the population (the upper and middle classes) to achieve material success (through obtaining legitimate means) but prevent others (the lower classes) from achieving the greatest gap between means and goals and therefore feel the greatest compulsion to reduce or overcome this gap by substituting their own subjective and arbitrary goals and means.

He termed both the acceptance of socially approved goals and means by some groups of people as well as their rejection and adoption of illegitimate or irregular goals and means by other groups of people as different modes of individual or social adaptations to the prevailing structure of values and opportunities in society. He identified five different ways in which different people usually adapt themselves to the various available cultural goals and institutional means/opportunities as conformity, innovation, ritualism, retreatism and rebellion. Out of these five modes of responses, three of them which include, innovation, rebellion and retreatism are drivers or motivation for people to engage in illegal behaviour.

Anomie and opportunity theory is adopted to explain this study because this study is concern the reason people decide to use illegal means to migrate in order to achieve their desirable needs and goals in life. Not that people will not want to use legal means to achieve their migration needs but because the opportunities to access legal migration are limited and they cannot provide the needed requirements to migrate through legal means, as such they deviate from the prescribe migration route and innovate their own means which is illegal migration to achieve their goals which the society prescribe.

Methodology

The data for this paper was collected from primary and secondary sources. The primary sources includes structured qualitative interviews and authors' observations while the secondary sources includes data from journals, newspapers and magazines; journal articles; annual reports; books and periodicals. The primary source includes authors' observation and in-depth interviews of selected migrants returned from Libya to Edo state by the joint efforts of the Federal Government of Nigeria and International Organization of Migration in January to March 2018. The authors were able to access the returnees for interview after due approval by the head of the Edo state task force on human trafficking and illegal migration at the premises where they are camped for social and security profiling in Benin City before they were resettled with their family members. The respondents were purposively selected as many were not willing not speak to anyone during their camping period. After the period a total of 126 respondents were interviewed on their travel experiences and reasons for travelling through the land to Europe. The data was

manually transcribed and tabulated to establish the socio-economic and demographic characteristics.

Results and Discussions

The first party of the result is a rendition of the socio-economic and demographic characteristics followed by the highlights and discussion of the main findings of the research.

Table 1: Socio-Economic and Demographic Characteristics of Respondents

Characteristics	Frequency	Percentage
Age		
15-19	2	1.59
20-24	29	23.02
25-29	40	31.75
30-34	28	22.22
35-39	17	13.49
40-44	9	7.14
45- 49	1	0.79
Total	**126**	100
Sex		
Male	87	69.05
Female	39	30.95
Total	**126**	100
Marital Status		
Single	83	65.87
Married	39	30.95
Divorce	2	1.59
Separated	2	1.59
Total	**126**	100
Religion		
Christian	122	96.83
Muslim	4	3.17
Africa Traditional Religion (ATR)	-	-
Total	**126**	100
Level of Educational Qualification		
None	3	2.38
Primary School Not Completed	-	-
Primary School Completed	24	19.05
Secondary School Not Completed	33	26.19
Secondary School Completed	52	41.27
Tertiary Education Not Completed	3	2.38
Tertiary Education Completed	11	8.73
Total	**126**	100
Occupation		
Formal Employment	6	4.76
Informal Employment	54	42.87
Unemployed	9	7.14
Apprentice	15	11.90
Self-employed/business	37	29.37
Footballer	1	0.79
Student	4	3.17

Characteristics	Frequency	Percentage
Total	126	100

Source: Field Work, 2018

As shown in table 1, majority of the respondents are below 30 years with a combined percentage of (56.36%), this confirm the fact that youths and young Africans and Nigeria are largely involved in migration. For the gender distribution, the males are 87(69.05%), while the females are 39(30.95%). Although the percentage for females here is lower than 48% percent usual for regular female migrants, the numbers or percentage is quite high considering the fact that this is an irregular migration journey that involves lots of risks of physical and sexual exploitation or even death. The result on marital status reveals that majority of the respondents 83 (65.87%) are not married. This is very much in tandem with the data on age which reveals that majority of the respondents are below 30 years. This is also tandem with the fact that most Nigeria youth don't marry early. The result on the educational qualification of the respondents reveals that only 11(8.733%) respondents completed their tertiary education while 33(26.19%) did not complete their secondary school education. Given the high level of inequality in the Nigeria society and its emphasis on paper certificate to get a good a job, and the restrictive nature of the embassies of most developed countries in Nigeria, it can be argued that the respondents have fewer means and restricted choices (IOM 2018) to migrate legally. The result on occupation is not different from that of education as majority of the respondents work in the informal sector.

Furthermore, the major findings of the research are consistent with the following as the main drivers of irregular migration Edo State.

Economic Opportunities

Poor economic opportunities in the country of origin and the hope of greater opportunities for work in Europe are important driver of illegal migration (Czaika and Hobolth, 2014). Migrants are often motivated by economic opportunities to find a better quality life, to improve employment opportunities and to support families back home (Kobzar, Hellgren, Hoorens, Khodyakov and Yaqub, 2015). Majority of the respondents share this view and points to poverty, unemployment and harsh socio-economic conditions in Nigeria as reasons why they embark on their journey to Europe through Libya. One of the respondents (Mr. J) puts it thus "…because of the bad situation in the country. No money, nothing-nothing. Even to further education was a challenge. That made me to travel to find better life in Europe because Europe is better than Nigeria". Another Mr. E explained stated as follows: I travelled because of hardship. The business I was doing I needed help to expand it, but it was not forthcoming". The importance of economic opportunity in driving irregular migration is reflected in the risks which migrants take in travelling through illegal means to Europe (Cummings, Pacitto, Lauro and Foresti, 2015). For example, a study by Mbaye (2014) found that half of potential irregular migrants from Africa and Nigeria inclusive think there is a risk of death higher or equal to 25% and that the vast majority of the sample of potential irregular migrants (77%) reported that they are willing to risk their life in order to migrate because there is a secure future and green pasture that await them in Europe thus underlining the strength of their intention to migrate despite the current absence of conflict. Our findings also support this view. For instance one migrant noted… "This life good or bad is 50-50. Despite the risk, I still prefer living abroad than Nigeria where nobody cares, nobody knows how you live. I am an orphan, no father, only a mother. "I don't even need one million naira from you. Just give me the money that will take me from here to Libya and to cross the sea to Italy. That will be okay for me not one million naira."

(https://www.naija.ng/1149474-iom-reveals-96000-africans-arrive-italy-by-sea-yearly.html#1149474). While this is true of intending migrants, considerable numbers of the respondent we interviewed who have experienced the risky nature of the Sahara-Mediterranean route vowed they will not embark on the journey again.

Household pressure

The unstable socio-economic conditions of household contribute to pressure some household members to want to migrate irregularly. Although this is frequently fuelled by other aspirations to maximize income the pressure to support one's family is high. In Nigeria migration is often associated with remittances. As wages are known to be much higher abroad many families consider the option of sending one household member to Europe (Malakooti, 2015a). Because they perceive migration usually as a collective responsibility some members of the household financially sponsor members of a household (Cummings, Pacitto, Lauro and Foresti, 2015) to migrate irregularly. Our findings support this. Some of the respondents explained that the reason they travel is to support themselves and their family. Although most of the migrants agreed to have funded their trips from their personal savings, other results revealed that many family members continue to remit money to them during their journey either to facilitate their release from detention or to make attempt to cross the sea. For instance, one of the respondents stated as follows: "with support from my parents, I raised 480,000 Naira to fund my trip. On her part Miss C opine as follows: "…self-funded with personal savings of 150,000 Naira and support of 100,000 from my sister. Other money was paid on my behalf by my sister to secure my release from kidnappers. The perception is that income generating activities will be increase with migration, having lived abroad or having a member(s) of family abroad is also a source of pride, a means to gain status in Nigeria. This occurs because some family and community members seem to notice the benefits other families receive from relatives who have migrated, and feel poor in comparison, which strengthens others' intentions to migrate (Ibid). Motivated by positive testimonies the potential migrant(s) and their household ignore the testimonies of failure or the dangers faced by others. Those that are not ignorant of the dangers and risks, often still want to "try their luck" and they encourage themselves that "all heads are not the same" (IOM, 2017) especially for those people with little or no education, as they see migration more or less synonymous to a survival strategy or a way to gain social prestige (Huddleston, Karacay, and Nikolova, 2014).

Social Network/Peer Pressure

Our findings have revealed that the migration of friends or family members is a key driving factor for migration as the migration of one member of a group of friends or family often leads to the migration of other members from that group. The first migrant puts pressure on others by sending money to parents and recounting the good things he/she encountered. In societies and communities where a culture of migration has developed, as in Edo state, the pressure to migrate is intensified irrespective of the risks (RMMS, 2014). Also, potential migrant network abroad is believed to have a strong influence in the choice of a country of destination. That is, the information provided and validated by them seems to have an influence on the decision to migrate as well as where to migrate to. 59% of Nigerians nationals that had family members or friends living in Europe were more likely to have a specific destination country in mind in contrast to their peers who do not have family or friends in Europe (IOM, 2017). Our findings clearly corroborate this. For instance Miss F, asked why she decided to travel through Libya to Europe explains as follows: "I was motivated to travel based on chats with my friends on Facebook. I saw the changes

in them bringing things home for their parents that motivate me to go so that I can also do same for my family. Another respondent Miss H explains thus: …"it's a long story. It's not that my business is not doing well but I was convinced by my friend who travelled to Libya earlier; who I saw changes in her life. After that I sold some of my things in my store to raise money for the trip".

Visa and Time Impediment

While somescholars (see Malakooti, 2016) claim that Nigerians are commonly known to choose to migrate through illegal means despite their awareness of the availability of a legal option counter evidence suggest most countries (especially developed countries) have strict immigration rules withvisa impediment, whose processing time is typically greater than it would take a migrant to reach Libya with the aid of a smuggler. Therefore, while legal migration would in most cases be preferred, the process of obtaining the visa is regarded as too time consuming, cumbersome and with less assurance that visa will be granted (IOM, 2017). The absence of accessibility to legal migration route or information about these has been repeatedly mentioned as the one of the driving motivation enhancing migrant's decision to seek out a smuggler who aid illegal migration (Huddleston, Karacayand Nikolova, 2014). Arguably, this is an important driving factor of irregular migration in Nigeria. Given other factors as explained above, many Nigeria have nursed the desire to migrate far above the migration quota of many of prospective destination countries who have little or no legal means of migration except for skilled workers and professionals in selected disciplines. It should be noted that issuance of visa for the purpose of tourism or visit is only for a short and does not constitute a means of legal migration (see Kuschminder, Bresser and Siegel 2015). Hence migrants seeks alternate route to actualize their goals. For instance, while the Germany Chancellor Angela visited Nigeria in August canvasing for a reduction in irregular migration by Nigerians promising to increase the legal route for Nigerian migrants, the facts on ground does not support that proposition as evidence suggest that intending scholars seeking to travel to Germany for academic purpose pass through rigorous and lengthy immigration process of application. In a similar vein, the government has already intensified plans to repatriate about 25,000 Nigerian asylum seekers from Germany back to Nigeria (https://leadership.ng/2018/06/07/25000-nigerian-asylum-seekers-to-be-deported-by-germany-fg/).

In summary, the result of this paper supports other research (see Castle & Miller, 2009; Cummings, Et al 2015; Flahaux and De-Haas, 2016; RMMS, 2014 and Giménez-Gómez, Walle and Zergawu, 2017) that argued the drivers are migration are multifaceted as no singular factor explain the reasons why people especially youth emigrate from Edo state Nigeria. However, the general economic related drivers, social network and the problem of visa and time impediments including strict immigration control contributes immensely to irregular migration. This emanates from the fact that many Nigerian youths through the power of globalization are increasingly having more information and acquiring a migration culture largely because they are now more than ever before able to compare the lives they lead with those in other climes especially in the developed world (Asserate, 2018).

Conclusion

This paper is a product of an empirical study that seeks to understand the driving factors of migration in Edo state in particular and Nigeria in general. The study through primary and secondary means of data collection which included the interview of selected migrants returned to Nigeria from Libya by the joint efforts of the Federal Government of Nigeria and International

Organization of Migration found out that diverse factors which from economic related to social factors such migrants network and peer pressure including growing impact of globalization on the Nigeria youth and strict immigration control by developed countries contributes as drivers and motivating factors of migration in Edo State, Nigeria. Given the fact human migration is largely a dynamic process; we conclude that more research still needs to be done to fully understand the migration process in Nigeria because our study focused only on Edo State.

Recommendations

From the findings of this study which reveals diverse factors as drivers of irregular migration from Benin City. We recommend that government and other stake holders should actively intervene in the area of poverty reduction, employment generation, youth empowerment and re-orientation. Achieving this means that the socio-economic and political environment should be revamped in a manner that will up the society and create opportunities for wealth creation. This includes providing the enabling environment and infrastructures that will like roads, electricity, functional internet connectivity and security. Giving the growing level of broadband penetration in the country, many youths and young people are exposed to some of the challenges of globalization that makes them develop some values hitherto unknown to the society, as a result the government should continuously engage in value re-orientation of our youths to protect them against the problems of get rich quick syndrome that is fast evolving in the Nigeria society.

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PART 7

SOCIAL WORK AND TERRORISM/HERDSMEN CRISIS

THE SCOURGE OF TERRORISM IN A DIVERSE NATION AND THE PLACE OF THE NIGERIAN SOCIAL WORKER

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Abstract

Terrorism is increasingly becoming unique to Nigeria. The paper examines some of the causative factors in terror-related attacks of which Nigeria has recently become its breeding ground. The paper also captures the historical antecedent of terrorism in Nigeria. Thus far, terrorism has become a prominent bane in Nigeria's national development. When compared to the western world, the Nigerian government is losing emphatically in the war against terrorism despite its frantic efforts. It is on this note that the paper assesses the place and practice perspectives of Nigerian social workers who are viewed as agents of change, before and after a terror-related attack. With their unique skills of mediating, negotiating, brokering, among others, and their flexible approaches to problem-solving, social workers can help develop human potentials in crisis ridden places. The paper relies on literature based methodology while the Frustration-Aggression theory, as well asRelative Deprivation theory serve as theoretical orientation.

Keywords: Boko Haram, diversity, Fulani-herdsmen, government, multi-ethnic, multi-cultural, multi-religious, Nigeria, Niger Delta militant, social work, theory, terrorism.

Introduction

Nigeria is a large country, a conglomeration of ethnic nations (over 400) each with its distinctive character and ethos (Edewor, Aluko & Folarin, 2014; Oputa, 2006; Adetoro, & Omiyefa, 2013; Akobo, 2016). The marriage between the Northern and Southern protectorates in 1914 by Sir Lugard is contested not appropriate by scholars (Oputa, 2006; Otike-Odibi, 2014). As expected in a country with well-known ethnic pluralism and cultural diversity, loud cries are frequently heard over discrimination, domination and neglect (Tamuno, 2004; Edewor, Aluko, & Folarin, 2014; Akobo, 2016; Zidafamor, 2016).Resource competition, ethnic and religious fractionalization, and economic deprivation seem lush in the country and have made it difficult combatting terrorist activities (Chuku,Abang & Isip, 2017). Corruption, poverty and insecurity are imminent in the country (Emeh, 2012; Tom, 2012). Its political space is characterized by leadership uncertainty, travesty of democratic values and deficiency of popular participation in governance (Adetoro, & Omiyefa, 2013; Zidafamor, 2016). Economically, there is unease in the country over harsh economic condition, official corruption, mismanagement, widening gap between the rich and the poor and deterioration of public infrastructure and social services. Similarly, ethno-religious cleavages created conditionsin the past that resulted to violent sectarian and inter and intra communal clashes ranging from the civil war, which by far was the most devastating, the Niger Delta militants, the Boko haram sect tothe current Fulani herdsmen-farmers clashes, meaning that Nigeria's unity has always been fragile (Edward, 2013; Edewor, Aluko, & Folarin, 2014). Socially, the gradual erosion of spiritual, moral, family and social values and the attendant loss of sense of compassion and solidarity are all threatening the foundation of the nationhood (Emeh, 2012; Otike-Odibi, 2014; Akobo, 2016). The combination of all this factors

has left Nigeria in an unprecedented level of insecurity and terrorism since the advent of the present democratic dispensation (Nwolise, 2005; Njoku, 2011; Udama, 2013; Adetiloye, 2014; Obi, 2015).

Hence, the consequences of terrorism in Nigeria have extended beyond the destruction of lives and property to longer term macroeconomic impacts (Chuku,Abang & Isip, 2017). The economic effects could arise from several channels, but four of them seem to be particularly pervasive. First, terrorism has a direct effect on the economy through the destruction of human and physical capital (Collier, 1999). Second, is the counter-terrorism expenditure, whereby funds are diverted from production-related activities to defence-related activities, which are basically less productive (Blomberg, Hess & Orphanides, 2004; Gaibulloev & Sandler, 2011). Third, terrorist activities have created uncertainties that distort the equilibrium resource allocation within Nigeria by changing individuals' savings, investment, and consumption behaviour. Moreover, this risk and uncertainty has lead to the redirection of foreign direct investments (FDI) away from Nigeria with higher risk to other West African countries, particularly Benin with lower risks (Blomberg, Hess & Weerapana, 2004; Eckstein & Tsiddon, 2004; Institute for Economics and Peace (IEP), 2014). Finally, tourism and financial marketshas suffered tremendously due to the upsurge in terrorism activities (Chuku,Abang & Isip, 2017).

The dynamics at play between various individuals and groups withincould be attributed to the ever growing conflict, violence and insecurity in Nigeria. For instance, some individuals or groups seek to expand their political power base or continue to dominate others without regard to fairness and equity (Nwolise, 2005; Njoku, 2011; Udama, 2013). Again, they are those that seek to occupy or expand land spaces hitherto occupied by others, or seek to be recognized and have fair share by those who feel they own a particular geographical location such as the mobile herdsmen (David, 2016; Adebowale, 2016; Nwachukwu, 2018; Onwuka, 2018). Furthermore, they are those who attempt to impose their religious beliefs on others (e.g. the belief that western education is evil or that Allah is supreme), despite the secular nature of the country that permit individual freedom of worship (Udama, 2013; Schultz, 2014; Rosen, 2015; Hart, 2016). The ripple effect of all these in essence is the unprecedented wave of daily communal clashes, violence, terrorism, bloodshed, acts of impunity, armed robbery, assassination, kidnapping/hostage-taking, vandalism among others, leading to insecurity, uncertainty and sense of vulnerability across the land (Adetoro, & Omiyefa, 2013; Otike-Odibi, 2014).

The Nigerian government has failed in managing the menace of terrorism defying the definition of governance as providing needed services for the populace (Sule & Othman, 2015). And because the government has failed to provide protection of lives and properties to majority of its citizens or create opportunities for employment and self advancement, or bring justice and compensation for those wronged, people have become desperate and have resorted to revenge, defending and providing security/social amenities for themselves by forming or joining criminal groups in their quest for survival and retribution (Eke, 2013; Udama, 2013). According to Eitzen and Baca Zinn (2000) societal induced conditions that cause psychic and material suffering for any segment of the population, and acts and conditions that violate the norms and values found in society are regarded as social problems. When people are driven into a state of helplessness and hopelessness they become desperate. Actions undertaken in desperate situations may lack rationality and due process, is risky and dangerous for the society (Mohammed, & Abdullahi, n.d). The distribution of power in society is the key to understanding these social problems. For example, individuals are motivated to achieve life ambitions and fulfill destiny, but when these expectations are thwarted, frustration sets in (Amaraegbu, 2011).

Viewing this debacle from the Frustration-Aggression theory, a theory that suggests that social movements are born when frustration leads to collective, often aggressive behavior,which can take two forms; when people do not have enough to survive and when people have enough to survive but have less than those around them, meaning that the powerless, because they are dominated by the powerful, are likely to be thwarted in achieving their basic needs, in contrast, the interests of the powerful are served (Akanni, 2014; Ogionwo, 2016). The relevance of the Frustration-Aggression theoretical framework to the upsurge of terrorism is better appreciated when viewed against the backdrop of widespread poverty in Nigeria (Ogege, 2013). Poverty though endemic throughout Nigeria, the rate is highest in the north. The three northern regions have the highest incidence of poverty with an average incidence of 70.1% compared to 34.9% of the three geo-political regions of the South (Lukeman, 2012; Ogege, 2013; Titus, 2016).

Echoing the above is the theory of relative deprivation which dates back to ancient Greece. Aristotle articulated the idea that revolution is driven by a relative sense or feeling of inequality, rather than an absolute measure. The primary source of the human capacity for violence appears to be the frustration-aggression mechanism... the anger induced by frustration... is a motivating force that disposes men to aggression, irrespective of its instrumentalities. This frustration more often than not is caused by relative deprivation, and the resulting aggression could be manifested as terrorism (Richardson, 2011).Gurr (2005) argues that structural poverty and inequality within countries are breeding grounds for violent political movements in general and terrorism specifically. Similarly, Davies (1962) argues that the occasion of violence is due to the insupportable gap between what people want and what they get; the difference between expectations and gratifications. This discrepancy is a frustrating experience that is sufficiently intense and focused to result in either rebellion or revolution. It is no coincidence that one of the worst forms of violence in Nigeria today originates in the most socioeconomically deprived parts of the country (Agbiboa, 2013; Okeke, 2017). This, in turn, has given rise to various militant groups in the nation, often consisting of unemployed youths, who have engaged in kidnappings, oil pipeline vandalizations, extortion, car bombings, and other forms of violent attacks against the Nigerian state (Omeje 2004; Omotola 2006).

Numerous studies have been carried out in relation to terrorism and insurgency in Nigeria, but there are hardly any studies in relation to the demands of professional social workers for prevention and intervention (Among such include, Amaraegbu, 2011; Akanni, 2014; Saulawa & Karumi, 2015; Adedire, Ake & Olowojolu, 2016; Ogionwo, 2016;Dimelu, Salifu, Enwelu & Igbokwe, 2017; Ahmed-Gamgum, 2018). Putting into consideration that social problems have been attributed by some as a major catalyst for the upsurge in terrorist activities, it can be logical to argue on the basis of this that social workers have an important role to play in both prevention and dealing with the aftermaths (Akhmat, et al, 2014; Blomberg, Hess, & Weerapana, 2004; Elbakidze, & Jin, 2015). Adding to the importance of social work professional intervention in this regard, is the fact that social workers are trained to be politically, religiously, economically, culturally and ethnically sensitive, thus are advocates of responsible political, religious, economic, cultural and ethnic rights and practices (Thompson, 2006; International Federation of Social Workers [IFSW], 2014; Agwu & Okoye, 2017). To this end, this study is hinged on the fact that social justice and rights-based approach which is a core value to social workers combined with their expertise in working with vulnerable people and disaffected communities means that social work has an important contribution to make in this area of terrorism. It is in this light that this study hopes to contribute to knowledge, with the aim of examining the issues of terrorism and insurgency in Nigeria, and the relevance of social workers before and after a terror-related attack.

To achieve this, the following questions must be answered: a) what are the causes of terror-related attacks in Nigeria? b) How did terrorism evolve to these incessant brutal killings in Nigeria? c) How has the Nigerian government both past and present responded to terrorism? d) What is the place of social workers in curtailing the menace of terrorism?

Historical antecedent of terrorism in Nigeria

Historically, the first wave of terror acts experienced in Nigeria was shrouded in ethno-political crisis in the early 1960s-mid 1970s. This period witnessed bloody coups, political party crisis (operation wetie), mass massacre of Easterners in the North, the declaration of the Republic of Biafra and the civil war that claimed over 1.5 million persons (Taiye& Oricha, 2017). Ethnocentrism was evident in the first putsch dominated by the Igbo's against the northern leaders which was requited by an outburst of violence against the Igbos living in their region. According to Ray (2012), it was a period of politicized ethnicity and competition for resources, which worsened the relationships between ethnic groups. The selective and extrajudicial killings in form of coups and counter coups, the gruesome attacks on the Igbos in the north as orchestrated by a few persons and the eventual civil war has all the parameters of terrorism as defined by United Nation Security Council to include a criminal act against civilians, with intent to kill or maim, hostage taking, to compel a government and international organization to do or to abstain from doing any act, to intimidate and provoke a state of terror in the general public, group or individual.

The second wave was rooted in sectarianism and religious intolerance between 1980s-2000 (Taiye& Oricha, 2017). Sectarianism refers to a whole cluster of ideas, belief, myths and demonology about religious difference which are used to make religion a social marker, to assign different attributes to various religious groups and to make derogatory remarks about others (Neil, 2012). Example was Maitatsine sect (meaning the one who damns in Hausa), formed by Muhammed Marwa an Islamic scholar and refers to his curse-laden public speeches against the Nigerian state (Adesoji, 2011; Taiye, & Oricha, 2017). He became an Islamic zealot concerned with the purification of Islam, believing that Islam had been corrupted by modernization and that utilizing modern technology or reading books other than the Qur'an were pagan practices (Falola, 1990; Danjibo, 2011). The killing and destruction of Pagans or Arnas (infidels, non-believers of Allah) became a key agenda for the sect leading to over 4,179 deaths and the destruction of properties in Kano in less than 12 days (Okafor, 1997; Taiye& Oricha, 2017). Other examples of such religious imbroglios that defined this wave occurred in Borno, Kano, Adamawa, Gombe, Bauchi, Kwara States and Kaduna states between 1982-1986, the 1987 crises in Kafanchan, Katsina, Funtua, Zaria, Gussau and Kaduna; Shite sect in Katsina led by Malam Yahaya Yakubu in 1991; Zango Kataf, Zaria and Kaduna crises in 1992; and the crises in Jos in 2001 among others (Taiye& Oricha, 2017).

The Third wave of terror as experienced in Nigeria is the wave of anti-marginalization and economic liberation prominent between 1990's-2010 (Taiye, & Oricha, 2017). There existed for instance in the Niger Delta region Movement for the Survival of Ogoni People (MOSOP), Movement for the Emancipation of the Niger Delta (MEND), Niger Delta People Volunteer Force, the Egbesu Boys and Niger Delta Vigilante with a long history dating to the Adaka Boro Movement in the 1960's and that of Ken Saro Wiwa's struggles (Ayangese, 2010; Akanni, 2014; Babatunde, Unwana-Obong & Olanrewaju, 2014; Taiye, & Oricha, 2017). These militant groups launched agitation against environmental degradation, unemployment, poverty, deprivation and marginalization in the Niger Delta areas of Nigeria. Also in the East, the Bakassi Boys and the Bakassi, Movement for the Actualization of the Sovereign State of Biafra (MASSOB) are also terrorist groups fighting for equal rights and security of Ndigbo true federalism, autonomy and

political relevance of the Igbo people in Nigeria having been ravaged by the civil war and abandoned thereafter. In the down West was the Odua People's congress (OPC) serving as militating wing and mouth-piece of the Egbe-Omo-Oduduwa for the Yorubas.

The fourth wave of terror that has recently ravaged the Nigerian social structure is one characterised by high religious extremism and anti-westernization (Taiye, & Oricha, 2017). The Arewa People's Congress (APC) in the North and the congregation of the People of the Tradition for Proselytism and Jihad better known by its Hausa name as Boko Haram, also known as "Jama'atul Alhul Sunnah Lidda' Wat, Wal Jihad" a group committed to the propagation of Prophet Muhammed's teachings and Jihad (literally meaning "Western education is forbidden"), founded in 2002 by Mallam Mohammed Yusuf in Maiduguri, the capital of the North-eastern state of Borno, although some scholars traced the origin of the sect to 1995 with Lawan Abubakar as its founder (Danjibo, 2011; Akanni, 2014; Omede, & Omede, 2015). Others traced the sect founder to Shehu Sanni, a civil rights activist in the Northern region, wearing the mask of protecting the interests of the northerners. It is essentially a militant agitation against environmental degradation, unemployment, poverty, deprivation and marginalization (Meehan and Spaier, 2011; Nwanegbo & Odigbo, 2013; Ikenga & Efebeh 2013; Okemi, 2013; Akanni, 2014; Babatunde, Unwana-Obong & Olanrewaju, 2014; Omede, & Omede, 2015; Azeez, 2018). Its tenets were built on the "Khawarij sect" ideology, an Islamic group which emerged in the first century of Islam due to the leadership tussle that ensued between Ali and Muawiyah on who to succeed Caliph Uthman, the then Muslims' president after his demise.

Among the litany of attacks are bombings of the United Nations Office and Police Headquarters, Abuja, the building of This Day, Sun and Daily Trust Newspapers in Abuja, St. Theresa's Catholic Church, Madalla, Niger State, Deeper Life Church, Okene, among others. According to the 2014 global terrorism index report, the group has been increasing its deadliness each year, with 2013 being four times as deadly as 2009. In the period between 2009 and 2012, over 3,500 Nigerians were killed by the group through shootings and bombings. In 2013, 11 private citizens were beheaded and a lot more including the over 200 Chibok girls kidnapped on April, 14 2014 and over 100 Dapchi girls on February 19, 2018 (Taiye, & Oricha, 2017; Bolaji, 2018).

Currently, the new wave of terror characterized by the activities of armed Fulani-herdsmen due to the effects of climate change, draught and Boko Haram crises is alarming. The condition is a dangerous dimension where herdsmen spare no one, including women and children, when they visit terror on these people (Taiye, & Oricha, 2017). Fulani are nomadic people, herding cattle, goats and sheep across the vast dry grass lands of their environment, keeping isolate from the local farming communities, making them the world's largest pastoral nomadic group whose ancestry could be traced to Egypt, Roman legionaries lost in Sahara, while some even hypothesize that Fulani is one of the Israel tribes (Naij.com, 2018). A popular Fulani proverb says "Cattle surpass everything, it's even more important than father and mother", "If cattle die, then Fulbe dies" (Eyekpime, 2016; Naij.com, 2018).

These perennial nomads never settle in a particular location for more than four monthsthat is why they are called Bororo. Their herds of cattle are unrestrained from munching on crops often making it a problem for farmers (Ogu, 2018). This turbulence stands out because of the seeming boldness of the perpetrators and the mystery surrounding their real agenda. While many believe that it is simply a farming, grazing land and water dispute, whereby they clash with farmers who accuse them of damaging their crops and failure to control their animals, the Fulani's under the Miyetti AllahCattle Breeders Associationclaims that they are being attacked by gangs from farming communities who try to steal their cattle and they are just defending themselves

(Eyekpime, 2016; Ikeke, 2018;Izeze, 2018). According to the 2015 Global Terrorism Index, these Fulani militants are the fourth deadliest militant group in the world with a record killing of over 1200 people in 2014 (Eyekpime, 2016; NAIJ.com, 2018). Some Fulani herdsmen attacks include; 2014 attack on Galadima Village with at least 200 casualties; February to March, 2016 siege on communities in Agatu Local Government Area of Benue State where about 500 persons were reportedly killed; April, 2016 Fulani herdsmen attack on two villages in Gashaka Local Government Area where 15 people were killed; among others (Taiye& Oricha, 2017). 549 deaths was reported in 2017 across 14 states and thousands displaced while in 2018 clashes across 5 states resulted in above 168 deaths in January alone, 1,750 between January-June, and 8,800 between June 2015-june 2018 (Ameh, 2018; Umeagbalasi, Igboeli& Bernard, 2018).

Causes of terrorism in Nigeria and efficacy of government response

Unrest in Nigeria has been blamed on the government, parents, youths, and the combination of all. It is therefore important to investigate this at both individual and group levels (Adedire, Ake & Olowojolu, 2016). When merged together, some of the common factors that come to mind include unemployment, bad governance, substandard education, lack of or inadequate basic infrastructures, corrupt practices of government officials, perceived victimization, abject poverty in the midst of affluence, ethnic/religious superiority, domination and exploitation, weak institutional structure, political manipulation among others (Omede & Omede, 2015).

Terrorism more often than not evokes a complex range of responses, from attribution and blame to a more nuanced political questioning. Several interventions are discussed below:

*Draconian Tactics:*The way in which the government has tried to address these challenges through disparate actions and intervention activities thus far has not been effective. Draconian tactics like the extrajudicial execution employed by government security agencies against Boko Haram have been consistently brutal and counterproductive leading to loss of innocent lives, and has only enabled Boko Haram to expand with a remarkable regenerative capability (Ross, 2012; Umar, 2013). Such response by security forces only served to clear the immediate threats posed by the group at the expense of a long-term management of the crisis (African Report, 2010). Quoting Sir Frank Kitson a British army General, *"There can be no such thing as a purely military solution to an insurgency because insurgency is not primarily a military activity."*This statement by the British general aptly defines the limitations ofNigeria's government response to the symptoms of terrorism rather than the cure. Although, many government institutions exist that are designed to improve living standards, the security situation in the Northern region of Nigeria has forced many of these agencies to relocate and even close down. This failure on the part of these institutions does little to address the identified root causes but rather nurtures an environment that allows for the continuation of violent extremism (Scheier, 2006; Imobighe, 2006; Alderson, 2010). Evidently, the increase in the number of terrorists since the crackdown from 2009 is indicative of this.

*Amnesty:*Furthermore, the Nigerian President set up a panel to look into the possibility of granting amnesty to the Islamist militant group only after religious and some political leaders concluded that the military approach would not solve the violence that has crippled the economic situation in many parts of the country. Previously any form of appeasement by the government had been rejected by the sect (most notably when the former President General Olusegun Obasanjo was sent to the group for appeasement), because the government claimed that the Boko Haram leaders were "ghosts" whose demands were not known (Eke, 2013; Falode, 2016). The strategy adopted by the government arose from what was considered as a success during the resolution of

the Niger Delta conflict. The amnesty granted to the Niger Delta militant was considered necessary to allow members of the sect to come out of hiding and state their grievances for a negotiated settlement. Even though this process relatively proved effective during the resolution of the militia activities in the Niger Delta area, the government failed to understand that the Niger Delta crisis is distinct from that of Boko Haram and even the genuity of the amnesty panel tasked with considering the feasibility of granting amnesty to Boko Haram members was questionable (BBC, 2013; Eke, 2013). Also disturbing was an audio recording, by Abubakar Shekau, the purported head of the group, claiming they have not done anything wrong that requires amnesty insisting that it is the sect that should grant the Nigerian government a pardon which implies that the government has also failed to counter the sect ideologically or provide a safe passage for those willing to leave the sect. The ideological campaign by the sect members could be considered highly successful based on their growing number and the absence of counter-ideological messages from the government (Eke, 2013).

*Brain-cracking:*Similarly, the inaction of the Nigerian government towards Fulani-herdsmen violence has allowed the culture of impunity to grow. In the absence of government security, some local communities have decided to defend themselves against Fulani-herdsmen attacks. Critics have blamed the government for using double standards (Adamu& Ben, 2017). The government arrests, imprisons and prosecutes members of the indigenous people of Biafra, deployed military forces against the Niger Delta Avengers, but the government is yet to arrest or prosecute Fulani-herdsmen with President Buhari telling Nigerians to be patient while his security teams "crack their brains" to put an end to the horrendous violence, instead there appears to be a policy-framework underway to establish grazing fields for the herdsmen (Adamu& Ben, 2017; Adetayo, 2018; Ohuabunwa, 2018). Very worrisome is the fact that after three years of going through this chronic insecurity, Nigeria's security chiefs are just now cracking their brains, perhaps wondering what to do while people are dying and properties destroyed on a daily basis (Izeze, 2018; Ohuabunwa, 2018).

*Ranching:*The Federal Government Unveiled at the National Economic Council's meeting a National Livestock Transformation Plan, when it made public its resolve to set up and fund cattle ranches across 10 states of the federation having agreed with the state government, in an apparent bid to assuage the thirst for destruction of the rampaging Fulani-herdsmen (Premium Times, 2016; Adamu& Ben, 2017; Punch, 2018; Onyekakeyah, 2018). The government has now decided to set up 94 ranches to be funded with N249bn in a total period of 13 years with clusters of 30, 60, 150, and 300 cow ranch models in a location within the donated and gazetted grazing reserves. With the goal of developing commercial crop production to support livestock through the supply of quality fodder and other feed materials, formation of producers into clusters to create viable ranch herd sizes, and creation of cooperatives to facilitate improved access to inputs, infrastructure, finance, markets, and support services (Onyekakeyah, 2018; Punch, 2018). The current Minister of Agriculture and Rural Development, Audu Ogbeh noted that this conflict surrounding the establishment of ranches is not peculiar to Nigeria; saying, "It happened in the US in the 19th century, it's happening in Argentina, Pakistan among others. So, this is what we should have started doing 20 years ago, we didn't and that's why we are where we are and as such, there is no going back on the project" (Punch, 2018).

The reality is that, the National Livestock Plan is gratuitous, discriminatory, offensive and seen by many as tacit endorsement of the plans of the Fulani-herdsmen by authorities of the Nigerian government in that, cattle farmingas often said is a private businessthat pays tax to government as is done in Canada, USA, Brazil among others with occasional aids from the

government (Adamu& Ben, 2017; Onyekakeyah, 2018; Punch, 2018). It has often been argued that ranching is the solution to the current scorched-earth policy of the Fulani-herdsmen, but no one envisaged that the government would be the one to take up that responsibility of providing the facilities on behalf of the herders(Punch, 2018). Take, for instance, the case of people who run piggeries, will the government go to this length in funding and providing space for them in all parts of the country? The case of the Niger Delta people is a good example of how people have been denied their means of livelihood and yet nothing is done to change their situation. These are people that depend largely on fishing for their subsistence. But this means of livelihood has been taken away by oil spills, which have poisoned and killed the aquatic life in that area. What effort is the government making to dredge inland rivers for them in Sokoto or Maiduguri, for instance, to regain their fishing business? What is so special about cattle farming that it should be turned into a national responsibility? (Punch, 2018).The government has its rice policy but did not ask Kebbi and Lagos states to collaborate to produce the popular Lake rice brand which was purely an economic decision by the two states. States that so desire and have advantage in livestock may partner the private sector or collaborate as some are doing with rice. However, the idea is to create an enabling environment for local and foreign investors to move in, establish profitable ranches and help solve our food security crisis and eradicate the primitive practice of herding(Punch, 2018).

According to Punch (2018) what has been apparent in the decision of the government is the fact that it has gone ahead with the plans of the Miyetti Allah Cattle Breeders Association to march their cattle across any part of the country, whether the owners of such land like it or not. If the expectation is to see an end to the bloodletting currently sweeping across the land, it is doubtful that this is the right way to go about it. Many states in India have made laws prohibiting cattle damaging farmland, public roads, among others and also intentional grazing of livestock on another person's land without their consent is criminal and must end in Nigeria, too.It is in the light of these short comings that professional help from social workers who are people oriented is needed to bring in new dimensions to conflict situations in Nigeria.

The Place of the Nigerian Social Worker before and after Terror-Related Attacks

The multi-cultural nature of Nigeria and the fact that no one exists as an island ensures that the capitals of all states are mostly inhabited by individuals from all walks of life and ethnic background but with a pre-dominancy to the local ethnic group, meaning that there is bound to be some level of interaction with all in the society making such cohabitation capable of generating a corresponding challenge in the form of language barriers and belief systems (Nnoli, 2008; Okoye &Ijiebor, 2013).

Pre-Attack: Before the thought of a terror-related attack is even conceived, it is essential that social workers recognize that Nigeria has become increasingly diverse and professionals must develop increased competence in working with diverse populations. According to Sue & Sue, (2003) and Suppes & Wells, (2003) multicultural practice involves acknowledging and broadening the roles that social workers play and expands the repertoire of problem-solving skills considered helpful and appropriate. Thus, the roles of educator, advocate, case manager, organizer, facilitator of indigenous healing systems, community broker, and so forth are considered vital to the practice of multicultural social work in a diverse nation like Nigeria (Okoye &Ijiebor, 2013).

Bridging the Gap Between the Rich and Poor:Nigerian social workers need to understand the fact that the nation has a wide divide between the rich and the poor, and most of the services or access to good services can only be accessed by people of the higher social statusi.e. the

bourgeoisie class since the society gives the privileged higher recognition (Adeleke, Bamidele & Ganiu, 2014). This statement reflects the social justice value of social work, which points out that they must be a level of fairness and equality in the society (Okoye, 2017; Ngwu, 2017). Thus, where there is no fairness and equality and there is a heightened feeling of neglect and deprivation, frustrations sets in, which more often than not leads to aggression. In this light, advocacy and social reform which historicallyhas been regarded as a core practice skills that, along with the emphasis on social justice, distinguish social work from other helping professions becomes a central task of the social worker (Crean & Baskerville, 2007; Ritter, 2007; Brown, Livermore & Ball, 2015). At a minimum, social workers are to be policy sensitive in dealing with people and need to understand policies affecting their clients, how to access resources, and the potential barriers to accessing resources for their clients (Jannson, 2003).

*Countering the Existing Ideologies:*Furthermore, social workers in Nigeria needs to up the performance of their roles as change agents to counter the ideas and beliefs that promotes terrorism. In the course of running programmes that deals with poverty eradication and illiteracy, social workers must have at the back of their mind that they are also working to counter the agents of radicalization (Parish, 2010; Eke, 2013; Ogionwo, 2016). Social workers have the ability to change the communications between systems through methods of countering existing nebulous believes to generate positive output such as reducing religious intolerance in communities, increased productivity amongst the youths to eradicate absolute poverty, with the aim of reducing the incentive for youths to participate in terrorist activities within communities in Nigeria (Ogionwo, 2016). The misinformation painting terrorism in a positive or beneficial light can be changed by social workers to show it as the social catastrophe that it is, through enlightenment and sensitization campaigns.

*Mediation:*Social workers are trained in areas such as identifying and analyzing underlying interests, developing resources, and generating options, hence social workers would be well suited to handle issues related to mediation/conflict resolution (Kelly, 2014). Mayer (2013) indicates that mediation is the natural outgrowth of social work practice because its goal is to help empower people in conflict to solve their own problems, and because it builds on core social work theory and skills such as problem analysis, communication, and systems intervention.

*During/Post-Attack***:** During and after a terror-related attack, social workers are expected to play a pivotal role in providing information, support and assistance to the families and community (Sweifach, LaPorte& Linzer, 2010). For example, they are typically responsible for meeting worried family members who are searching for their relatives (Yanay & Benjamin, 2005). If a missing person is found dead, s/he is generally taken to the morgue and relatives are summoned to identify the remains. Social workers often accompany family members to the central morgue (forensic room) or are with the family from the time they visit the hospital to learn about their loved one until the disposition of the case. They bring their skills of relationship-building, empathy, solace and the provision of information. They represent the human touch that a distraught, beleaguered and grieving family so desperately needs in traumatic times (Sweifach, LaPorte& Linzer, 2010).

Volunteer Direction and Training: The social worker also plays the role of planning, community development and organization, volunteer direction and training, and developing community resilience and assisting victims after a terror attack (Itzhaky & York, 2005). With the increase in terror related activities in Nigeria, it is obvious that unqualified persons who are playing the roles of social workers in most of the NGOs have run out of depth (Ogionwo, 2016). The idea of learning resonates the need for building local man power i.e. training volunteers within the

communities so that they can help to fill the gap from a position of knowledge, as opposed to the kind of help being offered now by volunteers who are usually clueless as to how to handle the situations that occur after an attack. This type of intervention is discussed by Itzhaky and York (2005) who also stress the importance of social workers in volunteer direction and training. The local social workers don't know their "left from their right"; this implies a lack of necessary knowledge and skill from the organisations that have been working in the communities to address the problems that have been created by terrorist acts such as trauma, loss of life and property, bereavement, cases of rape and other acts of violence, kidnap among others. Issues such as these require knowledge, skill and competence to handle properly, which is what social workers are trained to do (Ogionwo, 2016).

*Post-Attack Counselling:*Post-attack counselling is very important in diminishing the possibility of children who have been exposed to terrorism from engaging in it themselves. What this means is that when a social worker feeds energy and information such as counselling or other forms of social work competencies into the minds of the individual, this will bring about a positive development within the system which will eventually produce an output that will counter the urge to participate in or join terrorist groups (Ogionwo, 2016). The children that survive a terror-related attack have to live with the horrors when there is a lack of therapy and treatment centres within the communitieswhich results in some kind of change within their individual minds, social workers can work through Trauma Therapy among others, to restore the individual mindset back to a state of balance.

*The Challenge:*The challenge, however remains that Nigeria still does not have an accredited professional body to regulate the activities of social work after the recent setback that saw President Buhari reject the bill that professionalize social work in Nigeria (Asadu, 2018; Ogbonna, 2018). According to Okoye (2013) social work competence among social workers in Nigeria is very low, pointing out the lack of accredited bodies to regulate and monitor the activities of Social workers and the lack of trained instructors or teachers in institutions that teach Social work in Nigeria.

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HERDSMEN-FARMERS CONFLICTS IN AFRICA: CAUSES, EFFECTS AND IMPLICATION TO SOCIAL WORK EDUCATION AND PRACTICE IN NIGERIA

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Abstract

Violent conflicts between Fulani herdsmen and farmers have, for a long time, been a common feature in West Africa with consequences on human and animal lives, properties, peaceful coexistence, and orderliness. These conflicts between herdsmen and farmers is an old phenomenon which became widespread in the coastal countries of West Africa in the 20th century; prior to this period, the issue of clashes was mainly prevalent in the savanna belts of West Africa where cattle rearing was predominant. In Sub-Saharan Africa, cases of farmers-herders conflict are widespread across the sub-region. In recent times the conflict has assumed dangerous dimensions tending towards criminality with attendant loss of lives and wanton destruction of properties. However, the causes and effects of these conflicts have not been critically analyzed and clearly understood. Thus, effective mechanism to avert these conflicts has not been categorically stipulated. Several factors are being enumerated as causes of these conflicts. The herdsmen frequently mention farmers' encroachment on cattle routes as the major cause of the conflicts, while the farmers see the clashes, mainly, as a result of invasion of their arable land by herdsmen and their herds during the peak season of crop production. Failure of the government in mediating the herdsmen-farmers conflicts in a resolute manner leads to these incessant conflicts in African nations, particularly, in Nigeria. Considering the present evolution of Nigeria, ranches should be encouraged and emphasized. This is to guard against nomadic herdsmen infringement on the rights of indigenous farming communities in Nigeria.

Keywords: Herdsmen, farmers, conflicts, Africa, social-work, education, practice

Introduction

Fulani herders can be found in The Gambia, Mali, Mauritania, Sierra Leone, Burkina Faso, Guinea Bissau, Côte d'Ivoire, Central African Republic, Togo, Nigeria, Niger, Senegal, Guinea, Benin, Ghana, Liberia, Sudan and Cameroon, whose main occupation is nomadic pastoralism (Anter, 2011). According to McGregor(2014) the Fulani originated from Senegambia before spreading out into about 20 states which cut across West Africa and the Sahel as well as Western Sudan and Central African Republic. In other words, Fulani herders came from the Middle-East and North Africa and settled into Central and West Africa from the Senegal region and they created the Tekruur Empire which was contemporary to the Ghana Empire. Then, they spread in all the countries in West-Africa, continuing to lead their nomadic life style (Anter, 2011), while the farmers are found, mainly, in their ancestral communities carrying out their activities on inherited, purchased or leased parcels of land across African nations.Thus, the herdsmen being settlers, in most cases, are expected to respect the rights of the indigenous farmers, obey the rules and regulations of their host communities, and respect constituted traditional authorities for a sustainable peaceful co-existence that would enhance symbiotic relationships between the herdsmen and the farmers across Africa nations.

However, violent conflicts between Fulani herdsmen and farmers have beena common feature in West Africa, for a long time, with consequences on human and animal lives, properties, peaceful coexistence, and orderliness (Olaniyan, 2015). Ofuoku and Isife (2009) assert that conflicts between herdsmen and farmers is an old phenomenon which became widespread in the coastal countries of West Africa in the 20th century; prior to this period, the issue of clashes was mainly prevalent in Guinea, Sudan and Sahel zones (Savanna belts), where cattle rearing was predominant; relatively to crop production, which was carried out only during the short rainy season on a small scale. In the Sub-Saharan Africa, cases of farmers-herders conflict are widespread across the sub-region. Also, there was a violent clash in 1989 between Mauritanian herders and Senegalese farmers at the borders between Senegal and Mauritania which led to multiple deaths, scores of wounded persons, displacement of thousands of persons, and wanton destruction of properties (Salmone, 2010).

According to Bukari and Schareika (2015) there were 60 media reports of clashes between local farmers and Fulani herdsmen in many parts of Ghana between 2010 and 2013; such conflicts have led to death and destruction of properties in almost all the ten regions of Ghana, but high in Agogo in the Ashanti region. Stanley, Harvey and Asaah (2017) opined that in Gushegu, Nnangodi, Agogo, Dumso and various villages in Atengan and Pru districts in Ghana experienced violent conflicts between herders and farmers. In February 2016, about 80 cattle belonging to Fulani herdsmen were killed by irate youth in Dumso in the Brong-Ahafo region as a reappraisal to destruction of crops by Fulani herdsmen in Agogo in Ashanti region (Stanley et al., 2017).Quedraogo (2013) observed that conflict between herders and farmers in Burkina Faso's Central-Eastern Sangou area seven persons were killed; and in Bissa, after a herder's cattle grazed on a farm, lot of properties were destroyed and 600 persons, mainly women and children were displaced. In Ethiopia, Fujimo (2010) opined that the Me'en, due to rustling of cattle, began raids killing farmers from neighboring Dime in the late 1960s. These raids became violent to the extent of massacre, until 1971 when the imperial government forces intervened. However, the land and other properties owned by the Dime were gradually taken over by the Me'en, who is now major occupants of the land, while the Dime seems to be subordinate to the Me'en.

Furthermore, in Tanzania, the herdsmen and farmers violent conflict began in 1979, and three persons were killed. Also in Tanzania, on 8 December 2000, Maasai warriors (Herders' Defense Group) attackedRudewa Mbuyuni village, at 5.00 a.m.; 38persons were killed, and many were injured (Benjaminsen, Maganga, & Adallah, 2009).Tellen, Anchang and Shu (2016) opined that in Cameroon, some conflicts between herders and farmers are more serious than others; conflicts resulting in involve injury, poisoning of cattle, raping, and loss of life are extremely serious. In March, 2016, violent clashes between pastoralists and farmers inBouna, in the northeast of Côte d'Ivoire, at least 27 persons were killed and thousands of persons were displaced; armed traditional hunters (The Dozo) intervened and15 more persons were killed (Human Rights Watch, 2017).There was a violence herders-farmers conflict, in rural central Kenya in early 2017 as armed northern herders brought thousands of cattle, sheep and goats onto private property, and lives of humans and wildlife were loss (Craig, 2017); many of the herders have committed acts of shocking violence leading to the displacement of dozens of families in Kenya (Mutiga, 2017).

Nigeria, being one of the Africa nations, is not free from the herdsmen-farmers violent clashes. For instance, Joseph (2012) asserts that, Nigeria recorded 128fatalities in 2012 due to conflicts between herdsmen and farmers. Eromo (2016) observed that raids by Fulani herdsmen armed with guns, bows and machetes on communities in Benue and Enugu states destroyed villages, killed hundreds of people and forced tens of thousands to flee their ancestral homes. In

Uzaar in Tombo,Anyii in Logo and Vase in Ukum local government areasof Benue State, the herdsmen killed eight and 12persons respectively (Duru, 2016).Also, in 2013, about 300 personswere reported dead in Nigeria due to herdsmen-farmers conflict (Okoli & Atelhe, 2014). In Oke-Ako in Ikole Local Government Area of Ekiti state some herdsmen attacked the town and killed one of the community members (Olakitan, 2016). Another attack launched by the Fulani herdsmen in Delta state led to the display of headless bodies, raping of women and robbery activities (O'Neil,2012).

More worrisome is that the herdsmen who were originally known with sticks, bows and arrows for protection of their cattle now wield sophisticated weapons like Ak-47 assault rifles; a new dimension that has intensifies these offensive attacks against vulnerable natives (Simeon, 2017). For quite a couple of years now, in their quest to graze their cattle on farmlands belonging to the host communities, the pillaging Fulani Herdsmen, operating under a discernible prototype of reconnaissance, attack and withdrawal, leave behind cases of rapes, killings, destructions, desolation, terror, kidnappings, intimidation and other forms of social dislocation (Chinua Achebe Centre for Leadership and Development, 2016; Nkwoji, 2016).The Fulani herdsmen are always prepared to empty their cattle into cultivated farmland and at the same time ready to kill and maim whoever dares to challenge them (Ikezue &Ezeah, 2017).

Nonetheless, the evolution of society, expansion of industries, loss of arable land to drought, agriculture, housing and other commercial activities, climate change and so on that affect the availability of grasses, have cast a shadow on the traditional practices of pastoralists in some parts of the world such that mobility, one of the key strategies of pastoral groups is lost (Townsend, 2009). These have led to the development of ranching options in the United States, Australia, South Africa and other developed nations where modern variations like sheep and cattle stations exist (Nanji, 2017).Thus, Okeke (2014) maintains that rather than creating grazing routes and reserves for Fulani herders outside their states of origin, the federal and the state governments of Fulani states should make livestock production a sedentary occupation. They should encourage ranches in Fulani states and on lands owned, bought or leased by the Fulani and confine cattle breeding within the enclosed areas containing grazing fields, artificial sources of water, like boreholes, dams, canals, and these state governments could profitably engage in forage-crop farming on a large-scale.

However, most African nations, including Nigeria, still continue with free grazing in spite of their various societal evolutions. It has been observed that from the first appearance of the herders from Senegambia to northern Nigeria between 13th and 14th centuries, nomadic pastoralism has continued unabated. From the intensity of the attacks occasioned by access to sophisticated weapons, the Fulani herdsmen militancy has become an albatross on the neck of Nigerians. In the southern part of Nigeria, almost every state within the region has experienced deadly attacks resulting to wanton destruction of lives and properties as well as other vices associated with these attacks (Simeon, 2017).The Global Terrorism Index reported that after Boko Haram, Islamic State in Iraq and Syria (ISIS) and al-Shabab, Nigerian Fulani Militants (often referred to as Fulani Herdsmen) is categorized as the fourth deadliest terrorist organization around the world (Mikailu, 2016; Buchanan, 2015; Institute for Economics and Peace, 2015).

Causes of Herdsmen-Farmers Conflicts

Population growth caused a south ward migration of many pastoralists from Sudan-Sahel zone as a means of avoiding conflicts but in the end it creates incessant conflicts with farmers in the new areas (Moritz, 2010) of their settlements.According to other scholars this migration of Fulani herdsmen into the humid and sub-humid zones is one of these factors for the increasing

farmer-herder conflicts (Fabusoro & Oyegbami, 2009; Moritz, 2010).For Okoli and Atelhe (2014)the environmental factors and exploitation of scarce resources lead to conflict and violence (theory of eco-violence); and poor management of existing grazing reserves (Adisa, 2012). Other scholars opined that farmers' encroachment on cattle routes is the cause of the conflicts (Nformi, Mary-Juliet, Engwali & Nji,2014). The causes of clashes are due to global climate change and the contending desertification and aridity that has reduced arable and grazing lands, forcing herdsmen to migrate southwards in search of pasture for their herds (Okoli & Atelhe, 2014; Odoh & Chigozie, 2012; Abbass, 2012). In the same vein, Other scholars have identified climate change, the migration further south, thegrowth of agro-pastoralism, the expansion of farming onpastures, the invasion of farmlands by cattle, assault on non-Fulani women by herdsmen, blockage of stock routesand water points, freshwater scarcity, burning ofrangelands, cattle theft, inadequate animal health care anddisease control, overgrazing on fallow lands, defecationon streams and roads by cattle, extensive sedentarisation,ineffective coping strategies, ethnic stereotyping, and thebreakdown of conflict intervention mechanisms as the major causes of herdsmen-farmers conflicts(Adekunle & Adisa, 2010; Blench, 2010; Odoh & Chigozie, 2012; Solagberu, 2012; Audu, 2014; Bello, 2013; McGregor, 2014).These clashes result from the invasion of arable land by the cattle during the peakseason of crop production (Adekunle and Adisa, 2010; Abass, 2012). Contrarily, Olayoku (2014) opined that violent herdsmen-farmers conflicts was not restricted to specific period of the year and that they occur through the year, with the highest number of fatalities recorded in both the rainy and dry seasons. According to Bello (2013) destruction of crops by cattle and other properties, such as reservoirs, irrigational facilities and infrastructure by herdsmen, burning of rangelands, fadama and blockage of stock routes and water points by crop encroachment, increasing rate of cattle theft, antagonistic perceptions and beliefs among farmers and herdsmen could escalate these conflicts. Similarly, Blench (2010) stressed that ethnicity remains a major factor influencing the occurrence of these conflicts parties and raising of funds. The Nigerian governments, at all levels, have not been resolute in actions to put an end tothese incessant violent conflicts. Thus, (Olayoku, 2014) argued that the failure of the government in mediating such conflicts and setting up judicial commissions cannot be underestimated because it pushes communities to take the law into their own hands. Also, ethnic jingoists and politicians have been benefitting in these strives and they have succeeded in creating a dichotomy between the farmers and pastoralists in these farming communities (Ibrahim, Abdurrahman, &Umar, 2015); and some traditional rulers accept gratifications from the cattle owners at the expense of the indigenous farmers. However, Olayoku (2014) stressed that the causes of these violent conflicts, are centrally on economic and land issues, indicating that the creation of grazing routes by the government would not lead to herdsmen-farmers peaceful co-existence.

Adekunle and Adisa(2010) found out that there was no consensus on the causes ofthese conflicts; they identified inadequate knowledge of stock routes, depleting soil fertility, and the need to increase scale of operation by both groups as potentials for these conflicts. In the same vein, Stanley et al (2017) identified destruction of crops by cattle, Fulani herdsmen engaging in social vices, local benefactors shielding Fulani herdsmen and their crimes, farming close to water sources, farming on cattle routes, competing for usage of water, lack of system to deal with grievances, water pollution by cattle, ineffective local water governance laws, free-riders problem in water usage, discrimination against Fulani herdsmen, disregard for property right of land and water, false accusations against Fulani herdsmen, and Fulani herdsmen bringing in diseased animals as the causes of herdsmen farmers-conflicts. There is a dichotomy, as a result of self defense mechanism by both parties (herdsmen and farmers) and reliance on freedom of movements

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and settlements in any part of the country, as well as religion and ethnicity, twisting the actual cause(s) of the conflicts. Thus, scholars' attempts or studies in order to avert these incessant conflicts, though influence by politics of research, have not been sustainably attained. The causes of these conflicts could be seen as water pollution, deliberate destruction of crops by herders and their herds,threat, intimidation,rape, sexual harassment, bush burning, armed robbery by the nomads, cattle rustling, premeditated shootings, killings of innocent host community members.However, the farming communities' (indigenes') traditional authorities and settlers' (herdsmen's) rights must be known and respected.

Effects of Herdsmen-Farmers Conflicts

The incessant herdsmen-farmers conflicts disrupt and threaten the sustainability of pastoral production and agriculture in West Africa (Moritz, 2010). These conflicts are having considerable negative effects on the economy of the herdsmen,the farmers, and the government. Also, the food security and economic welfare of urban dwellers that depend on these farmers for food supply are affected; this discourages the farmers and rural-agricultural development (Ofuoku and Isife, 2009). Agriculture, which is the mainstay of the economyof the local people is been disrupted by these conflicts,making livelihood difficult at both the affected localities as well as the larger societies that are dependent on theproduce from the warring communities. In other words, food supply is affected in quality, quantity and there is rise in cost; and safe drinking water is polluted leading to serious effects on healthy living of the farming communities (Tenuche & Ifatimehin, 2009) these conflicts have led to the displacement of about 1,000 people from theirfarming localities in Benue state (Duru, 2016).

However, theloss of human lives, land, animals, plants, and crops hasmany security, social, political, and economicimplications, including an impact on livestock production(Marietu & Olarewaju, 2009;Adekunle and Adisa, 2010; Ehiabhi, 2012; Bello, 2013) and on farm producein Nigeria. For Mikailu (2016) the herders-farmers conflict has hindered market and economic growth by destruction of productive assets, preventing trade and deterring investment.Ofuoku and Isife (2009) are of the view that socio economic effects of herders-farmers conflicts lead to reduction in output and income of crop farmers as a result of the destruction of crops by cattle and indiscriminate bush burning, and displacement of farmers who become a source of liability creating a vicious cycle of poverty in such communities, while the herdsmen who are involved in such conflicts could easily relocate with their cattle. Thus, it serves as a boost to the herders to continually invade peaceful and unsuspecting people who hitherto were enjoying the ambiance of their God given lands and homes (Ikezue &Ezeah, 2017).

Similarly,Rashid (2010) observed that farmers experiencemore of material losses, such as crop produce and farm income, while job status and self esteem were the main non-material losses that they experienced as a result of these conflicts. For the herdsmen, there is no life without cattle and they can go whatever mile to ensure that their source of livelihood is sustained (Odoh & Chigozie, 2012).However, herds of cattle belonging to the nomads are also killed; also some of the victims are badly injured or maimed. This has reduced status of some farmers towidows or widowers; and in other cases that of their children to orphans and there are proliferations of small arms and ammunitions. This could threaten the spirit of social integration of Nigerian ethnic groups and their peaceful co-existence (Ofuoku and Isife, 2009).

According to Mikailu, (2016) the economic costs of these conflicts is alarming as a whopping sum of $14billion has been lost from three years to 2015 as revealed in a study conducted in Kaduna, Plateau, Nasarawa and Benue states by Mercy Corps, a United Kingdom

based humanitarian organization. The report indicates that between 2010 and 2015, Nigeria lost about 2.79 per cent of its Gross Domestic Product (GDP) as a result of clashes between herders and farmers. In other words, Fulani herdsmen-farmers clashes cost Nigeria N2trn every year (Mikailu, 2016); states affected by these conflicts stand to lost an average of 47 per cent of taxes accruable through internally generated revenue. On the other hand,if peace is restored in these communities, the average household affected by these conflicts would experience at least 64 or higher per cent increase in income, while the country (Nigeria) stands to gain up to £8billion annually (Nelson, 2016).These conflicts have brought about extreme poverty and hunger, and destruction of social status, inadequate food security; the vulnerable groups, women and children are mostly affected. Also, the once mutually existing farmer-pastoralist relationships are weakened. This awful situation becomes worst, especially when either the farmer or the pastoralist is categorised into a group relating to religion and tribe (Ikezue & Ezeah, 2017).

Implication of Findings to Social Work Education and Practice

This paper revealed that there has never been a peaceful co-existence between herdsmen and farmers for a long time; in recent times, these conflicts have taken different dimension. Sophisticated weapons, such AK-47, small arms and ammunitions, machetes, bows and arrows are fully introduced into these conflicts. Thus, leading to wanton destruction of several lives and properties in African nations, particularly in Nigeria, where these violent conflicts are most rampant. These violent conflicts are due to several factors, the most mentioned by herdsmen is encroachment into their cattle routs by famers, while the farmers mainly maintain deliberate destruction of their arable crops by herdsmen and their cattle. Consequently, there is no peaceful co-existence between the Fulani herdsmen (settlers) and indigenous farming communities.

In social work education, this finding suggests that there is urgent need for professionalization of social work, and all tertiary institutions, particularly in Nigeria, are to encourage social work education where social workers could be professionally trained for adequate coverage of all aspects of life (cultural, socio-economic and political). This would strengthen virtues of cooperative problem solving mechanisms to enable individuals, groups and communities to manage their own resources and affairs without acrimonies or undue interference by settlers.

In social work practice,the finding suggests that professional social workers be involved in orientation and conflict resolution agencies in African nations, particularly in Nigeria. If professional social workers are involved in these areas, they would adequately sensitize individuals, groups and communities on the need for respect of human inalienable right to life, peaceful co-existence, collaboration, teamwork and active participation in development process rather than involvement in violent conflicts. Consequently, all settlers, including Fulani herdsmen would respects indigenous ownership rights and traditional authorities of host communities in Nigeria. Finally, they will ensure that policies that would ensure peaceful co-existence are enacted and peace would be engendered in indigenous agrarian communities in Africa, particularly in Nigeria.

Conclusion

In conclusion, most African nations, such as, Guinea, Sudan,Ghana, Burkina Faso, Ethiopia, Tanzania, Cameroon,Côte d'Ivoire, Kenyaand Nigeria etc., have experienced cases of violent farmers-herders conflicts that have led to loss of lives, wanton destruction of properties and displacement of thousands of persons from their ancestral homes.The causes of these violent conflicts include water pollution, lack of respect for the rights of indigenes or owners of land bysettlers, particularly the herdsmen, deliberate destruction of crops by herders and their herds, threat, intimidation, rape, sexual harassment, bush burning, armed robbery by the nomads, cattle

rustling, and killings of innocent host community members. These incessant violent conflicts have effects on social-economic lives of both parties (herdsmen and farmers), as well as, on African nations' economies and international politics. The most affected are the children and women of communities involved.

Recommendations

In order to bring these herdsmen-farmers violent conflicts to barest minimal, the following recommendations are proffered:

1. Social Work should be professionalized in Nigeria. This will enable professional social workers to take their place, in national development, to nib most of the emerging and contemporary social issues in their buds, particularly, the herdsmen-farmers conflicts.
2. There is urgent need to involve professional social workers in sensitization and mobilization of all community members and settlers, particularly, the Fulani herdsmen towards building cooperative and peaceful coexistence between farmers and pastoralists in all African communities, particularly in Nigeria.
3. Establishment of ranches must be emphasized and maintained in all African nations, particularly, in Nigeria. In other words, open grazing of cattle must be prohibited or outlawed, and owners of cattleshould purchase and/or lease parcel of land for their ranches.
4. Nigerian government must make drastic efforts to put an end to proliferation of small arms and ammunitions in the country.

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MARAUDING FULANI HERDSMEN, THEIR NATIONAL MENACE AND SOCIAL WORK EDUCATION IN NIGERIA

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Abstract
When social work education is solidly established in Nigeria, a promising alternative that relieves and supports the suffering Nigerian people will be assured. In the present political administration, herdsmen have constituted themselves a menace to the whole nation. The ruthlessness with which the herdsmen spill blood in the nation puts a serious question mark on the capability of the present administration to govern. It is sad that social work education is not given a serious attention when social policies are made in Nigeria. As a result of this, social issues, such as the menace of herdsmen, continue unabated tending to a disastrous social unrest. With social work education and its strong policies, the hold of the tyrants will be weakened and the strong will no longer devour the weak. Invariably, the oppressed will be freed from the shackles of their oppressors. This will be achievable when knowledgeable men and women conscious of the limits of their rights and those of other people are voted in to structure and make policies that touch the living experience of Nigerians. This will require a kind of ideological maneuvering with regard to religious beliefs, ethnic biases and inordinate use of political power. It requires a political will on the part of qualified leaders to have in mind the good of their people.

Introduction

The Oxford Dictionary defined marauding as a search for people or things to attack. When applied to the Fulani Herdsmen, it means that they are roving about to attack people. The question is: Who do they attack and why the attack? Contextually, it is the farmers. Symbolically, the attack is more than met the eyes. It is said that "whenever a lion eats, something dies." Similarly, and contextually, in the recent past, whenever the Fulani cattle graze in an unauthorized area, crops are destroyed and farmers cry. What began as a sectional issue in the Northern part of Nigeria has now become a matter of national concern (Baba & Abeysinghe, 2017). It is said, however that the violent conflict between herdsmen and farmers has been a common feature in West Africa with "…consequences on human and animal lives, properties, peaceful coexistence, and orderliness" (Dennis, 2018). According to Baba and Abeysinghe (2017), the conflict between the Fulani herdsmen and the farmers became a threat to national security. The wanton destruction of farmers' produce and their killing serve as dangerous signal to the whole nation regarding the quest for power by the Fulanis (Gadzama, 2018). The attitude of the present government to this group rated the fourth most dangerous terrorist group in the world is indicative of their acquiescence to their activities (Buchanan, 2015). This research derives from secondary data such as text books, journal articles, researched works, and conferences as well as from electronic and printed materials found in the internet.

Brief History of the Fulani Herdsmen

Historically, the migration of the Fulani herdsmen from the Senegambia region to the Northern part of Nigeria dates back to the 13th and 14th centuries (Soriola, 2018). After Shehu Usman Danfodio Jihad, the Fulanis integrated into the Hausa ethnic group of Northern Nigeria (Achebe, 2013). When the tsetse fly population is reduced during the dry season, a movement towards the Middle Belt Zone by the Fulani herdsmen is observed. This zone is predominantly dominated by

non-Hausa groups and the pastoralists return back to the North during rainy season. In managing their cattle, the Fulani herdsmen/pastoralists encroach on the farmland of the indigenes. Conflicts ensure between the two groups due to the destruction of farm crops and the retaliatory killing of the cattle (Adebayo, 2018). In-between the ensuring reasons for the conflicts is hidden some political agenda as most people from the Southern part of the nation believe (Nwabueze, 2018). The hidden agenda assumed through the years different dimensions that touch on the lives of Nigerians.

National Menace of the Herdsmen

The recklessness of Fulani herdsmen touches on the lives of every Nigerian. Every aspect of national life, such as economic, social, political, religious and legal system was endangered. The wanton spilling of blood breeds social distrust, suspicion and fear among the citizens (Ajibefun, 2018). It aggravated the fragile relation between the Northern and Southern regions of the country. A longitudinal study, according to Mercy Corps revealed that $14 billion were lost within the space of three years (Ogundipe & Oluwuole, 2016). The pastoralists' activities thwarted the country's economic development to an enormous extent. Lots of people were displaced (IDP) and alongside, both private and public properties were destroyed(Suleiman & Ja'afar-furo, 2010; Kyari, 2017). The country's major constituent ethnic and religious groups were shaky in terms of their relative frequency of association. Most importantly, the psychiatric effects on people who are internally displaced is beyond measure and there is need to research along that line (Morina, Akhtar, Barth, & Schnyder, 2018). Politically, according to Nwabueze, (2018) activities of the Fulani herdsmen are used as a ploy to solidify and perpetuate "a Fulani Supremacy agenda" as championed by Usman Dan Fodio. Mutual suspicion exists between the two major religions in the nation – Christianity and Islam. The constitutional right of the citizens to freedom of worship is threatened. And legally, the idea of creating cattle colonies was resented by the Southerners because of its attendant issues. Some people wondered who would be the rightful owner of the land if the colonies were allotted to the herdsmen. Lots of confusion abound with regard to the creation of cattle colonies instead of the herdsmen buying ranches. In view of all these problems, people were looking up to the government to intervene.

Government Solutions to the Problems

In 1978, the Land Use Act was implemented. The government demanded that people apply for the certificate of occupancy to their ancestral land. This idea placed the Fulanis in a difficult position because most of them did not apply. Subsequently, the Fulanis kept intruding into an unauthorized land and such trespassing generated conflicts between the occupants and the herdsmen. This attracted the attention of the senate. At the senatorial gathering, a Niger North senator, Zainab Kure proposed a bill titled "Land Grazing Bill" to secure grazing routs for Fulani herdsmen across the federation. She suggested an establishment of a commission to oversee the affairs of the herdsmen across the nation (Kure, 2011). Nationally, the bill was kicked against as Nigerians thought that it was ill advised and against the Land Use Act (Otubu, 2015).

Inaction on the Part of the Government

The inaction of the government was obvious in the ECOWAS transhumance protocol which permits free movement of livestock from one grazing region to another in a seasonal cycle (Motta, Porphyre, Hamman , & Morgan, 2018). Nigerians were expecting the sitting government to defend them from the menace of the herdsmen. To their greatest surprise, the sitting government held that the herdsmen are not Nigerians. Some Nigerians criticized the stand of the government on this issue. For most Nigerians, to say that the herdsmen are not Nigerians and as such no action should be taken does not justify the killing of the citizens. Again, some of them reason that the ECOWAS

transhumance protocol permits for free movement, does not trump the safety of Nigerians. Because Nigerians were disappointed at the failure of the government to give them security, the oppressors were emboldened and the weak devoured.

Tyrants Hold Sway, and the Weak Devoured

The inaction of those with governmental authority emboldened the herdsmen to decimate the citizens - the poor, the weak and the innocent. The lack of political will among the politicians or the policy makers is the reason for trapping the citizens as in a dish. And the refusal of the government to line up their words with their actions creates more terrorists like the herdsmen. All through the media, we hear jingles supporting one Nigeria and serious warnings that hateful speech has no place in the nation, but at the same time, we see the policy makers taking divisive decisions and implementing policies that speak of double standards. For example, herdsmen were declared as the 4th most dangerous terrorists group in the world and the government did nothing about them (Buchanan, 2015). But when the IPOB boys made a peaceful match in the streets, those in authority commanded the military to brutalize and kill them through what they called a "python dance" (Ejiogu, Kilete, Onwuchekwa, & Ede, 2018). This smacks of nothing but hypocrisy.

Suffering Masses

The poor masses bear the brunt of a political miscarriage. In Nigeria, all things considered, democracy is not guaranteed. Fear is generated among the citizens. Presently, security is a luxury deserved only by the politicians and the rich. Economic hardship as reflected in the low GDP is the lot of an unimaginable number of Nigerians. Citizen's right is trampled upon by the powerful. The vulnerable deserve no option in our country.

To buttress the suffering condition of our people, M.B Ajibefun carried out a quantitative Research, sampling 150 herdsmen and 250 farmers. He used "Economic and social effects of Herdsmen clash Questionnaire in data collection. He applied descriptive statistics and inferential statistics of t-test to analyze the data.

Ajibefun's analysis shows that the social effect of the activities of herdsmen are loss of human life, sexual harassment of human life, acquisition of weapons by the bandits, reduction of social relationship and economic loss of humungous degree and many others. In the face of all these social malaise inflicted on the people by the incompetence of most of our leaders and inaction of those of us in the society, we have to consider how social work education can be of help in resolving the social problems of today to assure a better tomorrow.

Social Work Education

Kang'ethe described social work as an important humanistic profession recognized as a respectable discipline to address vulnerabilities that people in society face. In a study by Johnson Nzau Mavole and colleagues, education is described as liberating the mind from the shackles of poverty and ignorance. With social work education, problems are evaluated and alternative solutions devised (Mavole, Mutisya, & Wambulwa, 2017). The principles of human rights and social justice are taught as fundamental to social work.

Challenges of Social Work Education in Nigeria

Shawky in a study, social work education in Africa, holds that the trend of social work practice or education is un-African. It is un-African because its developmental efforts follow values and ideologies that are western. Values and ideologies stem from capitalism, social Darwinism, Protestant ethics and Individualism. Shawky opined that since the content of social work education

in African institutions is western oriented, we need principles and methods that respect African beliefs, mores, taboos and traditional social system. He goes further to say that we need to decolonize social work education. He demonstrates that African practitioners should have an understanding of and respect for African beliefs and practices (Shawky, 1972). Okoye (2014) makes it clear that the multiculturalism of Nigeria makes it more imperative to train students to understand the diversities in the culture and communities in which they have to work.

Problems Evaluated

As social work addresses the vulnerable and upholds human rights and social justice, Shawky emphasized the fact of contextuality. Drawing from his perspective, the issues we are discussing is not about decolonization, but more about human rights, social justice, safety of life and properties (Dada, 2012). Nigerians deserves a democratic process that guarantees the right of all her citizens. Nigerians do not need a benevolent dictator or a military person in the likeness of a civilian.

More than ever, Nigerians need competent leadership. Failure to protect the citizens and the nascent democracy is due to the lack of leadership. The unity of the country is shaky.

Alternative Solutions

Nigeria needs visionary leaders who are educated. A leadership that respects basic human rights as declared in lots of human right charters is important. Educationally, we need scholars to generate Afro-centric knowledge that should be imparted to African students to be effective in African context(Amadiume, 1998). It should be emphasized that African values abhor brutality and blood-letting (Nweke & Nwoye, 2016).

Deficit in Social Work Education in Nigeria

There is a deficit in social work education in Nigeria (Mavole, Mutisya, & Wambulwa, 2017). In Nigeria there are only about thirteen universities offering social work education. It is surprising that only Nigerian university, Nsukka, as at the moment of writing, has a professor in Social Work, and her name is Uzoma Odera Okoye. There is a great need to train teachers to teach social work because of multi-national problems affecting the country (Okoye & Ijiebor, 2013). When a greater number of Nigerians become more enlightened regarding social issues, such as the current crisis caused by the Fulani herdsmen, they would resist the manipulative scheme of politicians such as is evident in the activities of the members of the Fulani herdsmen and Boko Haram (Ajibefun, 2018). Ignorance is at the base of the activities of both the herdsmen and even the key members of our society, politicians and civilians alike (TerooUbwa, 2018; Adamu & Alupsen, 2017).

Since men have special privilege over women when it comes to politics (Folke & Johanna, 2012) in Nigeria, male social workers should be encouraged to go into politics to advocate for social justice and equality of all people. This could be a way to fast forward the recognition of social work education and to champion social equality and justice for all. We have a great need for politicians who understand the importance of social work and its policy. Aggressive lobbying for the promotion and funding of the course of social work education is needed.

Suggested Solution

In conflict resolution strategy, there is always a way to get into a closed house. In just the same way, we can reach the herdsmen through their respected leaders. Positive orientation can begin if we can buy the idea of Ujamaa – live and let live (Nyerere, 1973). Farming is valuable as well as herding (Tefera, 2013). Farmers and herdsmen are important to the nation. Honesty and sensitivity will help to solve the problem. Politicians who lean towards violence to actualize their objectives of clinging to power should never be allowed to get there. And institutions that sponsor or support violence should not be allowed to thrive (Balcells, 2015). The government should use

all in her power to discourage it. One of the best ways of ensuring a society free from much violence is to educate the citizens of such a society.

Conclusion

As 2019 election is fast approaching, we need knowledgeable men and women conscious of their rights and those of others to be voted in to restructure and make policies that touch on the living experience of Nigerians. Any politician whose eyes are bigger than his/her stomach should never be allowed to hold any elective office. Presently, we need an orientation or what I describe as ideological maneuvering of the Fulani Herdsmen, politicians and the citizens at large. Once our political leaders are freed from ethnic bigotry, greed, unhealthy religious sentiments and inordinate quest for power, the issue of such a social crisis as herdsmen or Boko Haram will be a thing of the past.

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HERDSMEN ATTACKS ON FARMING COMMUNITIES: IMPLICATIONS FOR SOCIAL WORK PRACTICE WITH AFFECTED FAMILIES IN NIGERIA

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Abstract

The activities of the nomadic herdsmen in recent times are posing a security threat not only to lives and property, but constitutes a direct threat to family farming in Nigeria. Many families in the attack-ridden areas are predominantly farmers. Income generation is contingent on farming and farm produce to meet needs and sustainable livelihood. The intermittent invasion of the herdsmen on farmers across the country, without much commitment by the government is a matter of great concern to the population, and has great implications for family farming, income generation and psychological well-being of affected families. This paper provides the analysis of the herdsmen attacks on family farming, and social workers' role in mediation and conflict resolution to restore family farming and economic survival in Nigeria.

Keywords: Herdsmen attacks, Family farming, income generation, Psychological well-being, Social work practice

Introduction

Family farming is as old as human existence. People engage in family farming for subsistence and commercial purposes. As a consequence of food crisis in 2007-2008, there has been renewed global interest in the agricultural sector, especially family farming driven by concerns for food security and supply, and enabling sustainable development. During the 2014 International Year of Family Farming(IYFF), global attention focused on family farming. The recognition accorded to family farming in the IYFF extends to both the Second International Conference on Nutrition(ICN2) in 2014, and in the United Nations Post-2015 Development Agenda, adopted inSeptember 2015. This recognition is also embedded in the 17 sustainable Development Goals (Marzin, Bonnet, Bessaoud, &Ton-Nu,2017). Family farm is basically operated by households within the rural environment. It is an agricultural holding which is managed and operated by a household and where farm labour is largely supplied by that household(Food and Agriculture Organisation [FAO], 2013).

Household farmers focus more on arable crops. Arable crops play significant roles in the socio-economic lives of rural and urban peoples worldwide. Arable crops are wide range of annual crops such as maize, rice, millet, cowpea, groundnut, cassava, wheat, soybeans among others (Bello, 2013).Family farming is also a means of organizing agricultural, forestry, fisheries, pastoral and aquaculture production which is managed and operated by a family and predominantly reliant

on family labour. The family and the farm are linked, in terms of combine economic, environmental, reproductive, social and cultural functions. (Garner and & Campos, 2014).

Around the globe, about one billion people who live in rural areas depend on agriculture as their main source of livelihood. In view of the green revolution in agriculture that facilitated the effort of the developing countries in the 1960s and 1970s to an increased agriculture production, and reduced poverty drastically, the productive gains to family farmers were supported through research and extension services (Sabo, Isah, Chamo& Rabiu, 2017). The sustainability of the rural economy has a potential of increasing employment opportunities, stemming rural-urban migration, and ultimately reducing poverty (Anríquez & Stamoulis,2007). Typically, farmers in Nigeria grow diverse range of crops to sell, trade, and consume at home. On average, farmers most commonly grow crops such as cassava, maize, beans yams, groundnuts, millet, sorghum, pepper, and rice (Anderson,Marita,Musiime,& Thiam,2017). Like crops, the most commonly raised livestock are chicken (broilers and layers), goats, sheep, cattle, and dogs. These livestock are raised for household consumption, and about 94 per cent for income generation (Anderson,Marita,Musiime,& Thiam,2017). Again in farming areas, about six in 10 farmers raise livestock (Anderson,Marita,Musiime,& Thiam, 2017). Indeed, almost all farmers in Nigeria cultivate one or more arable crops for food and income. According to Fayinka (2004), Nigerian agricultural production is dominated by rural-based small scale arable crop producers, who account for about 80% of total food requirement. However, the rate at which these farmers grow crops and raise livestock has been drastically affected due to Fulani-herdsmen and farmers clashes.

The movement to provide pasture and water for cattle and other livestock has created unhealthy rivalry between the nomadic herders and sedentary farmers in their communities (Ogbeide, 2017).Historically, the root of herdsmen-farmers conflict is traceable to the intersection of agricultural or land use policy and the political economy of ethnic relations in Nigeria (Olugbenga, 2017). The complexity and deep rooted historic conflict is neither an ethnic nor a religious conflict, rather it is a resource-based conflict amplified by ethno-religious lines in a country with fragile political challenges (Chom&Smith, 2017). Further, Chom&Smith (2017), noted that the dynamics of the environment, political instability, security issues are forcing the Fulani ethnic group to move from one area to another in search of pasture to feed their cattle.

The Fulani by tradition is the largest pastoral nomadic group in the world (Anter, 2011). Although, there are sedentary Fulani involved in agriculture, pastoral nomadic characterizesand influences the behaviour of Fulani people(Ogbeide, 2017). As a known pastoralist group, they have roots in West Africa since 900 A.D.The largest Fulani populations reside in Nigeria, with a population of over 18 million people and 270 clans (Majekodunmi, Akinyemi, Dongkum, Alexandra, & Welburn. 2014). More so, about 90% of cattle are owned by them, and the diary and meat industry contribute about 3.2% to Nigeria's Gross Domestic Product (GDP) (Abass, 2012).Notably, in Nigeria, there are three pastoral groups, namely the agro-pastoralist, semi-nomadic, and core-nomadic. The agro-pastoralists have a permanent settlement, while the semi-pastorals are partially settled at a place. The core-pastoralists are those that move about and do not have a permanent settlement or abode (Gbaka, 2014).

In recent times farmers/herders conflict has transcended the Middle Belt to affect communities in the North-East, South-East and South-South. These communities are not in the habit of hosting migrant pastoralists, but however found themselves dealing with land disputes as it occurs (Chom&Smith, 2017).In 2014, the Fulani herdsmen in separate attacks killed more than 100 people in Kaduna State, 69 people in Katsina State, and 37 people in Benue State. In addition, these large casualty counts per attack remain high, as over 100 people were killed in clashes in

Southern Kaduna in one incident alone in early 2017 (Chom & Smith, 2017).On New Year day, 2018, Fulani herdsmen attacked and killed over seventy farmers in Benue State. This spate of killings continues unabated. Despite security assurances, no prosecution has been made in the country (Idowu& Okunola, 2017).

This crisis has degenerated to the violation of human rights, and consequently leads to the displacement of the affected children and families in the crises ridden-areas. The International Human Rights Law is an embodiment of rights and obligations, captured in the States responsibility toward the people under their sovereign control. With respect to displacement, the most important human rights treaties include the International Covenant on Civil and Political Rights (ICCPR) and the International Covenant on Economic, Social and Cultural Rights (ICESCR). The former guarantees life, liberty and security of the person, and participation in national public life, while the later is concerned with rights to family living, education, work,adequate shelter, food and clothing and healthcare (Asplet, 2013).

Consequent upon the violation of human rights, civil societies, professionals and governmental authorities have sought for security of lives and property as well as sustaining family farming, livelihood and economic growth. This has generated interests and support to Grazing Law in some parts of Nigeria. The National Grazing Bill sponsored by the Federal Government of Nigeria was not achievable due to political and ethnic inclinations. The provisions of the Bill were not acceptable by the lawmakers from parts of the country(Newsherald, 2016).However,some States in Nigeria have developed a variety of responses to the ongoing herders-farmers conflict. For instance, the Benue State Government enacted the OpenGrazing Prohibition Law and Ranches EstablishmentLaw, 2017. The implementation of the law brought a number of undesired outcomes. In the New Year's Day attackson farmers in Benue State lead to the Fulani herdsmen killing of dozens of people. This prohibition law has been replicated in Plateau State, and more States are taking similar steps to cushion the effects of the conflict. This law rests on the Nigeria's LandUse Act of 1978, which vested authority of land administration within the state governors.While the Land Use Act of 1978provided the legal precedence for state governors to establish laws dictating how land is distributed withintheir states, it also provides that there must be means of recourse for the revocation of land rights by the state(Federal Republic of Nigeria[FGN], 1978).While the debate onanti-grazing law rages as well as the poor attitude and approach of the government toward resolving the conflict,this paper explores the herdsmen attacks on family farming, and social workers role expectations in mediation and conflict resolution to restore family farming and economic survival in Nigeria.

The economy of family farming production
The global food system plays a central role in meeting the World Bank Group's goals of eliminating extreme poverty and boosting shared prosperity. It suffices that ending poverty will not be possible without raising the incomes of the rural poor, which account for 78% of poor people worldwide (World Bank, 2015). For instance, some 800 million people currently suffer from hunger across the globe (Food and Agriculture Organization [FAO], International Fund for Agricultural Development [IFAD], & World Food Programme [WFP], 2015). Besides the constant demand for food by the growing urban population, agriculture is a mechanism or instrument for poverty reduction which can raise the growth in agriculture-driven economy (World Bank, 2007). That is to say that growth originating from agriculture is more effective at reducing poverty than that originating from other sectors of a nation's economy (World Bank, 2015).

Agricultural production utilizes range of resourcesthat include water, soil and plant genetic resources. Also, the quality and availability of these resources are fundamental to sustain

production and respond to increasing global food demands. Conversely, farming can equally contribute to the depletion of natural resources including the loss of biodiversity, pollution of soil and water resources, and accelerated rates of soil erosion in the environment (World Bank Group, 2017). However, in spite of the negative dimension, family farminghas been proven to cushion the effect, and is an essential response to global challenges such as climate change, food security, the depletion of fossil fuels, emerging diseases, and unemployment. Apart from other global issues, and irrespective of variations in agricultural labour force in Western Europe and in West Africa, that are the major suppliers of most of the world's agricultural products, farms provide work for agricultural workers that represent 40%of the global labour force (Sourisseau, Bélières, Bonnal, Bosc, Losch, Marzin, 2014).

According to Sourisseau, Bélières, Bonnal, Bosc, Losch, and Marzin, (2014), some scholars argues that family farming is outdated and incapable of providing local people with decent living and enough food for the world, whose population projection is expected to grow from 7 billion in 2011 to 10 billion in 2050. It is proposed that to meet this objective, modernization and expansion of production structures are needed as well as increasing labour productivity everywhere to catch up with the richest countries. However, the proponents of family faming contend that this model will ultimately lead to the virtual disappearance of family farming, and is unrealistic and risky prospect with regards to the importance of this type of agriculture and the functions it provides to the society. Other studies tend to stress that family farming in most cases is an efficient form of production than the large-scale commercial farming. According to Berry (2011), small farmers make better use of land and productive resources than large farms. This evidence corroborates with an earlier study which concluded that family farmers save on labour costs in their production, eliminate supervision and security costs and inefficiency than large-scale farmers (Bejarano, 1998).

Family farming is characterized by monetary and non-monetary engagement. The family production systems have both a monetary and a domestic (non-monetary) dimension. The monetary encompasses market transactions in relation to price signals. While the non-monetary domestic dimension of family farmingcomplements monetary transactions (Forero-Álvarez, 2013).

Food and Agricultural Organization of the United Nations(FAO) (2014) reported that approximately 500 million family farmers produce 80% of the world's food production. In developing countries, family farmers produce the bulk of food (International Assessment of Agricultural Knowledge,Science and Technology for Development [IAASTD], 2009), and produce about 70 per cent of Africa's food supply (International Fund for Agricultural Development [IFAD], 2003). Further, family farming is estimated to contribute 80 per cent of the food consumed in Asia andsub-Saharan Africa together (Dan-Azumi, 2011). It occupies about 35 per cent of the total cultivated land in Latin America (Altieri and Koohafkan, 2008). In West Africa economies, agriculture is a key sector, contributing almost a third of GDP. It provides about 70% of employment depending upon the country. The growth of this key sector is largely contingent on family farming. Agricultural activities at the family level are organized and implemented at the rural areas (Zoundi, Hitimana, &Hussein,2005).

To achieve the Sustainable Development Goals (SDGs) and eradicate poverty and hunger among the poorest people by 2030 and to feed an additionally two billion people by 2050, investment in agriculture, particularly in the rural areas will need to increase substantially(FAO, 2017). This is because evidence shows that investmentin agriculture is more effectivein reducing poverty, particularlyamongst the poorest people, thaninvestment in non-agriculturalsectors(FAO,

2017). Family farming, therefore, It increases production and productivity and meet the needs of world population (Zoundi, Hitimana, &Hussein,2005).

Contribution of agriculture on economic growth in Nigeria

Agriculture is a key driver for growth and development. In most developing countries, agricultural sector remains the vital contributor to food, employment, raw materials and foreign earnings (Sertoğlu, Ugural, & Bekun, 2017). Nigeria is an agricultural country with substantial natural resources which include 68 million hectares of arable land, fresh water resources covering about 12.6 million hectares, 960 km of coastline and an ecological diversity available for the production of variety of crops, livestock, forestry and fishery products (Olabanji, Adebisi, Ese, & Oduntan, 2017).

Prior to Nigerian independence, the regional government of the North levied tax on farmers and herders as a source of revenue generation for the region. These taxes were collected by the community leadership and remitted to the local authorities (Chom, 2017). By 1980, when land ownership was ceded to state governments, the taxes were abolished which led to the alteration of the relationship between pastoralists and host communities(Adebayo, 1995). Also before independence, inter-ethnic cohabitation occurs across Nigeria. The Eastern, Western and Northern Nigeria is dominated by the Igbo, Yorubaand Hausa-Fulani ethnic groups, respectively. On average, Igbos are known for business, while Yorubas are mainly arable and cash crop farmers.Conversely, the average Hausa-Fulani is a nomadic herdsman whose mainstay is cattle and other livestock rearing, who is commonly found in different parts of the country in search of vegetation for animal pasture(Olugbenga, 2017). The activities of the herdsmen continue to impoverish the family farming across the country, contributing to poverty and deprivation.

Poverty in Nigeria is known to be concentrated in rural areas, which are home to more than 70% of the nation's poor (Oyibo&Zibah, 2014). A critical sector that plays a role in poverty reduction in Nigeria is the agriculturesector as over 40% of the GDP comes from the sector and it employs about60% of the working population (Nwafor, Ehor, Chukwu & Amuka, 2011). In view of the poor state of the people, Nigeria government over the years has prioritized measures to deal with steady decline of the economy. Among the key objectives of the Economic Recovery and Growth Plan (ERGP), a Medium Term Plan for 2017 – 2020, include achieving agriculture and food security. More so,

> Agriculture has contributed to GDP growth in Nigeria in a consistent manner. The sector grew by 4.88 percent in Q3 2016 and by as much as 13 per cent in previous years, suggesting immense unrealized potential. Investments in Agriculture can guarantee food security, have the potential to be a major contributor to job creation, and will save on the foreign exchange required for food imports. Successful harvests will also help to reduce inflation and promote economic diversification. ERGP focuses on the needs of the people by prioritizing food security as a critical national objective, and plans are already in place for national self-sufficiency in rice by 2018 and wheat by 2019/2020 (Federal Republic of Nigeria [FGN], 2017:14).

Based on this medium term plan, Nigeria is projected to become a net exporter of key agricultural products, such as rice, cashew nuts, groundnuts, cassava and vegetable oil(FGN, 2017). This is to cushion the effect of poverty and improve food sufficiency.Against this backdrop, farming is not only an important source of income for smallholder households, but Nigeria and global market environment.About three-quarters (77 percent) of small farmers in Nigeria generate income from growing and selling crops. While up to one-third (36 percent) generate income from raising and selling livestock. Thirty-two percent generate income from selling both crops and

livestock (Anderson, Marita, Musiime, & Thiam, 2017).It further implies that growth in agricultural production directly raises family farming incomes. The boost in income generation allows the family to invest in its health and education, as well as in the farm (World Bank, 2017). Further, World Bank (2017) noted that agricultural growth can indirectly boost shared prosperity. This is because family farmers typically spend a large share of theirincome locally, spurring local business growth. In turn, this growth has economy-wide effects by leading to low prices of foods, reduction of poverty, and boost inclusive growth.

A comparative analysis of agriculture and other sectors of Nigeria economy have proven that agriculture is a veritable resource for revenue generation or earnings in the country. Basically the four major sectors that contribute to the Nigeria's economy are petroleum, services, manufacturing and agriculture. The agricultural sector is divided into four distinct areas namely, the crop production, forestry, livestock and fishing. The agricultural sector is the highest contributor to the GDP in Nigeria. This is followed by the petroleum industry, service and manufacturing sector (Ufiobor, 2017). As at 2013, the agriculture sector contributedabout 22% of Nigeria GDP, while Crude Oil stood 14%, telecommunication 9%, and manufacturing7% (US Department of State, 2014).Services, telecommunications, finance and construction put together, contributes about 52% of the GDP, while the agriculture sector contributed 24.18% ofthe GDP more than oil and manufacturing combined in 2016 (CBN, 2016). Also it is observed that crop production sub-sector remains the major driver of the sector as it accounts for 91.97% of overall nominal growth of the sector. In the third quarter (Q3) of 2017, agriculture contributed 24.44% to nominal GDP (National Bureau of Statistics [NBS], 2017).

Also in the country, it is observed that the traditional system affects the use of farmland owing to the availability of labour. Farmland is mainly done without recourse to machines or mechanized input. This is why the production system accounts for about 90% of the farm operations. Even for semi-mechanized system, human labour remains high, up to 70% of farm operations (NISER, 2001). This trend has continued to dominate farm productions in the country. This has implications to the nation's population whose majority of its inhabitants reside in the rural areas. Sustaining rural economy increases the potential of employment opportunities, reducing income disparity, stemming rural-urban migration and poverty reduction (Anríquez & Stamoulis, 2007).

The effects of crisis on family farming

The mutual benefit of farmers from cattle manure to fertilize their crops and herders benefit from crop refuse to nutritionally feed their herds deteriorated since 2000. This is due to changing demography, climate variability,shrinking natural resources, and socio-political manipulation. As a result, violent confrontations havebecome a major defining feature of their interactions(Muhammed, Ismaila & Bibi, 2015). The combined effect of nation-wide challenges including poverty, unemployment, and reduced livelihood opportunities, competition between farmers and herders for limited resources has isolated and deeply polarized the two groups (Kwaja, & Ademola-Adelehin, 2017).

Conflict involves multifaceted costs, including direct human suffering and catastrophic socioeconomic disruption, which can impede economic and social progress of the people. Most conflicts mainly affect rural areas and their populations, with huge impacts on agricultural production and rural livelihoods(FAO, 2016). On one hand, agricultural productions are not only affected by climate change, competition for natural resources (land and water), but include changes in cultural perceptions of urban living, formal education, women empowerment and autonomy,

and demographic changes in the rural population due to rise in migration (Garner & Campos, 2014). On the other hand, violence perpetrated on individuals based on race and gender and the exclusion carried in local and national economies suffer direct costs in areas like health, socio-economic justice, services, safety, child welfare, education, treatment and rehabilitation (Onyekwere, 2016).

Violent crisis are endemic where there appears to be a seeming coincidence between administrative and/or political divisions and ethnic or cultural values and interests, especially where there is competition or rivalry among the ethnic nationalities (Olugbenga, 2017). Armed conflicts have direct and indirect costs which destroy infrastructure, services, assets and livelihoods, displace populations, break social cohesion, institutions and norms and create fear and distrust(Justino, 2008).Across North Central region of Nigeria the longstanding disputes between herdsmen and farmers resulted in increased violence(World Bank (2018), involving the destruction of houses, killing cattle and destroying farmland (Mercy Corps, 2015). Adversaries destroys opponent's food stocks, livestock, among other assets inrural areas and by cutting off or destroying sources of livelihood.

FAO (2014) reported that approximately 500 million family farmers produce 80% of the world's food production. However, conflict decreases the production and sustenance of the gains made by agricultural sector thereby affecting the feeding patterns of the people. In other words, it impose costs on economic production and social behavior through limiting market transactions and non-state armed actors compels households to modify behavior inspite of not facing violent shocks(Arias, Ibáñez, & Zambrano, 2013). Also armed conflict generates the destruction of public and private capital, and assets therebydecreasing the productive capacity of firms and households (Blattman and Miguel 2010).

More so, conflicts take huge impact on the health of the affected population, and often those affected suffer from mental distress. The most common diagnosis made is posttraumaticstress disorder (PTSD), usually with depressive or anxiety disorders (WHO, 2001). The "direct attacks and ill-treatment, loss of property, theincreased danger of families being torn apart and ofchildren being separated from other family members,a greater risk of sexual violence against women andgirls, more exposure to health hazards, and restrictedaccess to health care and other essential services areamong the common threats to IDPs"(International Committee of the Red Cross [ICRC],1996). Apart from health challenges, conflict can reduce the amount of food available, disrupt people's access to food, limit families' access to food preparation facilities, and increase uncertainty about satisfying future needs for food and nutrition (Simmons, 2013).

The socio-economic environment that is not safe possibly forces vulnerable people into deprivation and distress. Outbreaks of armedconflict are likely tofurther insecurity of lives and property. Typically, these conflicts are associated with the destruction of infrastructure and social services system, the total breakdown of the rule of law, and significant reductions in private and public investment. People are kill anddisplaced, often limiting the access of households to employment and earnings and increasing levels of instability and loss of trust to an instituted authority(Justino, 2008).

The role of social workers in mediation and conflict resolution
Addressing new human problems demands new strategies or multi-dimensional approaches to socio-cultural, economic, and political, education, and the environment (Onyekwere, 2016). To be able to build a community based on the principles of peace, social workers take interdisciplinary and collective approaches to the promotion of people´s consciousness about required changes. Social workers are at the vanguard in the promotion of social inclusion and combating social

exclusion. They provided substantial support to the needy, destitute and the mentally ill, and making them feel at home (Onyekwere, 2016).

Professionals across disciplines such as judges, lawyers, psychologists, negotiators, experts,arbitrators and, of course, social workers all intervene in situations of conflict. What differentiates these professionals is methodological approach and objectives of the intervention (Blanco, 2016:276). However, one of what figures in social work profession, which of course differentiates social workers from other professionals is that within ill-defined interdisciplinary spaces, they operate as collaborators and team builders, bringing their practice expertise to the interdisciplinary response teams that are essential to address vital and complex sustainability issues (Schmitz, Tom Matyók, Sloan & James, 2012).

Social workers are uniquely trained and prepared to assess situations and the people utilizing theories, perspectives and models that help them see issues from a holistic point of view (Canadian Association of Social Workers (2000). Social workers in mediation and conflict resolution are trained in identifying and underlying interests, developing resources and generating options or alternatives (Kelly, 2014). Mediation role is not a new action or technique for social work, rather, social workers have beencarrying out this function (General Council of Social Work, 2014). Mediation in crisis situations is the natural outgrowth of social work practice because one of its goals is to help empower people in conflict to solve their own problems, and because it builds on core social work theory and skills such as problem analysis, communication, and systems intervention(Mayer, 2013). Alternative dispute resolution considers a set of techniques aimed at reaching agreement for parties involved in a dispute simply by avoiding judicial processes or litigations. This is achievable through flexible processes and active participation of the parties in conflict(Blanco, 2016). According to Blanco, it implies that:

> Mediation does not merely strive for a realistic analysis of conflicts. It also pushes for realistic agreements that do not require short-term reviews or changes but instead offer on-going solutions. In this regard, mediated solutions ought to incorporate all the situations that may arise in the future and should also attempt to predict and provide for any difficulties relating to compliance with the agreement reached (Blanco, 2016:279).

This is more pronounced in negotiation, consensus building, and conflict resolution. A purpose of social work is to assist individuals, groups and societies to identify and resolve problems arising out of disequilibrium between themselves and their environment. Human beings' disconnection from the environment, is most likely to destabilize the climate, create conditionsthat support war and undermine their ability to meettheir collective needs for water, food, land, safety andsecurity (Fry, 2011; Orr, 2011). Thus, humanbeings play integral role in preventingand remediating environmental degradation,ensuring sustainability (Stocker & Kennedy, 2009), with the assistance of social workers to be able to ensure an environment that meets the needs of the people with minimal clash of interest. In the context of conflict, disagreements between the two parties will acknowledge and consider community differences and similarities in terms of values, identities, and rights.

Conclusion

Herdsmen attacks to farming communities in have implications for social work practice in Nigeria. On one hand, many lives and property have been lost, on the hand, agricultural production is drastically affected as a result of the crisis. This emerging development undermines adequate food and nutrition, employment opportunities, family economy and GDP of the country, and heightens poverty, especially the rural population.

To sustain family farming, family economy, and economic growth and development in Nigeria, the incidences of pastoral herdsmen attacks to the family farmers calls for greater engagement of professional social workers. This is because children and women are vulnerable to rape and abuse, diseases, hunger and starvation. To deal with this growing hostility between the two parties, social workers draw from their knowledge base and skills of community practice to mediate, advocate and restore people to their environment. Social workers can bring to bear knowledge of community and culture, human relationships, and skill base of the profession to an amicable resolution of herdsmen and farmers conflict in Nigeria.

The utilization and application of practice theories, models and perspectives of perspectives from the stand point of social work profession and including ethical principles and responsibilities to the community and community at large. Again, the institutionalization of social work in Nigeria is crucial in forestalling future occurrences of Fulani attacks on farmers. The vacuums created as a result of non-professionalization of social work further exacerbate conditions of social problem, insecurity and political instability in Nigeria.

Recommendations

Based on the intermittent herdsmen attacks on family farming communities across the states of Nigeria, this paper makes recommendations to be able to stem the tide killings and destruction of people's lives and property. The recommendations include:

1. Government should engagement of social workers in conflict mediation and resolution in Nigeria. Policies shaping human development and coexistence should incorporate social workers in the country. This could be achieved through the creation of human service agencies in all tiers of government (Local Government Area [LGAs], States, and Federal Government), including in the security agencies.
2. In addition to OpenGrazing Prohibition Law and Ranches EstablishmentLaw, the two parties in conflict is expected to be engaged in peace building through negotiation and consensus agreement. This is important considering economic growth and coexistence of all people in Nigeria.
3. Like other professions in Nigeria, government should professionalize social work. This because of the social problems such as poverty, unemployment, and individual challenges due to the impact of the emerging climate change on environment, ethnic divides, and political upheavals in the country. The institutionalization of social work will help cushion the effect of not just personal problems but include social or community problems.

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RECURRENT FULANI HERDSMEN AND FARMERS' CONFLICT: IMPLICATION FOR SOCIAL WORK PRACTICE IN NIGERIA

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Abstract
The recurrent Fulani herdsmen and farmers conflict in Nigeria have become bothersome and engendered ethnic and religious rivalry. Reports abound in the local and international media outfits on causes, repercussions and suggested solutions to the menace. Investigations on local media coverage of the conflict document that information mostly disseminated majorly focused on episodic reportage of it with little attention to victims of the conflict; thus the thrust of this paper. The paper examined recurrent Fulani herdsmen and farmers' conflict in Nigeria with particular emphasis on experiences shared by victims of the conflict; adopting literature based research methodology. Findings from secondary textual data reviewed indicate that the rapidly growing desertification of a large part of Nigeria's Northern region, herdsmen's pressing duty to ensure survival of their cattle and the fight for space in the limited arable land resources in Southern region are core of causes of the conflict. Also, what is most disturbing to the affected indigenous farming communities is the murderous dimension the conflict has taken and inability of the government to restrain the herdsmen. Implication of these findings for social work practice in Nigeria is explored. The study recommends that social workers should advocate for establishment of ranches and grazing reserves across the country.
Keywords: recurrent, fulani, herdsmen, farmers, conflict, causes, repercussions, indigenous, media, social work, Nigeria.

Introduction

Cattle graze has been observed to be economically viable; that is, it contributes significantly to the economy of many developing countries (Ibrahim, Abdurrahman & Umar, 2015) (Hatfield and Davies, 2006) and contributes largely to the growth of local economies and to the nation's GDP. It equally plays a major role in providing on-demand protein to the wider population (Akinkuolie, 2018). Nonetheless, despite the economic import of this sector of agriculture, it has attracted records of conflict between the cattle herders and farmers in indigenous farming communities. Grazing conflicts between Fulani herdsmen and farmers across states in Nigeria has existed for many decades without substantial resolutions (Ikezue and Ezeah, 2017). In the views of Ahmed-Gamgun (2018), this conflict dates back to the 13th and 14th centuries when changes in climatic conditions in the Northern region propelled the herdsmen to move across regions especially from the North to the Central and Southern Nigeria to access better grazing resources in order to ensure food security for their herds, and this often takes place during crop cultivation season.

The theoretical orientation for this study adopts the theory of eco-violence which offers explanation on how environmental factors and exploitation of scarce resources leads to conflict and violence. This may explain the dwindling grazing resources and poor management of existing

grazing reserves and environmental factors i.e. changes in climate and desertification as responsible for the conflict (Adisa, 2012; Okoli and Atelhe, 2014).

The local and international media outfits have documented reports on causes, repercussions and suggested solutions to the menace. According to Ibrahim, Abdurrahman and Umar (2015) grazing lands in Nigeria have barely been demarcated; herdsmen usually graze over areas outside farm lands, and these have been accepted to be the norm from time immemorial. More so, Abdulrahman (2017) noted that the increase in Nigeria's population led to a need for much greater use of these lands, especially for food production, and drying of waterholes, shifting in rainfall pattern leading to drought affect both grazing and food production sectors of agriculture. As a result, smaller and local agricultural production systems started becoming more and more integrated into the global economy, pushing up land values for food production (Ibrahim, Abdurrahman & Umar, 2015). Ibrahim, Abdurrahman and Umar (2015) further argued that these reasons, coupled with the absence of good governance and the increase in level of poverty creates avenue for farmers and herders conflicts. Likewise, Zayyad (2018) posited that the present conflict between herdsmen and farmers is an economic and environmental problem, and due to demographic changes and other factors like cattle rustling, overgrazing and expanding human and cattle population, the entire conflict has become a 'resources war' 'land and access to it' and has taken some dangerous dimensions. Implicit in these views is that the leading causes of the conflict are limited availability of land and change in climatic condition.

Additionally, Ahmed-Gamgun (2018) pointed out that while the herders drive their cattle across regions, they engage in activities such as destruction of crops and farm produce and these become a source of conflict between farmers who claim customary right over their land and herdsmen who are regarded as strangers. Consequently, insecurity arouses amongst the non-Fulani farming communities when the herders with their herds arrive in these communities and engage in activities that point to attempt to displace the local community.

Also, Baidoo (2014) investigated the underlying causes of conflicts over natural resources between herders and indigenous farming communities in Agogo; the Ashanti Region of Ghana, and with the application of qualitative methods. The author observed that the conflicts are shaped by three different factors: the chiefs' interest in gaining revenues from the land through the migrants including herders, herders' encroachment into farming areas and farmers moving into herding areas. Equally, John (2014) examined the true stories behind the herdsmen and farmers conflict in the Northern Nigeria and how it can be resolved. His results show the existence of one-sided reporting by the media, research articles and interested parties. For instance, majority of those reports tend to highlight and report cases in which the herdsmen faulted farmers.

Also, Abdulbarkindo and Alupsen (2017) examined the violent conflict in Benue State for the years 2014 - 2016 and reported the successive attacks on Christian communities in the state, and blamed the Fulani-herdsmen for the attacks on communities. The authors equally indicated that the inaction of Nigerian government towards Hausa-Fulani Muslim violent activities has allowed the culture of impunity to grow, hence the non-stop nature of the violent activities in Nigeria. In addition, Ibrahim, Abdurrahman and Umar (2015) assessed farmers-herders conflict in Nigeria using GIS and reported that between 1976 and 1995, there has been competition over dwindling resources; overlap maps show intensive crop farming has expanded into grazing lands in many areas over these years, and that these areas of encroachment agree with most of the conflict points recorded. The authors recommended that a lasting solution to the problem would be to revisit the symbiotic engagements between farmers and herders and full engagement of

communities, Non-governmental Organisations (NGOs), Alternative Dispute Resolutions (ADRs) and government as overseers to the engagements.

Moreover, Celestine and Coleman (2017) investigated Newspaper coverage of the conflict between farmers and herdsmen in central Tiv Land, Benue State, Nigeria focusing on frequency, prominence, depth of coverage, language of reports and audience assessment of the coverage using Daily Sun and Daily Trust newspapers, and with the application of content analysis and survey methods. The authors reported that the newspapers only covered the conflict as it happened, and information mostly disseminated majorly focused on episodic reportage of the conflict with little attention to its victims. The authors recommended that the media should set a proper agenda for the public on the conflict.

In recent times the conflict has become bothersome and engendered ethnic and religious rivalry, and even assumed dangerous dimensions tending towards criminality with attendant massive loss of lives and property. Dibie (2018) stated that currently, violent conflicts between nomadic herders from northern Nigeria and sedentary agrarian communities in the central and southern zones have escalated and are threatening to the nation's security and stability. In furtherance, Dibie (2018) indicated that with an estimated death toll of approximately 2,000 to 3000 between 2016 till date, the clashes are becoming as potentially dangerous as the Boko Haram insurgency in the North-east and may degenerate to war if the herdsmen are not fully integrated into the Nigerian society, and with the snail pace response to the crisis both at the federal and state levels.

Understanding farmers and herdsmen conflict could be the way forward, and to prevent the crisis from escalating requires economic, environmental, political and psycho-social solutions. To Akinkuolie (2018), the committee set up by the government to solve the problem must come up with a holistic solution which will deal with the problems of encroachment into farmlands, incitement and credible plans to focus on modernization of cattle rearing to maximize the benefits in this agricultural sector. In the views of Zayyad (2018) the political class and other stakeholders need to provide permanent, feasible and win-win solutions to the conflicts e.g. ranching or cattle colonies which is one of the best ways to rear cows in the developed societies. The author argued that the anti-grazing law has proven to be more of crisis igniter than a problem solving vehicle. More so, Ogo-Oluwa (2017) assessed the role of anti-grazing policy in conflict resolution between Fulani herdsmen and farmers in Ekiti state applying qualitative approach. The author reported that the policy aided in resolving the conflict through the state government's adoption of land allocation to herdsmen for cattle grazing, and recommended creation of grazing zone and private ownership of ranch. Implicit in these views is that allocation of land for ranching or cattle colonies and privatization of such may possibly resolve the incessant conflicts between herdsmen and farmers.

These studies have attempted to x-ray the diverse dimensions of the conflict; the causes, consequences and possible solutions to the problem. However, only the survey by Abdulbarkindo and Alupsen (2017) reviewed experiences of the farmers as victims of the conflicts excluding those of the herders. Hence, the plank on which this paper is based is that reviewing the views of both disputing parties will be somewhat necessary towards finding a lasting solution to the conflict. Furthermore, evident in the authors' recommendations towards resolving the conflict is the need to revisit the symbiotic engagements between farmers and herders in virtually all the disputing communities and involvement of other professionals and organizations as overseers to the resolution of the conflicts. Specific to this perspective, is a part of the core of social work practice namely conflict resolution and management.

People displaced by conflicts, wars, political instability, including disasters have required social work interventions since the beginning of social work profession (International Association of Schools of Social Work & International Federation of Social Workers, 2016). To Kelly (2014) and Mayer (2013), social workers continually work in conflict prevalent areas; intervening, mediating and facilitating restorative processes. This implies that social work professionals are trained to respond appropriately in conflictual contexts by mediating as well as negotiating between disputing parties and lobbying to participate in the design and formulation of remedial and developmental policies and programmes for affected victims of the conflict; taking into account the welfare of displaced populations. Objective of this study can thus be summarized as follows: to examine recurrent Fulani herdsmen and farmers' conflict in Nigeria with particular emphasis on experiences shared by victims of the conflict; to explore the implication of the findings for social work practice in Nigeria.

Methods

Design, data collection and data analysis

We adopted the literature based research methodology in gathering information for this study; with specific application of traditional literature review in presenting and discussing the narratives. Data extraction tool utilized involves description of the findings from other studies and re-analysis of the findings or results as well as carrying out the review (searching the data) to ensure they are related to the research problem. The literature formed population of the study e.g. all sources where data (research and opinion papers) are found. Data collection was done by reviewing the search terms, strategy and data bases (from where the data were collected); taking into account inclusion and exclusion criteria; that is, the time frame of the publication (old or current) in order to define the boundaries of the study, Data analysis was done by presenting and discussing the data/findings from other studies and reports, and identification of their relationship with the research objectives i.e. whether they provided answers to the objectives and contributions of this study; quality of evidence.

Findings and discussion

Causes of the conflict

Oyetimi (2016) observed that a large part of Northern region has been taken over by desertification due the fact that it has Sahel and arid topography. The author further reported that consequent to such realization over the years, the herdsmen, with a pressing obligation to affirm the survival of their cattle, have to continuously push their way down to the Southern region in search of water and vegetation for their cattle; hence, the fight for space and the limited arable land resources have left trails of sadness and tears in the wake of herdsmen-farmers' conflict.

Excerpts from interviews conducted by Oyetimi (2016) in Kwambai, Bauchi state indicate key causes of the conflict from point of view of the herders who had plied their craft through the years in the northern part of Nigeria. Some of the issues they raised were rather challenges that propelled their migration to search for greener pasture due to the growing advancement of the desert into areas that had one time or the other being fertile for grazing cattle and farming. Also, significant among the opinion shared by the farmers revealed that providing grazing reserves was unwelcome in some part of the affected regions, and insistence by some of the farmers that such reserves be provided in the Northern region. These findings agree with the views pointed out by Oyetimi (2016) and Zayyad (2018), thus revealing a policy implication.

*There was a quiet despondency in his gaze. It was long, frail. His words were few and far-between, revealing a depressing nostalgia. TA, 45, had a most memorable childhood. He was raised in Kwambai, Bauchi State. He knew no other life than that of a herdsman. He intoned that, as a boy, he would move the cattle to graze from a "mere shouting distance" from his village. But his narrative took an aching trajectory when he lamented that the grazing lands were no longer there, only long stretches of grassless plains, imposed by a rapidly growing desertification. With no pasture, TA resorts to grazing even outside the immediate boundaries of Nigeria.***[Herdsmen, Kwambai]**

*We know no other life than the life that we share with our animals; when they are fat, our joy knows no bound. Again, when they are ill, we have no reason to be happy. When I was a boy, the grass that surrounds our village used to be tall as human beings. There was enough and even surplus for our cattle. But it is no longer the same; no grass, no water. We lose our cattle to hunger and thirst, sighs.***[Herdsmen, Kwambai]**

MI, in his 30s, is another herdsman who traces the problem of search for grazing lands to an occurrence that dates back to many years. He stated: unlike what we had when growing up when the grass was plentiful, and water was not a problem, things are changing. I just hope people would understand. We have no choice but to find better pasture for the cows. In fact, it is not new to find herdsmen venturing far from home, as far as the South and the West because the problem with the desert dates back to over 30 years ago. We have not only lost homes, but farmlands and even means of livelihood. [[**Herdsmen,Borno State**]

NTM posits that most conflicts in Northern Nigeria are environmentally based; a large number of which is overgrazing, farmland and water. The conflicts are mainly between farmers and cattle herdsmen. The struggle for the remaining farm land has degenerated to communal clashes and also, when cattle herdsmen move downwards in search of grazing land for their cattle, they encroach on people's farms and this usually leads to crisis. The conflict between the Agatu people and Fulani's in Benue State, Biroms and Hausas in Plateau are good examples. A lot of these conflicts go on in Nigeria, some with large scale killing and property destruction. **[Researcher]**

*Another respondent stated that conflicts occur between pastoralists and farmers because they do not share the same concept of space. The nomadic pastoralists have been using territories and spaces over long generations and have mentally appropriated them. And then suddenly one day, they may arrive in such appropriated territories and be confronted with new obstacles that prevent them from continuing their traditional modes of life.***[Educator].**

*Sharing a similar temperament, JG, another farmer, told Nigerian Tribune that providing grazing reserves was unwelcome. We are farmers. South West is known for farming and education. Why can't the Federal Government do something about this? It is wrong to convert our farms to grazing reserves. We have lost a lot since this madness started. Our people must be protected. We must be protected. Why can't their governments provide grazing reserves for them in the North? We will not take this anymore. It is affecting our farm produce and means of livelihood.***[Farmer]**

Effects of the conflict

Findings from the information gathered by Oladele (2018) on the effects of the conflict show effects on the farmers and their families, their farmlands, the communities and the nation. Most disturbing regarding the effects of the conflict to indigenous farming communities is the murderous dimension the conflict has taken, leaving them in fear and making some of the members of the communities to flee for their safety. The government has been blamed for contributing to aggravation of the conflict and accused for not being able to restrain the herdsmen. Views expressed by respondents as contained in the literature include:

*Today everyone in the whole has seen what has happened to Fulani herdsmen in Adamawa; it has happened before in Taraba state; and it has been happening in other states. We are law abiding citizens; we still maintain law and order. Even now that you are interviewing me they are burning their houses in the bush.***[Farmer, Danburam].**

ZH was with his wife and two children on the farm this morning when they were attacked and killed, and four other persons were killed on another rice farm in Dinya where they were also farming. Several persons have been rushed to Danacha with severe injuries. **[Farmer, Dinya]**

We were in the farm at Dinya village in Gassol local government when nine armed Fulani men riding on three motorcycles came and forced us out of the farm. One of them told us that the land we were farming on was sold to them by the village head of Kwararafa. **[Farmer, Dekechin Kwararafa]**

*We were shocked and tried to resist their attempt to chase us out of our farm, but they started attacking us with cutlasses and we ran for our dear lives. It was when we were running for safety that we discovered four of our relations dead on their farm. They had killed them earlier before proceeding to attack us.***[Farmer, Kwararafa]**

According to AO, we used to have just damages to our crops and farmlands in the past. What is disturbing to us is the murderous dimension that it has taken. Many of us nurse fear about visiting our farms. Nobody wants to die. Our farms are destroyed; our women are raped when they go to farm and we are targets. It is affecting us so much. The Federal Government should do something drastic about this. **[Farmer]**

For now, the herdsmen are still there shooting everywhere and people have deserted their homes and everything to run for their dear lives; so we cannot even go back there to know how many persons are dead. We have only recovered these four bodies so far. **[Farmer]**

Nine people, mostly women, were badly injured and we are making efforts to take them to the hospital. The problem started in Dongon Ruwa and six women and three men were badly cut at the point of death, but no life was lost. **[Eye witness, Gassol]**

The current insecurity has put a lot of pressure on our health facilities much more than we anticipated. We already have between 100,000 to 150,000 persons displaced as a result of

the clashes. Taraba was relatively peaceful before now, and unarguably the safest state in the Northeast. But today, we we are having our own share of the herdsmen problem and that has strained our health systems. Which means, we have to do more in the sector by injecting more funds and employing more doctors and specialists.

*Mr. O said that so far security operatives manning checkpoints in the area remain on their duty posts and other security vehicles have been seen on the highway, yet shooting in the villages have continued unabated.***[Eye witness]**

Implication of the findings for social work practice in Nigeria

Findings from this paper show two major causes of the conflict: from the point of view of the herders was environmental factors such as changes in climatic conditions in the Northern region due to the growing advancement of the desert into areas that had at one time been fertile for grazing cattle and farming, and that propelled the herders' migration to search for greener pasture in Southern region. Also, from the viewpoint of the farmers, was a consensus opinion that they do not want encroachment of the herders in their farmlands. It was also ascertained that providing grazing reserves was unwelcome in some parts of the farming communities, and they insisted that such reserves be provided in the Northern region. Despite the resolution strategies applied to resolve the conflict, there have been records of its reoccurrence revealing the need for a lasting solution. However, the report of Ogo-Oluwa (2017) on the Ekiti state government's application of land allocation to herders for cattle grazing seemed to offer a hope towards solving the problem, and the recommendation on privatizing ownership of cattle ranch may likely be suitable for the solution sought.

Social work professionals are trained to respond appropriately in conflictual circumstances by mediating between disputing parties as well as negotiating for a give-and-take strategy to reach decisions beneficial to all. Social workers practicing in Nigeria can first of all lobby the government and advocate for policies that will foster privatization of cattle ranch or colonies. This is expected to encourage individuals in the farming communities to own, manage the ranch or colonies, and rent or lease same to benefit financially from such venture. Also, these professionals are expected to advocate for policies that will ensure herdsmen graze within the confines of the reserve/ranch/colonies provided for them and stop encroaching in the farmlands. Social workers can take up the education function by effectively sensitize the indigenous farming communities and general public about the predicament faced by the herders as a result of environmental factors, as well as the financial benefits of operating cattle ranch or colonies. This will help in achieving acceptance of the herders by the farmers and peaceful co-habitation and co-existence.

They are to ensure that psychosocial support is provided to those that are adversely affected by the conflict i.e. those that lost their relatives, valuables and are displaced in the course of the conflict. This can be achieved by lobbying the government and advocating for compensation to the affected families, as well as liaising with agencies and organizations to provide requisite services for the displaced persons and foster their re-integration to their home communities.

Finally, limitation of this study lies in the inability of the researchers to ascertain the extent of accuracy of the information/data contained in the literature. However, the comparisons made by the study in relation to findings in other studies offer some level of reliability to findings. This study recommends more research on this area possible focusing on getting information on solutions to the conflict from the victims.

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RETHINKING THE DRIVERS OF HERDSMEN ATTACKS AND ITS IMPLICATION FOR SOCIAL PRACTICE

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Abstract
The degree and frequency at which herdsmen unleash mayhem and carnage on the Nigerian society in the recent time is quite worrisome. This alarming trend, like never, has threatened the peace, unity and security of the nation with seemingly no hope in sight. Consequently, this paper tries to ascertain the causes of this heinous crime against humanity and the implication cum responsibility of social work in the face of this dastardly inhumane act by the so-called Fulani Herdsmen. The paper in addition discusses the factors that precipitated the emergence as well as the sustained dimension of this crime in Nigeria. It equally explores the theoretical background of herdsmen attacks in the context of its relation to social work in Nigeria. Finally, this work proffers strategies and solutions that can help reduce the imminent catastrophic calamity and danger which the scourge of herdsmen attacks portends on our national security and unity. The methodology of the study leans on extensive review of relevant literatures and secondary data.

Introduction

The activities of the Fulani herdsmen in Nigeria over the recent years have become an issue of national concern. Hence, there are ongoing wars at the grassroots in the central and Southern states of the country. Nigeria as a nation is under a severe internal socio-economic and security threat. At a more general glance, the threat has economic, political and environmental dimensions. Each of these dimensions has greatly affected the nation's stability and can be traced to the Fulani herdsmen and farmers clash. Conflicts between Fulani herdsmen and farmers in the past were solely due to overlap of farmlands with cattle routes where farmers grow crops in the routes. According to Food and Agricultural Organization (2011), the establishments of demarcated rangelands and cattle corridors allow the livestock to access water points and pastures without inflicting damages in croplands. Djire (2014) stated that the absence of good governance and the increase in the level of poverty creates avenue for conflicts. Both customary and statutory land management system are not often responding adequately to the teeming insecurity the changes

bring. This implies that herdsmen usually graze over areas outside farm lands which is an acceptable norm ages ago. Their movements are opportunistic and follow pasture and water resources in a pattern that varies seasonally FAO (2011). However, increase in population, drying of waterholes, shifting in rainfall pattern leading to drought as a result of the changing climate affects both sectors of agriculture.

But, recently, this conflict has escalated and taking another dimension of ethnic and religious differences with little or no effort from the Nigerian government towards addressing the grave situation at hand. Hence, the problem is how to settle the conflict between the two and sort a lasting solution and bring to abrupt end the killings and lose of numberless lives being wasted in the clash.

THEORETICAL ORIENTATION
Conflict theory was adopted as the study's theoretical framework in bid of unfolding the dynamics of the clashes between the farmers and herdsmen in Nigeria. Karl Max propounded Conflict Theory. The theory states that the society is in a state of constant competition for limited resources. Despite the fact that the conflicts between herdsmen and farmers have taken the religion, political and ethnic dimensions, land is the limited resources in this case

METHODOLOGY
The study was conducted in the 36 states in Nigeria and the Federal Capital Territory. Nigeria is located in West Africa. Descriptive research design was adopted in the study with systematic review of literature.
Conceptual Framework
Few concepts that are central to this paper are herdsmen, farmers, ranches, clash and insecurity. It is therefore, necessary to define the perspectives from which these terms will be used for the purpose of this piece. Herdsmen are those who tend to cattle and sheep. Their duty is to take the cattle out for grazing and look after them while they graze. They are seen where ever the cattle are. Herders are the practice of caring for roaming group of livestock over a large area. Grazing goes with livestock. This is a method of feeding in which herbivore feeds on plants such as grasses or other multicellular organisms such as algae. This is done is a secluded area where animals are kept in a ranch. Ranching is an effective way to raise livestock to provide meat, dairy products and raw materials for fabrics. Ranching is the practice of raising herds of animals in a large tract of land. Ranching is common in temperate, dry areas, such as the Pampas region of South America, the western United States, the Prairie of Canada and the Australian Outback. In these regions, grazing animals are able to roam over a large area.

In Nigeria, we feel very insecurity in our country because of terrorism, inflation, corruption, injustice, recession, weak judicial system, imbalance, high influx of arms and slavery. The level of insecurity in the country in terms of massive killings and burning of houses and farmlands in the recent past has put the entire nation in an insecure mood.

LITERATURE REVIEW
Some Causes of Herdsmen and Farmers Clashes
Some factors can be traced as causes of the conflict between herdsmen and farmers in Nigeria. Hence according to Okoli and AteIhe (2014), linked the causes to the theory of eco-violence, where environmental factors and exploitation and scarce resources leads to conflict and violence. Adisa (2012) noted that this may explain the dwindling grazing resources (land, pasture

etc) and poor management of existing grazing reserves as culpable. According to National Population Commission (2012), the population growth rate in Nigeria per year is 3.2%. Therefore, more people will continue to compete for land hence, population is dynamic and ever increasing to land that is relatively static.

Consequently, global climate change is related to the conflict between herdsmen and farmers. According to Okoli et al (2014) due to global climate change and the contending desertification and aridity that has reduced arable and grazing lands, forcing herdsmen to move southwards in search of pasture for their lives stock. Iro (2010) noted that herdsmen are also competing with large-scale agricultural schemes that narrow the grazing lands. Tractors, herbicides and fertilizer usage have revolutionized agriculture in the country leading to more and more grazing lands being farmed extensively. Hence, farmlands increase to the detriment of grazing lands; animals can easily go into farmlands and destroy crops.

Other causes as identified by Audu (2014) and Abass (2012) stated that blockage of waterholes by farmers and fishermen, crop damage by herdsmen lives stock and reprisal attacks on herdsmen and sedentary farmers when ethnic or religious disputes occur elsewhere also cause conflict. Rasak (2011) noted that allocation of grazing land as government layouts without compensation to the herdsmen, breakdown of law and other by taking side by local rulers or judges responsible for dispute resolutions is not left out in the causes. According to Bello (2013) stated that slow decline of ethnocentric, social cohesion and religious intolerance of leaders who are also sedentary farmers and conflict of cultures have also been highlighted as causes of conflict among between herdsmen and farmers.

These conflicts have most grave direct negative impact on livelihood of those concerned. It brings extreme poverty and hunger and breaks social status, food security and affect greatly the most marginalizes groups that include women and children. The situation becomes worse, mostly when the herdsmen or the farmers are categorized into groups relating to religion, tribe or region.

Activities of the Herdsmen
The activities of the herdsmen can be divided into two namely positive and negative effects.

Positive Effect
The importance of the herdsmen activities cannot be overlooked despite the terror they cause and unleash in the country in recent past. Agriculture is one of food the sustainable sector of a nation's economy because it provides source of food. In grazing cattle on the land, waste is a veritable source of manure to farm land hence, providing the useful organic fertilizer. This shows a symbiotic relationship between the herdsmen and the farmers as they depend on the other for growth and sustenance. Lives stocks are being grazed on the land after harvest. These cattle feed on the grass on the farm land. Farmer also allows the lives stock to graze on their land during the years of fallowing to give room for re-energizing the land. This arrangement warrants the lives tocks to feed on the remnants of crops and grasses on the land while the lives stock droppings on the ground fertilizes the land, enriching it and preparing it for greater yields when farming is resumed. Livestock farmers provide the nation with milk and meat as a source of protein needed in the body. Lives stocks are ceremonial commodities hence, they are needed for presentation and cooking in social events.

Negative Effect
The negative effects of the Fulani herdsmen activities across the nation are traumatic. Their inversion of communities, killings, maiming, mercilessly destroying farm land and burning houses has made the host communities flee their homes for safety. Fulani herdsmen leaders brazenly claimed the attack in Makurdi; describing it as a payback for cattle theft. This massacre cut across

different areas of the Middle Belt- in Adamawa, Kaduna, Taraba, Plateau and Benue states. It is most disheartening to note that genocidal rampaged of well-armed herdsmen has become a threat to life and property of citizens in the country. One would ask "what are herdsmen doing with AK 47 riffle"?

The irony of it all is that the Nigerian government seems not to be awakened by the incessant killings in the nation rather; they have asked the host communities to pamper and embrace them. Hence, they value cow to human lives. The herdsmen own up these killings repeatedly in different states to armless and defenseless citizens. Yet, they have never been held accountable. These herdsmen commit unfeelingly scorched earth atrocities that have been carried out in various states across the country. Unspeakable grisly pictures pregnant women, infants, youths, the elderly hacked or burned to death abound. Every bloodshed is accompanied by two things: fleeing of villages and towns by the surviving communities and immediate occupation of the herdsmen and their cattle on these communities.

The Christian Association of Nigeria (CAN) and Catholic Bishops of Nigeria among other bodies have condemned the killings by Fulani herdsmen and described it as horrendous and inhuman between 2013-2018 while urging the Federal Government to focus on the issue at hand and stop being supportive on the issue by being mute.

Social Work in Conflict Resolution

Conflict resolution is a core competence of social workers. As a field in practice, conflict resolution includes facilitation, meditation, conflict coaching, management etc. according to Mayer (2013), conflict professionals provide preventive, restorative, procedural, substantive and decision-making services to people in conflict situations. Kelly (2014) stated that social workers continually work in areas where conflict is prevalent on a daily basis including at work places, homes, schools and the society at large. In many angles, social work has always been about resolving conflicts. According to Meyer (2013, p. 419) noted that in researching mediation/conflict resolution in social work practice, it stands logical to consider social work and conflict resolution as both are connected in that "social works always assume the role of intervener in almost all aspects of social work practice". Sequel to this, meditation/conflict resolution skills are applied in various areas like education, workplace, community, special policy, criminal justice and intercultural issues.

Application of Social Work in Conflict Resolution Mechanism in herdsmen and Farmers Clash in Nigeria

System theory can be applied by social workers to understand the dynamics of conflict between the herdsmen farmers. System theory is multileveled and can be applied equally well to the largest-scale and the smallest-scale, to the most objective and the most subjective, aspect of the social world. The herdsmen and farmers are respective systems. The Fulani value cattle more than human lives as farm crops are very valuable to farmers. For instance, Fulani has this cultural saying that "cattle are more valuable than father and mother and if one cattle die the Fulani dies" this can be seen as the reason they value cattle than human lives. Likewise, the major component of a farmer is his farmland and farm produce. If anything is to come in-between them, his system is threatened. There is every urgent need for these two different systems to be accorded with respect thereby according respect to the cattle and the farm and farm produce of the farmer. Hence, grazing reserves can be resorted to and not colony as purported by the federal government. According to Kelly (2014) stated that social worker are trained in areas such as identifying and analyzing interests of conflict parties, developing resources and generating options. They should develop mechanisms to give protection to the interests of herdsmen and farmers. Social workers in

conjunction with government agencies like the legislatures, security department can create more awareness and enlightenment to the herdsmen group on the best grazing reserve thereby end the incessant clashes and killings between them.

Government Efforts towards Eliminating the Clashes between Herdsmen and Farmers

  The Nigerian government has put in motion some strategies to curb the daily rising clashes between the herdsmen and farmers in the country. These measures include;

- ➢ President meeting with the governor of Benue state to assure him the federal government commitment to protecting farmers and communities.
- ➢ President's directives to the Inspector General of Police to relocate to Benue State.
- ➢ The convening of A security meeting by the Minister of Interior AbdulramanDambazau on the issue, bringing together Federal and State officials; Ministers of Agriculture and Rural Development; Heads of Security Agencies and the Governors of the most affected states; Adamaw, Benue, Kaduna, Nasarawa and Taraba.
- ➢ The Inspector General of Police convening a stakeholders' agreement engagement meeting with the Benue state government, elders, community, religious and traditional rulers.
- ➢ The deployment by the IG the following to the affected areas
- • Ten (10) Units of the Police Mobile Force
- • Ten (10) Units of Police Special Force (Tactical Operation Units)
- • Counter Terrorism Unit
- • Conventional policemen
- • Police Explosion Ordinance Department (EOD).
- • Special Police Joint Intelligent and Investigation Teams.
- • Police Area Surveillance Team (police helicopter).
- • Five (5) Mobile Police Unit deployed to protect IDPs in neighboring Nasarawa state.
- • The deployment by Nigerian Army its Special Force to Benue, Taraba and Nasarawa states.
- ➢ The efforts of the Ministry of Agriculture and Rural Development in looking to establish cattle colonies across the country. These colonies will provide grass and water for the cattle and education and healthcare facilities for herders. They will also have agro-rangers deployed to secure the facilities.
- ➢ The president meeting with the past and present governor of Benue state, traditional rulers, members of House of Assembly to discuss measures to curb violence in the state.
- ➢ The vice president Prof. Osinbajo meeting with the National Economic Council to set up a committee to address the issues of conflict and violence between herdsmen and farmers.

Evaluation of Federal Government Efforts in curbing Herdsmen and Farmers Conflict

  It is not surprising to note that the lives and property and security of the Nigerian citizens are not guaranteed. The primary duty of the government is to protect her citizens against internal and external aggression. The federal government understands the architecture of corruption and terrorism in Nigeria and has barely done the needful. It can be noted that fraudulent claim of integrity has eluded and disintegrated the Nigerian government. The killings carried out by the herdsmen in Nigerian seems to be normal hence, the muteness of the government. It is an abuse of power for the president not to visit the states where maiming was done and instead summoned the governor to the center. The ethnic cleansing going on in the country in disguise has made the citizens to think of a way of self defense since it is not in the interest of the government to sit up to their responsibilities. No single herdsmen has been apprehended and persecuted or in prison. Roads belong to human beings and car but cows have taken possession it roads even class rooms

in school as herdsmen and their cows in the very recent past drove students out of their classrooms in Edo state. The Nigerian government seems to value cows to human lives.

The federal government has not measured up to expectations in carrying out their duties in the country. Much is expected of them as almost nothing has been done to salvage the situation in the country.

Solution and Recommendation

Peace and harmony are not farfetched if a sincere commitment to conflict resolution is reached without hidden intentions and agenda. This has claimed many lives. According to Gbaradi (2018), the death toll of the killings of Nigerian citizens by Fulani herdsmen has risen to about 3,780 from 2012 to 2018. This has affected the country's economy adversely. Herdsmen and farmers clashes in Nigeria are predominantly taking place in Benue, Taraba and Kaduna states. These clashes should not be allowed to further inflict injuries and claiming lives of Nigerians. A holistic solution dealing with the encroachment into farmlands, incitement and credible plans to integrate the herdsmen fully into the Nigerian society must be harnessed.

The federal government expertise should be channeled towards modernization of cattle rearing as done and practiced in other countries. A lot of benefits come with such practice in terms of job creation, food security which will curb in totality and end vexations in herdsmen and farmers conflict. Cattle are reared in Nigeria for the beef and minimally for the milk thus, taking away the bulk of the profit in the business. The mind of the Nigerian government should be geared towards the milk productions which in a large extent will contribute substantially to the national economy hence, putting a halt to perennial conflict between herdsmen and farmers in the country. Countries like USA, Pakistan, and India etc depend on milk and dairy products to fight malnutrition, hunger and unemployment and promote social harmony.

In India for instance, she has an annual production of 163 million metric tons of milk which is about 10% of the worlds output. India rear cattle within the confines of village communities, and farmers' cooperatives, mainly for milk production and minimally for meat. In Europe, the average milk yield per cow is between 40-50 liters per day when compare to the paltry 1-2 liter yield of the Nigerian cow owing to poor feeding, stress on the grazing trails and poor health. Nigeria, when planned properly, cattle rearing will also contribute to the economy growth of the nation.

The process of dairy farming involves special skills and a certain level of education which is missing in the herdsmen. It is pertinent to mention that Fulani herdsmen lack the educational knowledge in modern agricultural techniques which will be useful when ranching or grazing colonies are established. The little native knowledge they posses will aid in accentuating and integrating them into modern animal husbandry.

The establishment of ranches is a good idea but should be done in such a way that it will promote unity, harmony and stability within the host communities and the herdsmen. The ranches should not be imposed on states. Because of the tension in the country, the killing and maiming by the Fulani herdsmen and for mutual co-existence and co-operation in the country, the federal government of Nigeria should take the grazing law to states that are more ethnic knitted to Fulani tribe. When this is embraced, establishment of dairy plants will be considered which will attract both local and foreign investors.

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PART 8

SOCIAL WORK AND SPIRITUALITY

INTEGRATING SPIRITUALITY AND RELIGIOUS BELIEFS INTO SOCIAL WORK PRACTICE IN NIGERIA

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Abstract
Social work and spirituality have been evolving over the years. There has been increasing exploration of spirituality and religion in social work due to myriad conditions of life that are spiritually and religiously shattering. While, spirituality refers to human experiences that transcend the self, religion generally is viewed in terms of formal institutions for spiritual beliefs and practices. This paper discusses social work in relation to religion and spirituality. It presents historical trends within four phases leading to the present and beyond. The Transpersonal Theory which is defined as a spiritual psychology served as the theoretical framework. Above all, it portrays the integration of spirituality and religious beliefs into the practice of social work in Nigeria. Current trends indicate rapidly increasing quantities of publication and other professional activities about spirituality within a pattern of an ever reaching integrative approach that encompasses diverse religious and non-religious perspective, academic disciplines and international collaborations among others. The authors made future prospects and recommendations for innovation.
Keywords: history, religion, religious beliefs, social work, social work practice, spirituality.

Introduction

Over the past two decades there has been expanding exploration of spirituality and religion in social work, although they remain largely on the periphery of the profession's educational enterprise and mainstream practice (Carroll, 1997). Why have social workers shown increasing interest in spirituality and religion? The root reason may be that our modern society with its demands, that for many are psychologically and emotionally overwhelming, plus its virtual displacement of community and family, has created myriad conditions of life that are spiritually and religiously shattering. Moreover, growing numbers of congregational clergy of all religions and denominations, responding to their members' needs for counseling and therapeutic care, have sought secular education and training that would enable them to provide psychological and emotional treatment. They in turn have had a spiritual and religious influence on the individuals and institutions—including social workers and schools of social work that have educated and trained them for such practice. Social work scholars distinguish spirituality from religion (Canda& Furman, 1999).

Spirituality has been described as the basic essence of the individual (Carroll, 1997 & 1998), as well as how an individual finds meaning and purpose through relationships with self, others, and a higher power (Canda& Furman, 1999). Spirituality encompasses an experience of meaning, purpose, and fulfillment in relationship with self, others, and God, or a perceived transcendent reality, that is innate in all human beings (Canda& Furman, 1999; Hodge, 2006). While spirituality is generally seen as referring to human experiences that transcend the self,

religion is generally described in terms of formal institutions for spiritual beliefs and practices. Accordingly, religion has been defined as a "communal setting" through which beliefs are organized and spirituality is practiced (Hodge & McGraw, 2005; Barker, 2007). As Dwyer (2010) has noted that religion is encompassed within spirituality, but spirituality is viewed as broader than religion. Likewise, Cowley and Derezotes (1994) have observed that spirituality is not connected to any particular theology and is not equivalent with religion. Therefore, as Dwyer (2010) has observed, spirituality can be expressed outside any particular religious context.

Conceptual clarifications
Religion
Religions are as diverse as cultures therefore the concept of religion can be challenging. There are however common themes that emerge surrounding the definition of religion in previous research. A sense of religion being a community (Miller & Thorensen, 1999; Seaward, 2009) that has an organized set of rules, beliefs, practices and rituals, (Jacobs, 2010; Miller & Thorensen, 1999, Seaward, 2009; Weisman de Mamani et al., 2010) and certain rules around ways of thinking and behaving (Seaward, 2009) are a few of these themes. For many cultures religion describes the relationship between humanity and one or more Gods. Buddhism and Jainism, however, are examples of religions that do not worship a God (Lindsay, 2002). Lindsay (2002) identifies seven elements, or themes, of religion based on the works of British Philosopher and theologian, Ninian Smart, that various religions of the world have in common. These seven elements are: Doctrine (basic principles and teachings), Mythology (the religions history and stories), Religious Experience (how followers encounter the Divine), Religious Institution (an organized body of followers), Ethical Content instructions as to how followers should live life), Ritual (practices, celebration, and festivals), and Sacred Objects and Places. (Lindsay, 2002) Some researchers attempt to specifically define religion rather than identify themes. Canda and Furman (2010), who are cited in many of the religious and spiritual texts and previous research within social work, define religion as: an institutional (i.e. systematic and organized) pattern of values, beliefs, symbols, behaviors, and experiences that involves spirituality, a community of adherents, transmission of traditions over time, and community support functions (e.g. organizational structure, material assistance, emotional support, or political advocacy) that are directly related to spirituality. Haught (1990) maintains, however, that no matter how carefully scholars define religion, other experts will eagerly indicate what the definition has left out. Haught argues that religion is a modern concept, asserting that religion was so intertwined with everyday life for our ancestors.

Lindsay (2002) defines religion as a systematic body of beliefs and practices related to a spiritual search. These beliefs and practices vary and can include prayer session and meditations through to radical social action. Religion has been defined as an external social construct of spirituality; it is a set of institutionalized beliefs, behaviors, and rituals practiced by a larger group or community with similar beliefs (Carroll, 1998). Some examples of religions are Christianity, Islam, Judaism, Hinduism and Buddhism. In addition, Casico (1998) and Gilbert (2000), state that religion and religiosity are defined by a person's involvement in a particular denomination or place of worship. With religion being defined by social construct and practice, spirituality on the other hand is defined as being more personal and internalized (Carroll, 1998).

Spirituality

There are also many themes and definitions that emerge when describing spirituality. Spirituality is often described as an individual, subjective experience towards inner harmony (Miller &Thorensen, 1999; Seaward, 2009). It is defined as a sense of one finding meaning, belonging, and awakening to ones core values (Seaward, 2009; Weisman de Mamani et al., 2010) and as a connection with oneself, others, and Other (Jacobs, 2010).

Seaward (2009) maintains that spirituality is still a phenomenon for which no one definition seems adequate. Similar to Seaward, Gray (2008) states spirituality is anything an individual conceives it to be and indeed should be so given that each individual finds his or her own meaning and thus interprets spirituality in terms of this individual life project. It is a concept that reflects societies' search for meaning and purpose (Gray, 2008). Holloway (2007) maintains that structure through definition is key stating that the elaboration and refinement of the concepts of spirituality and spiritual need which take account of the changing nature and expression of belief are a necessary prerequisite to the development of a supportive structure for practitioners. Canda and Furman (2010) define spirituality as a universal quality of human beings and their cultures related to the quest of meaning, purpose, morality, transcendence, well-being, and profound relationships with ourselves, others, and ultimate reality.

Spirituality is specific to the person, self-defined and deals with how that individual interacts with and experiences their "God" or ultimate reality (Hodge 2003). Spirituality is a fundamental belief about how people view humanity, how a person finds meaning, and a moral framework of how one should relate to others. Spirituality can be shaped in a person's life in many ways by gender, ethnicity, age, religious or spiritual background and socioeconomic standing (Canda, 1998).

Social work

Social work is a professional service that assists individuals, groups and communities to establish meaningful relationships with their social environment. The social environment envisaged by social work includes: family, peer group, the school, place of worship and workplace among others. According to the International Federations of Social workers (IFSW) (2014), social work is a practice-based profession and an academic discipline that promotes social change and development, social cohesion and the empowerment and liberation of people. Principles of social justice, human rights, collective responsibility and respect for diversities are central to social work. The meaningful relationship established, enables people to live a happy and fulfilled life (Uche & Uche, 2014).

Theoretical framework

The Transpersonal Theory originated in the early 1960s and is credited to the early works of Carl Jung, William James and Abraham Maslow. The theory has a goal of enhancing the study of mind-body relations, consciousness and spirituality. It is the study of human growth that delves deeper into the inner soul. Wilber (1977) and Washburn (1988) presented the major guiding theories of interpersonal development.

The transpersonal vision is a way of thinking and living self, other, and world that can be diversely manifested not only in transpersonal state but also in relationships, community, society, ethics, education, politics, philosophy, religion, cosmology and almost all other area of human thinking, feeling and action. According to Sutich (1969), the theory has given spirituality a central place in our understanding of human nature and cosmos. The theory relates to the spiritual dimensions of human nature and "higher states of consciousness" and is relevant for social work

practitioners who are combating the myriad of social problems in our society. It focuses on the spiritual dimensions and legitimates the development of higher states of consciousness as being exceptionally healthy or as representing the epitome of human potential. Moreover, the theory seeks to combine elements from many esoteric and religious traditions with modern ideas and techniques.

Historical trends of religion and spirituality in social work

Canada and Furman (1999) and Canda (2002a) gave a brief and simplified historical perspective that is helpful in considering the relationships that exist between social work spirituality and religion. The historical review served as a useful heuristic framework and a dynamic process for easy comprehension of the subject matter. Moreover, it is split into four phases with a United States of America (USA) social work outlook.

Phase one – Sectarian origins (colonial period through early twentieth century).

Many congregational and community based philanthropic activities, the settlement house movement, the Charity Organization Society, the Social Gospel movement, and Social welfare institutions and policies that led toward the development of social work were strongly influenced by religious sectarian views, especially Christian and Jewish, as well as some nonsectarian humanistic spiritual ideologies (Cnaan, 1991). Also, indigenous African American, and French or Spanish Colonial influenced Catholic helping and healing traditions existed prior to, outside of, along with and sometimes within the prior mentioned predominantly Northern European-American social welfare development (Canda & Furman, 1999; Martin & Martin, 2002).

Phase two – Professionalization and secularization (1920 to 1970).

During this period, social work solidified as a profession. Social work and social welfare education, practice, institutions and policy became increasingly secularized in the mainstream due to concerns about separation of church and state, inappropriate religious proselytisation and judgmentalism as well as optimism and about scientific and humanistic alternative approaches to human behavior and social problems. Social work education over time increasingly neglected the subject of spirituality and religion. National Curriculum guidelines of the Council on Social work Education (CSWE) deleted references to these subjects in the 1970s and 1980s. However, helping traditions continued. Ideas from Asian religions and philosophies began to enter social work literature. In addition, humanistic and other nonsectarian spiritual perspectives grew within social work, such as humanistic psychology, existentialism, and 12 steps programmes (Robbins, Chatterjee & Canda, 1958). Some authors called for attention to religion and spirituality, but these generally did not gain wide acceptance.

Phase three – Resurgence of interest in spirituality (1980s to mid 1990s).

Religiously based social services and ideas increased in diversity and were discussed more in the social work literature, such as Buddhism, Christianity, Confucianism, Hinduism, Judaism, Shamanism, Spiritism and Taoism (Canda, Nakashima, Burgess, Russel & Barfield, 2003). Nonsectarian spiritual perspective such as Existentialism, Gandhian social activism, and transpersonal theory increased. One of the most significant innovations during this time was conceptualization of spirituality for social work purposes that addressed the holistic body-mind-spirit-relational qualities of human beings, encompassed diverse religious and non religious spiritual perspectives in a respectful way, and provided guidelines for dealing with spirituality

consistent with professional values and ethics (Sheridan, Wilmer & Atchison, 1994). This approach overcame the concern of many educators and practitioners that social workers might fall into religiously based biases, exclusivism, judgmentalism, discrimination, and oppression when dealing with spirituality in practice, policy and education. It provided the beginning of an orientation for social workers and clients of diverse religious and non-religious commitments. It also emphasized that addressing spirituality is consistent with the historical foundations of the profession of social work, the enduring person-environment social work vantage point, the reality of increasing diversification, and the profession mission of promoting dignity, respect and well-being for all people.

There was also a significant innovation during this period. It was the establishment of professional networks and organizations that encouraged information sharing, collaboration and synergy among scholars and practitioners committed to an inclusive approach to spiritual diversity. For example, the society for spirituality and social work began with informal networking in 1986 and was founded as an organization in 1990. This organization also connected with Christian, Jewish and other professional religious and nonsectarian spiritual network organizations.

Phase four – The present.

The main distinguishing characteristic of this phase is transcending boundaries between spiritual perspectives, academic disciplines, nations, governmental and religious institutions, and between humans and nature. Differences and distinctions remain important; but they are embraced by more encompassing perspectives and further reaching connecting activities. Transition to the fourth phase which is the present is marked from the mid 1990s because the council on Social Work Education's curriculum guidelines returned attention to belief systems, religion and spirituality in 1995 (Canda & Furman, 1995). Since the mid 1990s, the numbers of publications (including textbooks), courses, conferences, and symposia escalated more quickly. Some of the text books have created for the first time coherent general frameworks of values, knowledge and skills for practice with spiritually diverse groups. All the previous trends of dealing with an increasing range of both religious and non-religious approaches of spirituality grew, including for example deep ecological, range of context specific understanding have been explored (Martin & Martin, 2002; Praglin, 2004).

The fourth phase marked an increased influence from post modern perspectives on spirituality in social work such as feminist, social constructionist, deep ecological, post-colonial and transpersonal. The first International Conference of the society for spirituality and social work occurred in 2000 (Canda, 2005).

The profession of social work and religion/spirituality

Religion and spirituality play such important roles in our lives and it is vital for social workers to understand how it affects their clients and how it can be used to help them in their personal growth and progress in their mental health. The foundation of social work theory and its practice is deeply rooted in religion and spirituality (Day, 2009). Miley, O'Melia, and DuBois (2011) indicate that social workers are interested in working with the person as a whole; the mental, emotional, spiritual, and the systems that affect their lives. With the constant, rapid change and increasing unrest in the world today many people are seeking religion and spirituality to help them understand the meaning of life and how to explain what is going on around them. A number of polls have consistently reported that between 92% and 97% of Americans say that they believe in God, or a higher power, and 87% report that religion is either very or fairly important in life (Gallup & Lindsav, 1999).

Spirituality is on the rise in the United States and even though it was once a predominantly Judeo-Christian society, many new nationalities and people groups have settled here, with more coming daily, which has impacted the standard beliefs and practices. These newcomers will bring with them their religions and spiritual practices and the United States will become far more diverse than it is currently. Sheridan (2003), states that Christianity, Judaism, and Islam have been the dominating religions with the highest number of followers in the US. However, there are approximately 35 million Hispanics and African Americans, 10 million Asians, and 2 million indigenous peoples such as Native Americans, Alaskans and Native Hawaiians – each group with its own religion, spiritual ideas and practices. This is not to say all these people groups have the same religion and spiritual practices. It is only to say, the United States is the first country in the history to be a major microcosm in the world regarding race, ethnicity, and religion (Hutchison, 2003). Eck (2001) agrees that America has become the most diverse country in the world in terms of religion and spirituality. Since the United States is such a diverse nation and with religion on the rise, it seems inevitable that social workers will be working with people of faith, whether it is one of the three major religions or any one of the other religions.

The social work profession was built on a foundation of religion. The teachings of social justice were intertwined with the teachings of Jesus. Judaic prophet, Amos, believed that "people must care for one another as God cares for them" (Day, 2009). Social works core values are consistent with Judeo-Christian values (Gray, 2008; Day, 2009; Dwyer, 2010).These values were crossed with the Protestant Values that America was built on. The "American Ideal" meant hard work, education, and technology. Chastity, honesty, abstaining from promiscuity, gambling, and use of drugs and alcohol, and the importance of marriage and family were valued (Day, 2009). Day (2009) maintains "work became the definition of spirituality".The combination of these Judeo-Christian values of charity and protestant values of hard work defined social justice; that "Judeo-Christian values demand help for those in need, yet work ethic, marriage, and Protestant Morality values determine that certain people, i.e., women who have children out of wedlock or homeless men without jobs, are not worthy of aid.

Spirituality / religion in social work practice

In practice today, the concepts of religion and spirituality are used in various aspects of mental and physical health and continue to provide ways of understanding the human experience. Today, religious and spiritual beliefs and interventions are more available than ever as the information age of the twenty-first century unfolds, concepts from all cultures, religions, and corners of the globe are accessible to us (Seaward, 2009). The supporting views of religion and spirituality are broken into four categories by Canda and Furman (2010): Responding to challenges and strengths of religion and spirituality, religion and spirituality express the nature of the profession, logistical solutions, and curriculum opportunities and responsibilities. Under the category of responding to challenges and strengths of religion and spirituality is religion and spiritualities inclusive view of a client. It addresses well-being and justice, and can be used to identify the role of spirituality/religion in both restricting and promoting mental health (Canda& Furman, 2010). Religion and spirituality is critical in understanding the client and their culture, and match professional values and ethical standards (Canda & Furman, 2010).

There are many pros to incorporating religion and spirituality into practice. Canda and Furman (2010) maintain that by considering the religious and spiritual facets of clients' lives, we may identify strengths and resources that are important for coping, resilience, and optimal development. Certain religious or spiritual practices have been shown to improve health such as: a decreased risk of stroke, lower blood pressure, engaging in healthier habits such as not drinking or smoking,

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lower depression and anxiety levels, (Newberg & Waldman, 2009; Weisman de Mamani et al., 2010) and increased feelings of hope, optimism, and positivity (Newberg & Waldman, 2009; Weisman de Mamani et al., 2010). Religious and spiritual practices have alsobeen shown to increase a sense of community support and increase social supports for clients (Newberg & Waldman, 2009; Weisman de Mamani et al., 2010, Jacobs, 2010).

One barrier to effectively using religious and spiritual interventions in clinical practice is education. Currently, sixty-five percent of social workers do not receive training in spiritual and religious interventions (Canda& Furman, 2010). Due to this, some feel that matters of religion and spirituality are better left to those who are trained specifically in religion and spiritual interventions such as clergy members or spiritual guides (Rice & McAuliffe, 2009). Addressing spirituality and religion in counseling may have therapeutic value in the extent that incorporation helps counselors to support clients connecting to others, moving outside of themselves, and contributing to the common good (Blando, 2006). Those who hold religious beliefs also participate in positive social relations as well as social and community service activities. Alternatively, those who are spiritual seek involvement in personal growth activities, creative activities, and knowledge-building activities (Wink & Dillon, 2003). Counselors who recognize the role of religion in clients' lives are better able to encourage these positive pursuits, contributing to the overall health of clients. Religion and Spirituality positively correlate with coping with stress (Graham, Furr, Flowers & Burke, 2001). Clients' level of religion and/or spirituality, religion or spirituality, or lack thereof affects how they assess distressful situations in their life by offering a meaning to life, by providing individuals with a greater sense of control over situations and by building self-esteem (Kirlpatrick& McCullough, 1999). Clients with psychiatric diagnoses reported religion was a source of comfort and strength by providing resources to cope with stress, increase social support, and find a feeling of being complete (Blando, 2006). Individuals who have a healthy spiritual identity heal at faster rates and are able to establish healthier lifestyles (Richards & Potts, 1995). A healthy spiritual identity involves feeling connected to God's love, feeling self-worth, having meaning and purpose in life, and being better able to fulfill one's greatest potential (Richards & Potts, 1995). In a study done by Graham et al (2001), counseling students who were religious and spiritual had greater overall health than those who were only spiritual, indicating that institutionalized beliefs, morals, values, and community are more connected to health than spiritual practice alone. Involvement in religion has also been found to reduce the likelihood of disability in adults who live in community settings in some circumstances, suggesting religiosity may play a role in helping people cope with physical disabilities (Kilpatrick & McCullough, 1999).

Religious and spiritual interventions have been found to positively affect people's lives to repair mental health problems when used alone or combined with other interventions. Elderly people who claim to have higher levels of religious beliefs and activities were noted to have improved psychological health than those with lower religious activities and beliefs (Miller, 2003). Abramowitz (1993) states that significant therapeutic value was found with mentally impaired Jewish elders who had prayer in a daily program. In another study, Moberg (2005) found that when working with the elderly, pastoral interventions that focused upon issues regarding the meaning of life, introduction of a spiritual component to treatment greatly improved the quality of life and relieved most distress for people suffering from depression or dementia. More research reveals that interviews with women aged 65 to 98 have more time and felt freer to explore their prayer life than younger women; aging had allowed their prayers to become simpler, spontaneous, intimate, more meaningful, and personal and open with God as a valued companion (Kissman & Maurer, 2002). Not only do the elderly benefit from religious and spiritual activities, the caregivers who

take part in religious activities were 75% more likely to have better relationships with the care recipients, lower levels of depression, and less intra-psychic strain than others who did not; because of this it seems recommendable to incorporate aspects of faith into care giving research (Chang, Noonan & Tennstedt, 1998).

In a study on runaway youth, Nancy Williams interviewed 19 former runaway youths and analyzed their experience with spirituality in coping with adversity. Many respondents felt that God was instrumental in helping them achieve a new, healthier course for their life. Spirituality was also helpful in establishing resilience for many of these young people. Chang, Noonan and Tennstedt(1998) found that many youth said that God enabling them to make it through crises such as deciding whether or not to have an abortion, getting clean from drugs and alcohol, and reconciling with their estranged families. In addition, many young people discover spirituality in order to make life seem worth living when suicide seems favorable. Chang, Noonan & Tennstedt(1998) also said that about half the respondents believed that a Higher Power enabled them to emerge out of the depths of their traumatic circumstances to see that life is worth living.

Integrating spirituality/religion in social work practice

The resurgence of spirituality is evidenced in disciplines such as nursing, medicine, psychology, and social work. In nursing, spirituality and faith have been found to make a positive difference in the health of patients suffering from various illnesses (Wright, 2005) and assists in the recovery from different health concerns (Kissman& Maurer, 2002). Richards and Bergin (1997) highlight the role of spirituality in psychology by stating ―whatever the reasons may be, society‘s renewed interest in spiritual issues has influenced the field of psychology and seems to have contributed to a greater openness to the consideration of religious and spiritual perspectives in mainstream psychology and psychotherapy. Social work literature is increasingly focusing on spirituality and many areas of the profession already incorporate the spiritual/religious realm in working with their client populations. Spirituality in social work practice has been identified as facilitating authentic relationships between clients and practitioners thus providing hope and sustaining practice (Abramowitz, 1993). The literature also reflects an increased emphasis on the role of spirituality in healing (Kissman& Maurer, 2002) as evidenced in the treatment of addictions, mental health, and bereavement. Increasingly practitioners are interested in acquiring knowledge about the effects of spirituality on mental or physical health and the benefits of including clients' spirituality in treatment (Kissman& Maurer, 2002). The health benefits of having strong faith may include increased longevity, less anxiety, coping better with stressful life events, lower blood pressures and stronger immune systems (Kissman& Maurer, 2002).

International social work literature also notes that some social workers are considering the spiritual aspect of clients' lives in their practices. For example, in their work with the Bedouin in the Muslim Arab world, Graham (2006) advocate that since traditional healers and religious personnel are a part of the complex help-seeking processes in these communities, it is important for workers to consider and work with these aspects of their clients' lives. Graham (2006) concludes that spirituality is a superb venue for social work‘s continued effort at being significant to the world‘s diverse people‖ with the potential to engage multiple perspectives.

Gerontology is another area of social work in which the use of faith based practices appears to be significant. Blando (2006) notes that older adults report both spirituality and religion are the third most frequently used coping and instrumental support mechanisms after family and governmental support. Many older adults find that spirituality helps to promote healing during suffering and bereavement. Kissman and Maurer (2002) advance that whether coping with one‘s

own imminent death or the death of a loved one, spirituality has been found to play an important role in helping individuals transform their realities from painful existence to release from suffering during bereavement. Spirituality and religion can also play a protective role in the mental health functioning of older adults. For this population, spirituality has been associated with increased happiness and life satisfaction as well as a higher level of adjustment. It also serves as a protective factor against depression, maintains meaning for those nearing the end of life, and provides supports in the process of death and dying (Lewis, 2001).

Since spirituality is becoming accepted as an essential component of the wholeness of individuals, so too is spiritually an important part of an individual's identity (Canda& Furman, 1999). Workers should have competence in this area so they do not unintentionally invalidate clients (Blando, 2006) or oppress them by not being open to exploring this aspect of their identity. Practitioners must also examine their own spirituality and religious dimensions for biases (Canda et al., 1999; Miller, 2003; Moore, 2003; Sermabeikian, 1994), for a spiritual bias can be as harmful as racism or sexism. Further, while spirituality and religious affiliations can be a major source of strength for individuals, these domains can also be devastating, dysfunctional, controlling, and a cause of client oppression and thus may necessitate skilled and sensitive examination.

According to McKernan (2005) there are two levels of integrating spirituality in social work practice: The first order of integration sees spirituality as a more superficial issue of information about client's experience. When a client speaks about their relationship with God or wonders about life after death following the loss of a parent or spouse, we are faced with questions about how we understand and respond to this issue. This level of spiritual work does not require the worker to have a spiritual perspective for him/herself and requires that they view spirituality as an important factor of client experience in the same way that we would see gender, race, or culture. Through understanding, we can use language, employ strategies and adjust our approach to the way that spirituality is presented. It encourages us to ask questions about how spirituality matters to our clients and how it is a resource for their success. The second order of integration assumes that spirituality is a subjective experience that includes the experience of the worker. Like attending to the process of a client interview, it is subtler because it is focused not merely on content but on the experience itself. The social worker is not separate or neutral about what is taking place. In this sense, the initiative for addressing spirituality in social work practice is shaped by the worker's beliefs and experience.

Conclusion

The importance of spirituality and religion cannot be overemphasized. Since religions and spiritual practices are based in a cultural context, the potential for cultural discrimination and religious or spiritual discrimination exists (Canda& Furman, 1999; Sermabeikian, 1994). Social workers must then become both culturally competent and spirituality sensitive in order to understand how the dominant culture views the spiritual and cultural beliefs of their clients and how they are using power dynamics to control the cultural boundaries. Additionally, workers must be aware of how certain religious and spiritual groups may oppress their members with similar power dynamics. Clinicians have to examine their own ethical and spiritual positions, since the therapeutic process involves the interactions of core beliefs of therapists and clients. While spiritual and religious beliefs may be lodged within the cultural framework, clients' identity and beliefs may be quite different from the norms of that culture and their beliefs. Along with understandings of spiritual and religious diversity, workers must also understand issues of discrimination which may be associated with certain beliefs and practices. Moreover, social workers need to be educated in some of the emerging theories of spirituality and its relation to

individuals for a better understanding of how spirituality and religion affects persons and their environments. Social workers need to be trained in the many tools and techniques that are required to offer the needed services to clients.

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SOCIAL WORK PRACTITIONER'S UNDERSTANDING AND APPROACH TO MANAGEMENT OF RELIGION AND SPIRITUAL DISTRESS IN HEALTH CARE SETTING

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Abstract
The aim of this study was to explore medical social work practitioner's perception of their role in provision of spiritual care. In addition to attempting to identify a simple question(s) to help identify spiritual distress. Spirituality is well known a very important to whole person care, especially in those with terminal illness. Understanding the role of social workers in the identification and management of spiritual distress, however, remains challenging. Twenty-one social workers underwent qualitative semi-structured interviews exploring an understanding of spirituality/religious distress. Social workers are selected from social work department in tertiary healthcare institution, all the social workers had experience with terminal illness. Importantly all participants spoke of the relevant of spirituality and spiritual care, especially for those facing end of life. Majority of the social workers however, had difficulty in formulating definitions/descriptions of spiritual care and spiritual distress, generally provision of spiritual care was seen as critical, yet in the domain of chaplaincy/dedicated spiritual care providers. Reasons frequently cited for social worker's reluctance to provide such care themselves include time expertise, and the notion that others could do the job better. Despite spirituality seen as important to care, few social workers felt able to provide this, raising questions about how such care can be encouraged and developed in busy acute care settings.
Keywords: social work, religion; spiritual distress.

Introduction

Spiritual care is crucial part of holistic patient care Puchalski, Ferrell, Virani et al., (2009). It is very important for patients in palliative care. However, the present challenge lies in identifying which of the patients experience spiritual distress and would most likely benefit from spiritual care. Spiritual distress may likely have a negative outcome on health and contribute to overall suffering, Mako, Galek, Poppito (2006), however, it is challenging to accurately identify patients spiritual concerns, Baile, Palmer, Bruera, Parker (2011). Meanwhile, according to Puchalski, Kilpatrick, McCullough, Larson, accurately detecting spiritual distress has been an ongoing area of research in palliative care, Puchalski, Kilpatrick, McCullough, Larson (2003) and a number of approaches have been described in the literature, including the use of various questionnaire tools, Lunder, Furlan, Simonic (2011) and semi – structured Hli, Dela Cruz, Thorney, et al., (2001). However, such approaches have utility as assessment tools, there are indication they are more time consuming and labour intensive than what social work practitioner's can realistically use in either busy clinics or acute care wards.

The main aim of this study was to identify simple question(s) for social work health care practitioners to identify spiritual distress in clients with serious, significant illness and advanced disease. The study included qualitative interviews with social workers. The findings from the study were reported.

Methodology

The study was conducted at University of Benin Teaching Hospital, Edo State, Nigeria between March and August, 2018 with twenty – one (21) social workers. Study participants were engaged in an in-debt semi-structured interview by experienced interviewers. The interviewer used and interview guide to explore a participant's views on spirituality, spiritual distress and spiritual care. The interviews were audiotape and later transcribed verbatim.

Interview Guide

The interview guide was developed by the research team to explore participants' perspectives on spiritual distress. Questions were chosen that would elicit participants' views of spirituality, experiences with spiritual distress, and spiritual care and that would provide an insight into approaches and questions used to address spiritual distress.

Qualitative Analysis

The verbatim transcripts were subjected to a qualitative descriptive analysis members of the research team read through transcripts and made margin notes about the content. This result in the identification of themes with five major topic areas: "Definition of spirituality," Definition of spiritual distress", Definition of spiritual care", Perceived role in spiritual care", and Questions to use as spiritual screening questions".

In the study, 21 medical social workers participated. They all had a minimum of two years experience working with people with advanced end – of – life illness, but the majority had in excess of five years' experience. This majority of the participants were female fifteen of them and six male social workers.

Topics

The results are presented for each of the five main topics. Themes presented are those arising within the analysis of the content categories, representing the ideas that participants raised within each major topics area:

Topic 1: Definition of spirituality. Participants described their ideas or thinking about spirituality to include:
1) A focus on formal religious belief systems versus a personal belief system separate from organized religion
2) Spirituality was individual and unique to each person
3) The key importance of meaning, purpose, and "making sense"

Meanwhile, virtually all participants cited the importance of spirituality, the interviews were striking for social work practitioner's frequent difficulty in articulating their thoughts about the concept. Some participants were aware of and commented on, how challenging they found the question whereas others seemed unaware of their difficulty (Table 1)

Topic 2: Definition of spiritual distress. Prominent evident as participants talk about their ideas related to spiritual distress included:
1) Questing and a search for meaning
2) Negative emotions such as anger, fear, regrets, guilt, loneliness, and a sense of disconnection
3) Difficulty in differentiating between the concept of spiritual distress and spiritual pain.

Furthermore, participants generally viewed spiritual pain as "more intense" to compare to spiritual distress; however, most respondents had no clear concept of the terms being similar or

different. Most notable, social workers had significant difficulty in providing examples of spiritual distress from their practice and even when described. (Table 2).

Topic 3: Definition of spiritual care

The participants description of their notions of spiritual care include:

1)   Whole – person care
2)   Finding peace
3)   Dealing with illness
4)   Focusing on relationships/connectedness
5)   Exploring beliefs
6)   Role of the spiritual care team

Participants cited the importance of "coming to terms" and exploring beliefs as central to spiritual care. Importantly, spiritual care was generally not associated with specific faiths, but rather with addressing the individual spiritual needs separate from religious needs. Most participants were unable to provide a definition for spiritual care and simply described calling "someone else when the need arose (Table 3).

Topic 4: Perceived role in spiritual care. Participants described their perspectives on their own roles in spiritual care to include:

1)   Listening carefully
2)   Being present with the patient
3)   referral to chaplaincy or spiritual care team
4)   Lack of time to provide spiritual care

In response some participants who expressed willingness to address spirituality with clients were more comfortable with the topic, often citing their own personal sense of being spiritual or religious. Whereas participant who did not see spiritual care as their responsibility were generally less comfortable with the topic area and regarded it as a specialty practice belonging to others who had specific training. Lack of time and education were repeatedly raised as barriers to providing spiritual care (Table 4).

Topic 5: Questions to use as spiritual screening questions.

The major themes that emerged when participant were asked about how to easily identify or screen for spiritual distress include:

1)   No idea what single question/questions could be used to detect spiritual distress.
2)   Asking about belief systems
3)   Asking about how the patient was coping.

Most respondents felt there was no single way to identify spiritual distress, though they almost universally indicated a wish that there was a straightforward way to do so. Some of them raise the concern that patients could react negatively, along the lines of "I must be dying if they are talking about the chaplain". Once again, there was marked variation in the comfort level answering this questions ranging from simple "no idea" to descriptions of what they individual's practice is, before landing on the sense of no idea approach (Table 5).

Table 1: Definition of Spirituality

Theme	Example
Formal religious belief system vs a personal belief system separate from an organized religion	"To me (I believe) that there is a huge distinction between spirituality and religion. A religion is organized set of beliefs and spirituality is any sort of connection that we have (connection with or without religion) but in terms of -50 I believe we are all spiritual beings". "Spirituality is identification with a certain religious or other belief system. I don't think it has to be certain (like an organized – religion person) I think it's important to recognized that spirituality is not necessarily religious".
Spirituality was individual and unique to each person	"Spirituality is defined and interpreted differently by different individuals". The way I see spirituality is it a belief in something …. So sometimes it's difficult to define what spirituality means to each individual".
Key importance of meaning, purpose and making sense	"I think spirituality helps them get a sense of meaning and connection with their loved one as well as with the overall universe in regards to the situation they found themselves. "spirituality is in part looking at trying to final an answer as to why this has happened." "I think of it as a way which we kind of cope and make sense, of things".
Difficulty of articulating thoughts about spirituality	"I find it not clear concept. Um … you know, I think I have good labels or I know what I mean when I use other words … um … I feel like I can have a very um…er compassionate interaction with patients and families. But the actual concept of spirituality is one … I personally find quite challenging … I don't know if I've been talking in circles".

Source: ???

Table 2:Definition of Spiritual Distress

THEME	EXAMPLE
Questioning and a search for meaning	"… For me when it comes to spiritual distress, I think that there's something missing in that individual's experience. You see usually when you say spiritual distress it could be that you are searching for meaning. You are searching for truth". "… So when I think of it with respect to health care and disease, to me, spiritual distress would be that you question why something is happening to the point that your faith in a higher power goes down".
Negative emotions such as anger, fear, regrets, guilt, loneliness, and a sense of disconnection	"Sometimes you see people, sort of having some mental anguish about, you know, maybe things they regret doing or haven't done (you know, with respect to their belief systems)". "well I think that the whole concept of distress is often a disconnect between expectations and reality and what to do with those two kinds of confounding issues". "Like fear of death, loneliness, social isolation, guilt. All those factors come into play". "Is like angry with the whole world, angry with the care givers infact angry with the whole situation.
Difficulty in differentiating between the phrases spiritual distress and spiritual pain	"Spiritual pain? I'm not too sure. Like, I'do have to think about – I can understand spiritual distress. Like, I can kind of conceptualize it but I can't conceptualize spiritual pain. I honestly don't know how I would to me, I can understand spiritual distress. I don't really know that I would have a different term or – when you know what spiritual distress is, I could easily think of examples of that but spiritual pain I must admit I thin is harder. I don't know. I wouldn't really be able to define that".
Difficulty in providing examples of spiritual distress from their practice	"I remember you know some cases where a woman did confined to the team that she felt that God had let her down. Or her … her spiritual community …. Um … had not stepped up to address her spiritual distress. You know, the "why me?" questions, things like that".

Source: ???

Table 3: Definition of Spiritual Care

Theme	Example
Whole – person care	"I think it is part of you caring for the person as a person. So I'm not coming in and caring for you as the appendectomy. I'm caring for you as the whole person".
Finding peace	"As you take care of people's bodies, you should be able to take care of their minds and their emotions and help them have peace with whatever is going on at the time that they are experiencing it.
Dealing with illness	"So spiritual care to me is assisting patients with coming to terms with their diagnosis (their health, their illness) and that we do that from a physical perspective, from an understanding perspective, from a social perspective also (I guess) from an emotional perspective".
Focus on relationship/connectedness	"If they would ask for a person in particular to call a family member, to call a friend, to call anybody. To – you know, whatever it is (I would help them). I would help meet their spiritual need". "Spiritual care is about how we connect with others …
Exploring beliefs	"To me spiritual care (in a nutshell for me) is helping people to explore their – probably in many cases pre existing spiritual beliefs and how they fit into their new reality and coming to terms with that and how they can be utilized to strengthen (make them more resilient)".
Role of social work health care provider	"you see, we certainly are there to support them but we really can't introduce the question or ask what we can do for the spiritually". "Spiritual care is probably something that is (I see as being) out side of the medical model of care". "I guess what comes to mind is the chaplains in the hospital".

Table 4: Perceived Role in Spiritual Care

Theme	Example
Listening carefully	"Well is really about advocating – listening". "There is a lot of listening that comes with the talk about spirituality". "I don't try to tell them anything different. I just listen and I be with them".
Being present with the patient	"I open the discussion and ask them, you know, what would help you at this moment?". "We may not feel like we have the expertise to do it, but providing a presence … walking into that room every day, saying 'what is going on', I am going to be here … you know that is of huge benefit to patients and families".
Referral to chaplaincy or spiritual care team	"I guess I just don't see that as a job I could do as well as probably other people. Be it other well trained people from chaplaincy or spiritual care providers". "Connect them with a chaplain". "If someone is teary, whether he got bad news or they are thinking about the situation (and maybe need some spiritual help), I would say to them, do you need to talk to the chaplain?".
Comfortable with spiritual concepts	"I would attend to any kind of spiritual need whether it be spiritual distress or just simple wanting to have something accomplished spiritually. Like, if I'm able to help a patient in any way with their spirituality, of course, I would be very open to it". "Talking about spirituality with our patients personality very comfortable. It is part of what we do opening to explore it
Less comfortable with spiritual concepts	"Asking people about religion feels fake to me … it just isn't my bag at all". "There's places where I get stuck with it for sure. And there are places where I feel uncomfortable". "I guess I'm somebody who says "This part I can't do. I'm going to let somebody else do it". "So I think after a while, it was, ok, we know that, you know, I acknowledge that this is your plan. Let's talk about how your symptoms are … you know, I kind of acknowledge that this existed, but then we just focused on the medical".
Time constraints on provision of spiritual care	"Just the current reality is were stretched for time". "Unfortunately I don't have the time or the training to do it properly or adequately I suspect. For example, I saw, I don't know 36 patients yesterday". "When they come in for clinic they are here for 10 – 15 minutes max. how do you be effective in recognizing it and providing some intervention or referral in a short period or time with everything else going on around". "And I know listening and acknowledging are intervention in themselves, but you're not going to open up that conversation in a short period of time". "You want to provide support. You want to address these concerns and issues. You need to be there helping but you can't be there 24/7. You do have other people.

Table 5: Questions to Use as Definition of Spiritual Screening Questions

Theme	Example
No idea	"I wouldn't know how to approach this".
	"I'm not sure I would know the question to ask – specially spiritual distress".
	"I could do a … I could ask about suffering, I could ask about distress in the general sense, but spiritual distress? I am not sure I have the right words to even get at that information.
	"It's really – it's had for better than, would you like to speak with a chaplain?""
Asking about belief system	"Do you have a belief system/value system? Do you feel it is helping you right now?
	"How has this affected your relationship with your higher power or God?""
Asking about coping	"How are you coping? What are you most frightened of?"
	"Simply 'How are you doing? sometimes for people".
Concern about asking a question	"I'm not – like, I'm just not sure if you're asking every body if they have spiritual distress. I mean, I don't want to freak people out too, right?"

Discussion

Inspite of the variety of religions and belief system in our multicultural society, spiritual care has been well embraced as an important component in patient care, particularly those with advanced illness for whom end of life may be getting close. Therefore identification of spiritual suffering or distress, can be challenging, particularly for medical social work practitioner's. This study was I carried out to deepen an understanding of medical social workers perspectives on, and comfort with, spiritual care along with a goal of identifying a simple question or questions that could be used as screening approach, similar to that used for screening of symptom and emotional distress.

The findings of this qualitative exploration were striking in two fundamental ways. First, the great level of difficulty that many social workers had in discussing this topic area compared with the high level of importance that the participants placed on spirituality and spiritual distress was not anticipated. There were difficulties in describing the concepts of the spirituality, spiritual distress, and spiritual care and challenges in formulating definitions or providing examples from their practices. This difficulties as reported in these findings mirror those of other authors. Edwards, Pang, Shiu & Chan (2010). However, surprisingly participants struggle to articulate definitions and define their role in spiritual care. Possible reasons given include the sense that, no matter how important it is, "someone else will handle this" (specifically chaplaincy) there is also perceived lack of formal training inn spiritual care. Further, even those describing a sense of comfort with spirituality expressed hesitations about directly addressing this with patients, commenting on worries of crossing boundaries, or creating fear. These barriers, combined with an ongoing sense of "there is never enough time", social workers may easily avoid exploration of spiritual issues, furthering their discomfort and difficulty in articulating its components. There was relatively little description about what the social workers would do as basic spiritual care or clarity regarding their role within this sphere of care. Further many participants cited a lack of confidence in their skill set to handle spiritual distress, pointing out that it would be a disservice for them to

provide spiritual care when "experts" were available. However an essential step in the provision of spiritual care is the need, first, to recognize the presence of spiritual distress. Meanwhile the participants had difficulty in describing lived examine of spiritual distress in their clients, this raises the question of how such distress is identified and assessed. The main aim of the study was to ask social workers to identify means of detecting spiritual distress within the setting of a busy care hospital. Majority of respondents had difficulty in articulating a response and those who could most commonly linked the question to a formal belief system. This difficulty of suggesting a question or questions as a screening device could reflect both the complexity of the topic and the general lack of comfort around spirituality. In addition, some noted that addressing spirituality should be seen as "a conversation" more than as a screening question and wondered about the need for an established relationship with a client before such a conversation could occur. Steinhauser et al., (2006) reported on a single screening question "Are you at peace," noting that it functioned to open an exploration of spiritual concerns. Doing this, though, would require a level of comfort with pursuing the discussion that our respondents did not describe, citing the barriers of time, lack of training and a general lack of comfort despite its recognized importance.

Implications and Challenges

In considering solutions to these challenges and potential implications for practice, questions arise in three areas: role definitions, education and training, and healthcare service settings.

The first area to consider is the role of medical social workers in spiritual care. Can we define the role and describe the relevant activities? The relevant and expected behaviors ought to be based on the identified roles. It could be argued that the action of recognizing spiritual distress and making a referral demands a certain level of knowledge and skill, whereas responding to the spiritual distress to lower its impact even at a basic level demands a deeper level of knowledge and skill: however, the level required is not that of the expert.

The second area where questions arise concerns the preparation of social workers regarding spiritual care. For instance, if education and skill training will lead to an increased comfort, confidence, and capacity to engage in spiritual care, and that role expectations are clearly defined, the principal question is how can the agreed on roles and actions be taught effectively to the social workers already in practice? The third area where questions arise is the actual practice environment. Can we truly expect the social workers to routinely provide spiritual care given the nature of current healthcare environment especially when there is always conflict among healthcare practitioners. Clearly, discussions are needed about what is realistic to expect of social workers regarding spiritual care, what is feasible to implement, and what the capacity is to achieve the desired client out comes. Stake holders in hospital settings are in key positions to facilitate these type of conversations.

This aligns with calls for health system change, Epstein, Fiscella, Lessar Stange (2010) and the creativity and innovation needed to develop models of care that will facilitate whole – person care and allow the full range of client needs to be met, including spirituality.

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RELIGION IN SOCIAL WORK PRACTICE: A CASE FOR INTERDISCIPLINARY COLLABORATION.

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Abstract
Religion is an integral part of all social work in pre-scientific and scientific human society. This claim is sustainable from the reason that Religion since inception preaches care for the abandoned, love for the neighbor, social integration and social justice from all social groups. Religious ethics is put in place to concretize and instill into adherents of Religion the practices of religious values for integral human development. Religious values like justice, fairness, hard work, sympathy, courage among others, encourage service to humanity. These cardinal virtues of religion as it were have to be propagated and strengthened for service to humanity. Social work at this point continues the corporal works of mercy as enunciated in Religion. Social work as a human field of work continues to address and enhance social issues that constrain the betterment of people in human society. This paper therefore argues that the understanding that religion prosecutes social justice and social works in her teachings and scheme of things, legitimizes and enforces the commitment of social work to social issues. The paper concludes that synergy should exist between religious leaders, religious adherents and professional in social work in addressing social issues like injustice, food-security, family life and unemployment among others.
Keywords – religious values, human society, social issues, synergy and collaboration

Introduction

There is the believe and understanding in religious quarters that some of the basic assumptions, teachings and practices of social work have its history and source in religion and religious activities. This claim does not in any way suggest that only religion provides the necessary work apparatuses for the existence and propagation of social work. There are noticeable and genuine contributions from other disciplines of human enterprise such as culture, sociology, history, law, governance economics, anthropology and psychology. The contributions from these fields of human aspirations certainly, aided in the emergence of social work as we see it today.

Religion since its inception in human societies has performed the works of entrenching human oriented services and value to the peoples of the world. It has among other things propagated social justice to the peoples of the world, it has preached liberation from sin, liberation from political dominion. It has also been in the vanguard for social inclusion, obedience to constituted authorities among many other positive contributions to functional social engineering of human society. In our era of practical collaboration, no single field of study or engagement can claim to have all the answers to societal issues. The reason is that human society is very complex and at the same time very demanding. Another reason is that human needs and choices have increased tremendously over time. To solve the aforementioned human situation in our time,

intellectuals must try out some workable theories to tackle many problems that negatively confront overall human development and happiness. At this juncture, related disciplines must collaborate for the task ahead. Religion and social work are related in many fronts namely history, human centredness and social practices. The paper is divided into four parts and each section articulates how religion and social work relate to each other in the handling of social values or social problems as we perceive them today. Lessons to explicate our position will be drawn from Christian religion and African traditional religion. An attempt will be made to draw a conclusion at the end of the discussion.

Theoretical Basis

This work adopts sociological, historical and humanistic approaches in its discourse. Sociological theory of religion holds that religion is a creation of human society. This was the thought of Emile Durkheim. He believes that religion functions as instrument of social control and character formation. The society exercises such enormous control of its people such that it creates socio-cultural laws for its own benefit. Sociological theory of religion can also account for the emergence of any form of religion, social activity, political and legal activities. Historical theory employed in the work therefore tries to state the time of union or relationship between religious activities and other forms of social activities like social work or social work as a professional calling. Historical approach to any study at all will among other things reveal the dramatis personae of a particular profession as well as its progress along the years of its existence. Humanistic theory which also a brand of sociological theory, looks at the role of the human being in the society and his social actions in the community he/she lives in. As part and parcel of his society, man in the thinking of Onyeneke (1996) is bond to respect the human characteristic of its subject, by taking into account, the meaning that groups of people and individuals typically construct about situations and which become the basis of what they do (p.16). Social interaction mechanisms in the view of persons (1951) creates room the interaction of at least two person. In the interaction two entities seek to pursue some goals within a given social interaction, to Onyeneke (1996) therefore, as human beings interact their society, social structures arise from their actions whether in the form of the standardized sets of beliefs and values which they develop or their system of social organizations. Both religion and social work possess social structures for interactions of people in control. The following sub-heading will argue for this interaction from an historical perspective.

Brief Historical Perspective on the Synergy between Christianity and Social Work in America and African Evangelization

The knowledge and relevance of history in our modern time facilitate our common understanding of events, issues and developments around our environment. Gone were the days when History was neglected to the background. History records important events, persons, developments and achievements in the past. With historical records there can be advancement or improvements on any area of human engagement be it science, technology, education, governance, law, culture and social relations. All aspects of human endavour either social, arts or science have its own beginning. Each one has a field where it developed from. That field is its generic mother or foundation. For instance, Psychology has it origin from philosophy, medicine and anthropology. Public administration cannot deny its origin from political science. Neither can Business administration says its foundation is not from Economics and sociology. In the same vein, social work as a profession and service to humanity has part of its foundation both in its code and service in religion and religious activities. This observation is supported by Wilkinson (2012). He says:

> The social work profession was built on foundation of religion. The teachings on social justice is intertwined by the teachings of Jesus. Judaic prophet Amos believed that people

must care for one another as God cares for them. Social works core values are consistent with Judeo/Christian values. Judeo – Christian values incorporate hard work, education, chastity, honest, abstinence from. Promiscuity, gambling, and use of drugs and alcohol (P.5).

Social justice which is one of the core mandates of social work can be extracted from the Judeo-Christian Values. Wilkinson insists that Judeo-Christian demand help for those in need. Day (2009) Traces the inception of social in American thus:

Social work emerged in the United States during the Industrial Revolution in the mid to Late 18,00s when the immigrant population increased. The present day social justice principles were built on two prototypes. In 1525, Juan Luis Vives, developed a frame work surrounding vocational training, employment, and rehabilitation for all the able bodies workers. In 1617, catholic priest, Vincent de Paul and ladies of charity developed frame work around living among the poor, visiting them and collecting necessities. (p.10).

Day's historical insight into the relationship between religion and social works gives us a clearer picture and point of direction for social work profession as a true expression of religious practice. Religious organizations of charity such as the prototypes of Juan in 1527 and Vincent de Paul of 1617 as a matter of religious conviction set the spirit of care for suffering humanity for social work. Hall collaborates the observation of (Day 2009) on the fusion between the state and church agencies in the provision of social amenities to the American people. He says.

There is a wide misimpression that the separation of church and state applied so vigorously to the realm of public education in recent decades also holds sway in the realm of social services. The situation is complex and varied, but it is fair to say that funding arrangements rooted in nineteenth century collaborations between government and wide variety of religiously linked organizations are still very common and find broad acceptance among courts, legislators, care of dependent children, the elderly, and the disabled, in the provision of rehabilitation services for those with drug addition, in Job training and in the operation of group homes for the retarded mentally ill, these partnerships provide large portion of the services offered in our society.

Hall specifically mentioned these Christian organizations as the arrow heads of Christian social reforms and provision of services: Salvation Army, Catholic Charity USA, Lutheran Services in America and Jewish Family Services. This brief historical survey identified the trust the American government had in the Christian churches take to care of its services to the less privilege in their society.

Evangelists from Europe and America on mission to the continent of Africa carried this same Christian care tradition into Africa. They worked with the zeal the way they handled their social disadvantaged ones in America and Europe. Notable foreign Evangelists in America on the Nigerian soil for example included Mary Slessor, Bishop Shanahan and Bishop Ajayi Crowder to mention but a few. This issue however will be given more attention in sub-section titled: Christian religion in the provision of social schemes.

Religion in the Identification/Condemnation of Societal problems: Insights from the Christian Bible.

Every society has its own peculiar problems. Some of these problems besieging societies are man-made like crimes, injustice, murder, wickedness among many others. Other forms of societal problems are ecological such as ozone layer depletion, hurricane wind devastation, ravaging flood, desert encroachment, wild fire outbreak and untimely death of people especially young people. There is yet another form of social evil not immediately visible to the human society. This type of evil in the society is hidden and pervasive. It is only through the eagle eye of religion that such evil in the society can be seen and tackled. Religion through its activity like prayers, meditation, discernment and obedience to God's commandments discovers hidden agenda of evil governments, evil people or organizations. It discovers also the effects of negative or bad behavior of people and groups in the long run. This was the case in the ministry of prophets of ancient people of Israel. When negative problems are not discovered on time, it becomes a negative tradition. If stays a very long time it becomes a social problem and begins to haunt members of the society. The Prophetic ministry in universal religion is clairvoyant and forensic.

Basically, it is the duty of a prophet or any serious man or woman of God to detect evil behavior among God's elect and there upon rebuke it before it expands or gains ground. Going through ancient Israel's Prophetic tradition, Ugwueye (2002) identifies Moses as the first person to be called a prophet in ancient Israel. Every feature, which characterized true prophet of Yahweh, was first found in Moses. He received a specific and personal call from God. The initiative in making a prophet rest with God. With Moses as the prophetic standard bearer, other prophets in ancient Israel toed his line. Ugwueye explains that:

> Moses concerned himself with the social welfare of his people and afterwards, as a prophetic lawgiver, he outlined the most humane and philanthropic code of the ancient world concerned for the helpless. (Deut. 24:19-22). Likewise, ancient prophets of Israel owed to him their ethical and social concerns. Many of the prophets were found playing the role of active statesman in national affairs.

Moses as a prophet anointed by God himself introduced prophet tradition in ancient Israel. The ethical cum administrative structure as a matter fact became point of reference for others after him He specifically made social reforms which made life better for his brethren. Prophets in the ancient tradition of Israel spoke against injustice and all manners of social ills against the people of God. In this way they fought for the rights of the down trodden and up held their dignity. God in the prophecy of Joel (2:12-14) conveys his call to Israel to repent from their sins. In chapter one, Prophet Joel explains to the people the reason for the devastation of crops and plants in the land which led to severe drought in Palestine. The end of this unnatural invasion of locust on farm land in the explanation of Prophet Joel, was sincere repentance and movement toward their God. In a similar incidence, God through Prophet Isaiah (58:45) condemned double standard fasting offered to him by the people of Israel. It was empty and distasteful to God. Isaiah therefore revealed Gods feelings to them thus:

> The truth is that the same time as your fast, you pursue your own interests and oppress your workers. Your fasting makes you violent and you quarrel and fight. Do you think this kind of fasting will make me listen to your prayers?

Iheanacho (2016) explains that, this chapter of Isaiah specifically treated fasting. The type of fasting the people did was contrary to what God expected from them. It was filed with deceit, lies, annoyance, quarrels, oppression and injustice. The remedy as proclaimed by Isaiah 58:10 was a return to God in Godly acts. The evil of murder and covetousness preferred against Ahab was also exposed by Prophet Elijah. I Kings 21:17-22. Ahab had gone to take possession of Naboth's

vineyard after murdering him in cold blood at Jezreel. God said through Prophet Elijah, after murdering the man, are you taking his property? He condemned Ahab's wickedness, greed and adulatory. In the eyes of Ahab and his wife Jezebel, such act of wickedness could never be found out because it was only between two of them. This cannot be the case because the God's eyes reveal secrets and more probing than eagle's eyes.

King David's sexual relationship with Bathsheba wife of Uriah the Hittite was also exposed and subsequently condemned by God's mouthpiece, Nathan (2nd Samuel 12:1-13). What angered God here was the cover up which resulted in the death of Uriah. The moral lesson deductible from these Biblical references is that God is a just Lord who does not favour the rich against the poor or the mighty against the weak. God's standard of justice serves all and sundry. Religion in this case provides a safe haven for all especially for the less privileged in our common experience. By exposing crime in such high places as in King Ahab and David, religion places every member of human society equal before the eternal judge God. By identifying with the vulnerable in human society, religion fights for the right of the poor against the whims and caprices of the high in our societies. Religious leaders have the ethical mandate to preach and see the enthronement of their messages in the lives and living conditions of the followers. Iheanacho (2017) argues that social and ethical traits should resonate in the men and women of God in the fight against social disequilibrium. He says:

> Many religious leaders truly criticize unjust salary and wage structures by either government or private entities. Some also complain about discrimination in some work places and call for change of attitude of those responsible for unequal and unjust social structures in our society. Member of the public are expected to heed the clarion call and caveat from men and women of God to control and eliminate social disequilibrium from our social relationships. Pp133-142)

Religion in the Identification and Condemnation of Societal Problems: Insights from African Religion

In the olden days, Priests of African indigenous religion were able to caution and condemn dangerous social vices that have the propensity to injure the overall wellbeing of a particular community. Such condemnable acts include; murder, incest, violence, injustice, disobedience to the gods and ancestors, and disobedience to the laws of the land. As a mouth piece of his god, the priest or the priestess warns the people about the impending calamity from the community god whenever any infraction on the laws of the land is noticed. Achebe (1958) in his great book "Things fall apart", Portrayed the arbitrational or juridical role of the priest in Igbo religio-cultural setting when Okonkwo the hero of his book broke the week of peace in Umuofia. This was not different from what prophets in old Israel did when evil, crime and disobedience to God's commandment were perpetuated in Israel. Okonkwo's crime in breaking the sacred time of peace before new planting season was wife battery. Custom has it that Members of Umuofia community should restrain from any form of provocation among themselves until the sacred week of peace pass by. Pursuant to this, an anomaly or disrespect was observed in Okonkwo's house.

Ezeani, the priest of the local deity, Ani visited Okonkwo in his house before dust to express his displeasure as well as reprimand his over his action during the week of silence. The first sign of trouble for Okonkwo was the rejection of his kolanut by Ezeani, the priest. Achebe articulated the oral communication from Ezeani the priest to Okonkwo this way.

Before it was dusk Ezeani, who was the priest of the earth goddess, Ani, called on Okonkwo in his Obi Okonkwo brought out kola nut and placed it before the priest. Take away your kolanut. I shall not eat in the house of a man who has no respect for our gods and ancestors. Listen to me, you are not a stranger in Umuofia. You know as well as I do that our forefathers ordained that before we plant any crops in the earth, we should observe a week in which a man does not say harsh word to his neighbor. You have committed a great evil. The evil you have done can ruin the whole clan. (pp. 21-22). This can be compared to Nathan's rebuke on David's relationship with Bathsheba Uriah's wife and Elijah's rebuke on Ahab over Naboth's vine yard (1King 21:17-22).

The priest of Ani, the earth goddess did not leave Okonkwo's compound without appropriate punishment and restitution. He said to him,

> The earth goddess whom you have insulted may refuse to give us her increase, and we shall all perish. You will bring to the shrine of Ani tomorrow one she-goat, one hen, a length of cloth and a hundred cowries (p.22).

Okonkwo will have to perform the pacificatory ritual as prescribed by the priest of Ani to avert impending calamity over his family and the entire clan. The priest of Ani identified braking of week of peace by Okonkwo as a social problem because it had the power and key to ignite social upheaval. According to Adelola (1986), social problems include things that are inimical to the smooth running of the society. Social problems are viewed as the general factors that affect and damage society. To Farley et al, (2016) social problems are abnormalities that exist in any society and which in some ways affect some groups of people in the society as a whole. The actions of Okonkwo, David and Ahab constituted social hazard as such actions were capable to influence others negatively there by creating a social problem.

African Trado-Religion and Environmental Discipline: A Response to Social Welfare Concern for Clean Environment

Many people may wonder at or question the relationship religion has with environmental discipline. In our world of interconnectedness of disciplines it is possible there exists some rational or necessary relationship between religion and our environment. Such relationship may border on human environmental connection. A popular saying states that "cleanliness is next to godliness" To be godly implies taking care of our environment or anything placed in our hands as guardians and protectors as God would always do to the earth He created. Dubois and Miley (2016) opines that many Professions deliver social welfare services but that social welfare profession provides the lead and proficient service to humanity. Igweoňu and Onu (2017) explains that "social work focuses on the wholeness and totality of the person encompassing the person, environmental factors and behavior. They further opined that social work stresses the total person in the total environment. The above is one of the core assumptions of the social work. It agrees with Zastrow (2008) who identified enhancement of human wellbeing and alleviation of poverty, oppression and other forms of social injustice as one of the goals of social work.

Some religious practices in Igbo traditional society to a large extent promote environmental sanitation and wholeness. This opinion agrees with Igweoňu and Onu (2017) who enlisted focus of environmental factors and behavior as one of the cardinal characteristics of social work. In the olden days in Mbaise society of present day Imo State, there was the "*Iro ofo*" religio-cultural festival. It is also called "*Ime iheoriraku*" or *iweputandi-ichie*. (Symbols of the ancestors) Onwuzuruike (1991) explains what the concept "*iro ofo*" means.

The *iro ofo* ceremony begins four days after the displays of ancestral symbols (*iweputa ndi-ichie*). It was a very big ceremony involving the entire community and takes place in the tenth month of the local calendar. Its main objective was to give thanks to the ancestors for their protection throughout the year. Animals are slaughtered and blood sprinkled on the *oriraku* symbol. In-laws from far and wide, friends and well-wishers were usually present. The period between the presentations of *oriraku* – the symbol of the ancestors and the actual *iro ofo* ceremony is regarded as a Holy period. The community is expected to be peaceful. Fighting and anything that can cause conflict is prohibited. (P.35).

The interface between religious ceremonies like *iro ofo* as explained above come about at the preparation stage. The environment is kept clean, roads are cleared up and made save for members of the community and their visitors during the entire period of the festival. Young men and women come out en mass to clean up the main roads and path ways for easy access of expected visitors to towns and villages while the festival lasts. The importance of a healthy environment is to among other things, show the necessary health concern of the community to themselves in the first instance and to their worthy visitors at the second count. Dangerous animals like snakes and other reptiles are sure to be kept away from attacking unsuspecting visitors should roads and pathways remain busy and tidy.

The philosophy of beauty is applied in the preparation and celebration by the community. Neat and tidy environment draws respect and expectation from their in-laws, friends and well-wishers. Beautiful and safe environment also match with core belief of the people that the environment should be appropriated, taken care of especially during *iro ofo* festival. Another reason behind the community's project on environment discipline during *iro-ofo* celebration is, that of divine visitation to the community by the ancestors of the land. Since it is the re-union of the ancestors and their descendants, the elders and leaders of the community presume keeping the environment on the right image would attract kudos from the visiting ancestors. In all, the community aims at improving the living condition of its members through environmental upgrading.

Social work in the present circumstance captures religio-cultural approaches to healthy environment. Farley et al (2010) underscores the generic character of social work. He says, "Social work is generic in practice, involving all the three traditional methods: case work, group work and community work. The central focus of social work is to assist the society in reducing problems in human relationships, enriching living conditions through improve human interaction and helping people improved their social functioning and their ability to relate to others (Igweoňu and Onu 2017).

Another cultural festival in Igbo land that is similar to *Iro ofo* festival in Mbaise Imo State is Omabe religio-cultural festival in Nsukka cultural area of Enugu State. This religious cum culture festival in Nsukka it's significant with high impression on the environment, society and juridical lives of the people. As an age long tradition of the people of Nsukka, Omabe is a divinity with its theophany in masquerade. Every community celebrates its appearance every three years. In Obukpa for instance, the religious festival is celebrated among its four kindred's namely – Owere, Obige, Ogbuagu and Nkalagu. This is however done in seniority basis. The appearance of Omabe (Odida in local parlance) signals the beginning of the religious festival. At its appearance, a shrine it erected at its place of appearance in Agu – a distance away from the community. From its place of arrival, the deity visits the communities one after another dancing and singing along cleared roads and clean environment. It receives cheers from worshippers of Omabe. Gifts of

money are given to it as it mingles with the people. Theologically, elders see it as divine visitation. Of important significance is the fact that evil people dread its appearance because they might be forced to swear before Omabe divinity during this celebration. History has it also that many who lied to Omabe died afterwards. This implies also the dread and caution associated with Omabe theophany.

The celebration of Omabe religious festival impacts on the living condition of the people. On the one hand, it creates a condition or situation where people take sanitation of their environment as a priority. They clear paths and roads during the celebration. Certain narrow and rough paths are meticulously widened for easy passage by visitors and members of the communities. The road or path expansion accommodates more people prompting bad portions of the roads and paths to stand the chance of being filled up and gutters emptied for flood to pass. This social communal work done during such festival minimises ecological damage by erosion. This community action of mitigating ecological disaster and environmental order agrees with the position of Johnson and Yanea (2011) that different strategies and different kinds of service call for the social worker to play different roles. The outreach work of the social worker therefore creates a synergy between the social worker and his immediate environment. It can add more value to his profession by identifying and supporting chosen environmental values expressed in religious celebrations like *iro ofo* and Omabe festivals.

Christian Religion and Provision of Social Welfare Schemes
Religion in our present understanding can be measured by the extent is goes in rendering social welfare packages to the needy. As the refuge of the poor, religion takes upon itself to provide for the poor, the homeless, the orphan and the widow. At moment, many Christian churches prayer houses, ministries, parishes have one form of social scheme or the other. These include; training of widows and soft loan given to them, training of the less privileged in schools up to university level. Others including: feeding the poor by church contribution of cash and food materials. It is in response to the church's responsibility to the poor that Catholic and other churches began to build Micro finance banks to give soft loans to Christian poor. This is indeed social work as well as social welfare. The social welfare propagated by Christian churches and groups is meant to positively impact the livings conditions of people who come under the umbrella of the poor, the weak, the physically challenged, widow or orphaned.

According to Taiwo (2006) as cited in Igweonu and Onu (2017) social work more than any other helping profession invariably reflects the socio-economic and political customs of the society in which it is practiced. Social welfare works on the enactment of government white paper on amelioration of social issues and its burden on the public, social work brings it into action. Human agents or social workers realize the government enactment, laws or programmes in the field work. To Nanilowo (2006) social work and social welfare are mutually complimentary terms. The complementary work or role between social work and social welfare exists also between religion and social work or religion and social welfare. Before the emergence of social work as a profession, religion had social work and social schemes as core aspects of its mandate to their its adherents and officials. Let us cite some examples here

Social work has the central position of the family as one of its main characteristics. It states: The family is the basic institution in the society and as such is a focal factor in social work plan. In religion especially in Christianity, the family is not only the foundation and source of society, it is a gift from God. Psalm 127:3 specifically said sons are a bounty from Yahweh, he rewards with descendants. In Provb 22:6, the instruction of formation of the child is bestowed on the

parents. These citations imply that whatever any child will be in the future is first laid and formed at home, the basic social institution for all ages and professions. Nwachukwu (2014:7) understands that:

> One of the most prevailing challenges the world faces today is how to fight poverty and address the increasingly deplorable state of the poor, the exploited and the marginalized., it must identify with the poor. The church's commitment to the poor is the major subject of the fourth chapter of Evaneglli Gaudium. (Pp.1-3).

Nwachukwu (2014) identifies poverty as a pervading social factor of our day. To tackle this social anomaly, the Christian church must do some practical things to ameliorate the sufferings of the poor. This may have informed the churches formation of homes for the poor, orphanages abandoned babies and destitute of all manners. The Christian church also started mission schools and hospitals to empower the poor intellectually and provide medical health to those in dire need of medical salvation. This social care of welfare is cut across mainline Christian churches evangelical and Pentecostal Christian denominations. Option for the poor by the Christian church agrees with ethical principle of social work which states that: The social worker's primary goal is to help people in need and to address social problems. One eloquent way of identifying with the poor and those under several social constraints is to be empathetic. It means taking side with them. The Catholic Church for instance addresses social welfare as part of Christian mission and fulfillment of the mandate of Christ's evangelical command to his followers. Vatican II document of 1963 and published in 1970 declares unequally on the church's charitable works and social aid that, while every activity of the apostolate should find in charity its origin and driving force, certain works are of their nature a most eloquent expression of this charity; and Christ has willed that these should be signs of his messianic mission (Mt. 11:45) (p.775).

Social welfare or taking care of the needy is what Vatican II document above understood as an eloquent sign of Christ's reign on earth. The poor in this context includes the lame, the lepers, the deaf, the blind and those who need salvation had good news preached to them to be liberated spiritually and psychologically too. Before the emergence of Jesus in the politico cum religio calculation in Israeli society, certain people were not regarded as fit for heaven and social integration because of their physical difficulties. This was possible because the theology of exclusion was practiced. But at the emergence of Jesus of Nazareth, there was the birth of theology of inclusion which incorporated people at the margin of the society ordinarily called sinners and social outcasts. Social care and social work emerged in Israel's religious climate because Jesus reinterpreted the laws of God to them which accepted every son of Abraham as heaven bound. Vatican II document explains that love is the greatest commandment given by God to us. In this eternal command we must love God and our neighbours. Social work and social welfare scheme of many human societies showcase this love in their social responsibilities to their immediate neighbours. Vatican II understands all forms of social work, social welfare and charitable dispositions as an expression of supernatural solidarity with Christ. It says.

> Christ has made this love of the neighbor his personal commandment and has enriched it with a new meaning when he willed himself, along with his brother, to be the object of this charity saying "when you showed it to one of the least of my brothers here, you showed it to me. (Mt. 25:40). In assuming human nature he has united to himself all humanity in a supernatural solidarity which makes of it one single family (p.775).

The command of Jesus to his followers in Mt 25.40 to help one another is a law and practice in itself. It challenges every Christian to be charitable and be able to transform the whole human

society with charitable dispositions. The transformation of the human mind and society with social and charitable services will ring a resonant bell in people living around Christian that believers of Christ express genuine belief and practice. (John 13:35). Now, there is clear and unambiguous evidence of the caveat of Jesus in John 13:35 in the work of Ekpe and Mamah (1997:63). They exrayed the synergy between religion and social work by missionaries as they preached gospel of Jesus to African indigenes. They opine that,

> As purveyors of new cultures and civilization, they added new dimensions to their cultural heritage: Their chief concern being the welfare of their members, the services rendered to them had a cumulative effect on the society at large. However, while Christianity preached and educated their followers along the western oriented educational system, Islam on the other hand preached and educated its adherents along the Quranic based system but since Islam is both a religion and culture claiming total control over all aspects life of its adherents both as individuals and as groups, its tradition of brotherhood and alms-giving equally contributed to the concept of social work in Nigeria (p.63).

The information from Ekpe and Mamah (1997) solidifies the claim of this paper that religion and social work hand in glove to prosecute social work expressed in social welfare packages. As at that time of evangelization, practical social scheme earlier enumerated social welfare become the key to the hearts of Africans to listen to the advance and appreciation of foreign religion or white man's religion as it was commonly ridiculed. Anyaogu (1990:20) earlier on stated that,

> The missionaries scattered throughout the southern Middle Belt areas of Nigeria, preached the gospel, educated the people and alleviated their physical and social suffering by both medical and social work. This mission trained personnel were many professional rolled into one. There were preachers, teachers, social workers, nurses and counselors. Wherever these early missionaries settled, they did introduce some element of social service like health services, education child welfare, women's programme and community development projects (p.20).

Social services or programmes became therefore the magnet that drew Africans to begin to appreciate Christianity the more. Among early missionaries that adopted admixture of religious principles and social interventions were Mary Slessor, Hope Wadded, Bishop Shanaham and Samuel Ajayi Crowther. According to Burns (1969:268) Mary Slessor was a Presbyterian missionary who devoted herself to saving twins and their mother from death of which ignorance of Biology was key. Mary Slessor was a Christian amazon who combined her religious convictions with her health profession to render social work. Her strenuous effort was astonishing and this saved many lives. In the case of Rev. Hope Wadel, missionary zeal and conviction, and value for human life led him and others to preach against human sacrifice, infanticide and miscaarriage of justice on the slaves and ordeal of public trial (Moorhouse 1973:59). In the observation of Ekechi (1972) Bishop Shanahan and other catholic priests were successful in preaching the word of God in the hinter lands of the Igbo race. He inferred further that,

> They preached the gospel and established mission schools. They attacked slavery, abolished twin killing and immolation of slaves at the death of their masters and paganism and so on (p.26).

The exposition of facts behind the binding of religion and social work raises the understanding, importance and necessity for collaboration especially now synergy of disciplines is the in-thing.

Religion and the Promotion of Human Wellbeing: An Integral Goal of Social Work
The second goal of social work as promulgated by Dubois and Miley (2010) states: To promote the effectiveness and operation of systems that provide people with resources and services "Religion indeed promotes human wellbeing in variety of ways such as human relationship, human/divinity interlock, peace education and crusade for social justice and equality among many other achievements. Christian religion's basis for human wholeness is from what her master Jesus said was the reason for his incantation, namely to give life or salvation to the full Religion takes care of human physical needs like hunger, starvation, healing; and social integral to mention but a few. The feeding of the five thousand in Mark 8:1-10 and Matthew 15:32-39 corroborates what is been discussed here. Iheanacho (2016) explains that there was a mix role between religious practice of listening to Jesus and necessity to take care of hunger or social problem already affecting and assaulting attendees at Jesus crusade.

He observes that:
> This scene also happened in the desert. The occasion occurred during Jesus evangelism people gathered to hear him speak about the kingdom of God. Jesus was there in the desert together with his disciplines and a marmount crowd numbering about four thousand. The talk about the kingdom of God lasted for three days. Jesus himself noticed the hunger in the eyes and faces of the attendants. Abandoning his hearers to their faith would among to hypocrisy on the part of Jesus.

There was collaboration on the part Jesus, his disciplines and the boy with two fish and five loaves of bread to provide food for the crowd. The nature of religious practice underpins social responsibility as an integral aspect of religion. Religion and its message to humanity will be insipid, unattractive and less human. Jesus having noticed the falling physical condition of those that attended his congress sought ways of ameliorating their condition. It was a promotion of human wellbeing. Human physical strength drains up at the approach of hunger and starvation. Similarly, during the time of Moses both as leader and prophet of the ancient people of Israel, a case of human desire for food emerged. There was also the dual function of leading God's people and providing one of man's basic need – food. Unlike the uncomplaining and fatigued crowd of Jesus in the New Testament, the crowd of Moses were a bunch of radicals. They went to Moses and complained bitterly about the lack of social amenities like water and food. In quick response to this complaint, God the object of religion, rained down food from heaven (manna). This miracle as a matter of fact took care of food desire already ravaging the entire community. Religion which pursues human wellbeing looks at that which makes man to realize his or her natural potentials. Religion therefore arouses man's choice for what will definitely benefit him or her. This is movement or a direction towards wholeness or wellbeing. Madu (1996) explains that,

> Religion is at the core of the personality, and thus it arouses in man those values which man holds absolutely dear to himself. In fact, the whole mysteries surrounding human existence is to find their answers in religion and not in philosophical speculation. Religion has a way of holding together people of the same faith to the extent that often such solidarities are extended to politics and other human enterprises. (p.64).

African Religion and the Quest for Life Fulfillment

There are programmes and policies in African traditional religion that emphasize the need for life enhancement that leads to fulfillment. Ugwu (2007) for instance, believes that the absence of religion can lead not only to moral decadence in our society but also to the serious cases of insecurity of our lives and property. Ugwu sees African traditional religion as an instrument of securing life and property. This is one of the core mandates of social work in our common experience. To Ugwu therefore,

> Insecurity of life and property within the society have not only been the bane of sustainable development but has caused a lot of crises, wickedness, looting, death and man's inhumanity to man. To avert the damage caused by insecurity, man has constantly been searching for freedom, protection to ensure longevity. Traditional means of securing life have not been uncommon in the treatment of diseases and sickness such as cough, ringworm, hemorrhoids pile, worms, rheumatism, dropsy, malaria, madness. These ailments may become protracted and never ending. Whatever is the case of disease, the traditional African specialist especially diviners and medicine men, herbalists in their sophistication and mastery always have answers ad solutions to them (p. 23).

Ugwu's argument stresses the integration of human wellbeing in African religious practice. African religion incorporates a holistic system where healthcare and social services are paramount as it is seen in Christianity and Judaism. Preventive and curative medicine has the function of restoring dilapidating human weak physique. This was the case before modern medicine took the centre stage in providing effective health care service to the people. Even now Africans patronize traditional healthcare providers. The traditional health system and accompanying social welfare services became a panacea for enhancing or promoting human security which social work carries and embellishes with norms, values especially for the enhancement of the statue of the modern man.

Recommendations

Having gone through this noteworthy academic investigation, the researcher recommends the following things.

- That the relationship between religion and social work should continue because each explains the other more vividly in terms of theory and practice
- That social work practice should not comprise its religious background when confronted by negative ideologies.
- Social work in the modern time carries religious tenets and ethics to other areas of human engagements. By this it promotes inter-discipline cooperation needed in our time.
- Religion should not renege on its committed tradition of sheltering and speaking for the poor and the less privileged in human society.
- Both areas of human advancement should discover more practical ways of solving human negative challenges.
- The two disciplines can join hands in hosting such conferences and workshops.
- They can exchange courses and this will unite both lecturers and students and disciplines

Summary and Conclusion

This treatise has attempted to explain the historical relationship existing between religion, social work and social welfare. It explored this synergy from Christian religion and African tradition respectively. It used these two religions as paradigms. It was not able to situation the collaboration

between religion and social work in other religions due to limited space and time. Again, the researcher is conversant with the religious trappings of the two religion under investigation. There are several passages in Christian Holy Bible that buttress our argument that social work developed out of Christian religion judging from the fact that religious practices of Christianity had always incorporated social work and social welfare. The feeding of the five thousand in Mark, the healing of the ten lappers, the cure of the blind and their immediate integration into Jewish society are all clear and distinctive examples of religions in social welfare schemes.

The followers of Jesus Christ continued the tradition of Jesus by healing the sick among them and distributing common goods among the believers. See Mark 6:30-44, Act 4:32-37, Luke 17:11-19 Health care ministry of care in some quarters is part and parcel of the mission of the church of Christ on earth. Vanderpoel (1997) explains that,

> Health care ministry is an active concern for wholeness and well-being in people who are physically or emotionally ill. Ministry or supportive concern and assistance, is called for by the human condition itself when an individual is disabled or has significant difficulty dealing with life and its responsibilities. Human wholeness is achieved when there is an appropriate balance between the physical, psychological or emotional and spiritual dimensions in an individual. Illness, even if it is seems to be physical illness only upsets the proper balance in the total person, including the balance in his relationship with others and often in relationship with God. (p.1).

This is what religion sets itself to achieve while collaborating with social work in providing effective social services to the people of God. It is paramount to state here that catholic catechism (1996) edition. (Igbo version) extracted from Matthew 25:35-46 seven virtuous acts aimed at helping any one in need. These include; feeding the hungry, giving water to the thirsty, sheltering the naked, and welcoming the stranger. Others include, visiting the sick at hospital, visiting the prison in and buying the dead (P.1230). The itemized Christian virtues are also embedded in African indigenous religion where care for the widow, the orphan and the poor one encouraged. Religious practice as briefly investigated in this work show in-depth resemblance and resonance in social work profession and practice.

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PART 9

SOCIAL WORK AND ETHNICITY IN NIGERIA

SOCIAL WORK INTERVENTIONS AND CHALLENGES OF ETHNICITY IN NIGERIA

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Abstract
The study examines the challenges of ethnicity and social work interventions in Nigeria. The cultural and religious background of the nation is prune to multi-ethnic and cultural diverse society with conflict genic challenges. These challenges arose due to complex cultural diversity with socio-cultural differences which anchored on the historical antecedent of Nigerian federalism. It has been observed that National integration in Nigeria and the attempt to foster unity-in-diversity tend to create diverse conflicts and poses obstacles to unification and peaceful co-existence of the people of Nigeria. In other words, ethnicity took the center stage of the political, social, economic and cultural life of the people with pathogenic consequences. In view of the fact that all efforts made to eradicate ethnicity and its negative influence in the body polity of Nigeria were futile, social work intervention becomes imperative and quintessential. That is, the application of social work as a mechanism for realizing unity, peaceful co-existence, progress, stable governance and development is recommended.Besides, the application of social work practices in terms of counseling, awareness creation, sensitization, and behavioral change process will make a difference in eradicating ethnicity and its ills in the society.
Keywords: Ethnic Diversity, cultural diversity, conflict, multicultural social work, indigenous social work.

Introduction

The political theatre of Nigeria as a nation got its bedrock from ethnic consideration with complex and proliferation of diverse interest and orientations. The interest portrayed in socio-political, economic, cultural and religious sphere has in diverse ways caused some dislocation and discrepancies on the advancement of our nation, Nigeria. Today, developmental strides in terms of sustainable cultural heritage, socio-economic development, digital technology among others which would have instilled social integration and development in our society are hindered by the

elites or leaders from some regions or ethnic groups or group of persons with similar if not same ethnic group, interest and orientations. Sometimes we mistakenly defined them as "political leaders or elites", often times their leadership style does not anchor on the interest of a Federal State which we belong, rather they hold up to the complex cultural diversity with socio-cultural differences upon the historical antecedent of Nigerian federalism.

Therefore, attempts to foster unity –in-diversity in Nigeria still remain a dream yet to come. The whims and caprices of the so-called elites have injected enormous ills into the fabric of our society. Thus, the objective to achieve a uniting force and peaceful co-existence as well as progress and strides in advancement is a major challenge. For example one of the major problem we have today is resource control, revenue allocation and placement of priority in terms of projects and programmes.

The context within the ethnic communities where the resources are naturally placed and who also assumed they laid the national egg, but can't benefit, have but rather suffered a lot of victimization, injustice and neglect. This has called for series of agitation resulting to tension and conflict between indigenous communities and oil multinational companies and at other times with government security agents. The question of why a community will inherit environmental crisis like oil spillage, degradation, pollution and loss of aquatic lives and agricultural activities emanating from the activities of these multi-nationals without cleansing or rehabilitation, lack of employment, starvation poverty lack of pipe-borne water and a lot of other accompanied ills call for injustice. All these inject in the minds of the less privilege minority of the ethnic group among other Niger Delta, (oil –producing communities) region of the world, as a dumping ground which is only useful in their contribution to the extraction of Oil that feed other ethnic groups who do not suffer the fate of environmental recklessness.

Social work profession has particular expertise to understand and address problems related to community disequilibrium, including ethnicity. Social work is a helping profession that provide service delivery to navigate social systems, create necessary programmes, and connect at risk individuals with resources. They work with all people regardless of their demographic characteristics and are committed to serving the most vulnerable members of communities. Social workers' skills in navigating complex systems of care for their clients make social work profession uniquely qualified to resolve and tackle ethnicity challenges. Indeed, social work skills are invaluable in ensuring the integration of diverse ethnic groups in Nigeria.

In a generic sense, best efforts and intentions of social work may still pose ethical questions if the processes and services do not adequately translate into the desired outcome of adequately responding to resolving the problems of ethnicity. Ethically, social work professionals are held to the standard of the National Association of Social Work code of ethics which stipulates that a social worker has an ethical responsibility to serve the broader society, by providing appropriate professional skills in service delivery which highlights the need to integrate and unite all sections and group of individuals. It is against this background that this study is articulated to examine the role of social work in mitigating the effects of ethnicity in Nigeria.

LITERATURE REVIEW
Ethnic diversities in Nigeria

Nigeria as a nation, operating federalism is characterized with proliferation of ethnic groups with diverse interest and orientations. The Hausa-Fulani, Yoruba and Igbo among other ethnic groups as being ethnocentric; they persuade other ethnic group to accept their ideologies and exhibit monopolistic tendencies as being ideal with desirable attributes, and more civilized than others. A nation with diverse genetic stock of ethnic background being subjected to the aforementioned under a characterized Federal State like Nigeria. This call for some mind-boring questions that one need to ponder thus:

Is it why there is no security in our dear nation Nigeria?

Is it why those elites/leaders perpetrate themselves in governance?

Considering Nigerian National Anthem; are we real compatriots?

Are we still one Nigeria?

Are we healthy and serving our father land?

Descending to the broad definition of ethnic culture which tend to dominate the current debates within the democratization processes. Edewor et al (2014) in affirmative upheld that culture and ethnic diversity have become vague terms, to be interpreted within specific contexts in order to make them useful. This need and potential for re-interpretation make the concepts vulnerable to misuse within conflict situations. They further added that leaders interpreted the concepts through their own specific historical and political perspective on relationship between competing groups. One typical use of ethnic culture in mobilization of support by Kaufman (2006) as cited in Edewor et al (2014), is in its combination with the concept of human' identity' cultural identity then defines people's cultural bonding, the group to which they belong. Within mobilization tactic, ethnic or cultural identity is usually portrayed as a fixed characteristic, which must be defined against "others" who are generally viewed as competing for the same resources, power or status. The Nigerian government has at all times shown interest for national identity to uphold a uniting force for purpose of national consciousness and nation building. This has always been in the contrary, because to make diverse cultural identities and integral part of the national one has only recorded success in theory and not in practice. This would have been an imperative for a country like Nigeria with about 370 different ethnic groups Alubo (2006) cited in Edewor et al (2014).

Ethnicity as a concept is deeply related to the general practice of alienation and identity branding whereas branding has always characterized both intra-global and international relations, and where also, opportunities, rights and privilege are functions of who you are and where you are from (Olayiwola, 2016). Furthermore, ethnicity is conceptualized as "the employment or mobilization of ethnic identity and difference to gain advantage in situations of competition, conflict or cooperation". The concept of ethnic origin is an attempt to classify people, not according to their current nationality, but according to commonalities in their social background. Accordingly Olayiwola (2016) cited Ayatse and Akuva (2013:180), affirming that perceptive work observed that ethnicity is the deliberate and conscious tracing of one's identity to a particular ethnic group and allowing such feeling to determine the way one relates with people and things, ethnicity creates the brackets of "we", "they", "ours", "theirs" feeling. Ethnicity makes it very difficult for different ethnic groups to agree on anything; this could be the reason for the birth and re-birth of ethnocentrism in the Nigerian context.

Ethnicity being a social signifier in the Nigeria context, is associated generally with a sense of belonging based on the awareness of having a common language, culture, belief, and historical

setbacks experienced in Sub-Saharan Africa that hinder growth and development. These setbacks manifest in situations where strong loyalties for ethnic tribe tend, in some way, to impact negatively on the growth and development of the "larger society", which comprises various ethnic groups in Nigeria, for instance, ethnic loyalties lead to conflicts when political allocations apparently do not favour a particular ethnic tribe or region (Agbani, 2016). Also, Ekanade (2011), stressed that budgets for the national income gained from natural resources have stirred up ethnic conflicts in Nigeria. In other words, some ethnic groups express concerns about inequality especially in areas of revenue allocation and resource control. For instance, the numerous conflict recorded in Ogoni land of Rivers State, Nigeria have been epitome of such agitations as they experience treatments they perceive to be unfair with injustice.

Nigeria was traditionally structured basically on cultural orientations, the current ethnicity dialogue in Nigeria has been in association within the geographical structural partition of the present society. The dialogue stretched back to the colonial British government. This structuring was established for easy governance by the British Masters. They merged political divisions of the country along the lines of the three main ethnic tribes (Hausa, Yoruba and Igbo), hence, the political parties were strongly ethnically driven. This key administrative structure, however, did not consider the cultural differences of the ethnic groups and the likelihood of the desire for power resulting in ethnic-political conflicts in the near future (Akinboye and Anifowoshe, 1999; Nyambegera, 2002) cited in Agbani (2016). For examples, the long-standing recognition of three ethnic zones in Nigeria was oblivious of the fact that other ethnic groups would later rise up and seek equal recognition, allocation of resources and political positions at the federal and state level.

The unification of ethnic divide enhances the sensitivity of tribalism as well as ethnocentrism which cannot be ignored. These patriotic tribes incorporates the belief that having one's own kind in power will lead to the ethnic group benefiting from the nation's resources. But when Nigeria got her independence there was change in nomenclature: "State division" this aspect undermined the importance of man-power with required knowledge and experience to hold political positions with a penchant to trigger the growth and development in Nigeria and her regions (Obi, 2001 and Nyambegera, 2002). This was born out of the fact that creation of more state did not comprehended with qualified personnel to handle and control the apparatus of governance, it rather ignited tribalism and ethnocentrism at the topmost point. In other words, too many people are handling offices to which they are not qualified. For example, the creation of 12 states, 19 stated and to present 36 states came up with the challenges of man-power that is so naïve arche and tribalistic in nature. These challenges rooted the people (so called man-power) within the frame of their ethnic groups and cultural heritage that gradually re-birth (Hausa-Fulani, Yoruba and Igbo) into ethnocentrism instead of Nigerian Federalism.

These scenarios triggered significant inequality within the regions as well as nationally, as the state policies are highly regressive alongside extraordinary share of state expenditure captured by national and regional elites. As Edewor and Aluko (2014) put it, Nigerians tend to view their society in ethnic or religious terms therefore, the questions for us here are: (I) To what extent are the ethnic (or religious) patterns in Nigerian politics the product of a primordial cultural diversity? (ii) To what extent are they the product of a struggle for spoils in a specific institutional context? (iii) To what extent are they the cause and the consequence of political conflict? (iv) What constitutionally backed institutions can be developed to manage these ethnic/cultural diversity and conflicts? (v) How do we achieve national integration in Nigeria?

Prior to the attainment of independence, Nigeria's constitutional development experiences were concerned with the principal goal of managing ethnicity which had shown clear signs of

subverting the nation-building project. Federalism, the creation of regions and states and local governments, the shift from parliamentarism to presidentialism, the institutionalization of quota systems, the prohibition of ethnic political parties, consociational politicking, and the adoption of the federal character principle are some of the approaches that Nigeria has taken to manage ethnic diversity (Ukiwo, 2005), several works on ethnicity in Nigeria have been committed to examining the impact of these approaches to the management of ethnicity (Edewor and Aluko, 2007; Suberu, 2001; Osaghae, 1998; Nnoli, 1995; Adamolekun, 1991; Ekeh and Osaghae, 1989, Mustapha, 1986; Ekekwe, 1986; Horowitz, 1985). The affirmation of this scholars as cited by Edewor (2014) have examined issue from different theoretical dimension and upheld that while these initiatives have solved some old problems, they have also generated many unintended consequences that have worsen ethnicity. For instance Edewor (2014) cited Suberu (2001) who noted with respect to revenue allocation and states creation:

> The establishment of nine separate commissions on revenue allocation since 1946 has led to neither development of an acceptable or stable sharing formula nor the elaboration of an appropriate framework of values and rules within which a formula can be devised and incrementally adjusted to cope with changing circumstances (P. II).

National integration in Nigeria contest has been an attempt to forge "Unity in diversity" and aggressive attempts to ignore, if not dissolve, historic differences. Successive military rules sought to wish away socio-cultural difference and impose uniformity in spite of complex genetic stock of cultural diversity, unfortunately, the more such project were pursued, the more acute the contradictions become, the more conflicts erupted; and the more problems were created, which posed obstacles to unity, peaceful coexistence, progress and stable development.

Ethnocentrism is a behavior that is closely related to ethnic behavior. According to Pierson and Thomas (2011), ethnocentrism is an ideology that produces a strong orientation towards the norms, values, history and beliefs of a particular ethnic group, so that the interests of that group are always or frequently placed above the interests of other ethnic groups in the attitudes of both individuals and institutions of ethnocentric societies. Ethnocentrism exists in any society where the dominant ethnic group seeks to persuade others that there is only one ethic group, which has a monopoly of ideal and desirable attributes, or is more civilized than others. This is based on the assumption that it is both possible and desirable to define that which is "ideally human" or more worthy of belonging to humanity than other ethnic groups. Ethnocentrism assumes that the culture, values and moral standards of the dominant group are necessary to the wellbeing of people in other ethnic groups. Ethnocentrism discourages efforts to maintain or promote the history, language, religion or customs of ethnic groups outside the dominant culture if they go beyond the limits of that which the dominant group has defined as acceptable or appropriate (Pierson and Thomas, 2011).

Ethnic conflicts in Nigeria

So many ethnic conflicts caused by ethnicity had sprung up in the body polity of Nigeria. Some of these took the shape of ethno-religious character. A good example is the ethnic minority conflicts in the Niger Delta region. The major ethnic groups tend to be embarking on economic and political war against the minorities that constitute the Niger Delta area. For instance, the environmental recklessness among the oil bearing communities gave birth to the Movement for the survival of Ogoni People (MOSOP) (Third World Traveler Report, 2006). The movement castigates the Nigerian Federalism as arbitrary and constructed to favour the major ethnic nationalities like the Hausa –Fulani, Yoruba and Igbo. The major agitation for the Ogoni movement borders on resource control such as petroleum resources for the advancement of Ogoni land and people. A similar

agitation came up by the Ijaw Youth Congress (IYC) criticizing the unbalance governance and exploitation of Ijaw natural resources for the benefit of other ethnic groups. The situation was unbearable such that IYC threatened to disobey all military edicts and degrees that rob their people and communities of the right to ownership and control of lives and resources which were enacted without the consent of the resource produced communities. The uniformity of the IYC stretched across other ethnic regions with attendant conflicts and violence, demanding for self-determination and justice (IYND, 1998).

According to Third World Traveller Reports (2006), in 1990 the Ogoni Central Council, led by writer and environmental activist Ken Saro-Wiwa, presented a petition to the government and people of Nigeria. In over 30 years of oil mining on their soil, the petitioners stated, Ogoni land had provided Nigeria with total revenue estimated at over 40 billion naira (then about US $ 2 billion), for which they had received "NOTHING" in return. Rather, they had' no representation whatsoever in ALL institutions of the Federal Government of Nigeria; no pipe-borne water; no electricity; no job opportunities; and no social or economic projects of the federal government". "It is intolerable", they declared, that one of the richest areas of Nigeria should wallow in abject poverty and destitution". The petitioners accused the federal and state governments of promoting ethic politics that is "gradually pushing the Ogoni people to slavery and possible extinction".

Subsequently, the movement for the survival of the Ogoni People (MOSOP) was formed as the umbrella organization for all Ogoni groups fighting for greater resource allocation and control. Among its objectives, MOSOP hoped to achieve political control of Ogoni affairs by the Ogoni, the right to control to control and use of a "fair proportion" of the economic resources found on Ogoni land and the right to protect the Ogoni environment and ecology from further degradation (Saro-Wiwa, 1992).The emergence of MOSOP, led by Saro-Wiwa after the exit of other Ogoni leaders (who were later murdered in the ensuring crisis), changed the tone and tenor of the struggle against both the state and the oil companies. In a campaign that was as international as it was national, Saro-Wiwa brought the world's attention to the ecological devastation wreaked on Ogoni land, as well as to the oppression and violent repression there, unequalled in any other part of the world where oil is extracted. The symbol and leader of the Ogoni struggle, Saro-Wiwa introduced as Ogoni flag and national anthem that fired the agitation against the state and the oil multinationals. Before long, other oil-yielding peoples, such as the Ijaws, Itsekiris, and Ondos, were launching their own campaigns (Saro-Wiwa, 1992).

The Nigerian state responded by imposing a reign of terror. Between 1993 and 1998, when the struggle was at its peak, the military regime of the Late General Sani Abacha deployed a military task force on Ogoni land to "keep the peace". Lieutenant Colonel Paul Okuntimo, the task force commander, boasted that he knew 103 ways to kill. For many Ogoni, this was no mere boast, as the soldiers ravaged villages, raped women, and randomly killed men, women, and children in a sadistic manner. The infamous hanging of Ken Saro-Wiwa and eight Ogoni compatriots by the Abacha regime in November 1995 marked the height of the repression (Third World Traveler, 2006). With the resultant confilctogenic situation posed on Saro-Wiwa's family and the community at large, the struggle continued. It also affected the psychological balance of forces. The Ogoni case for self-determination became an International cause celebrated after the 1995 hangings of Saro-Wiwa and the others. Since then, the oil companies and the Nigerian state have been forced to defend themselves before the court of international public opinion.

Ojo (1999) reported that the 1995 hangings seemed to have quickened the pulse of the struggle for resource control and democratic inclusiveness in the oil-yielding communities. Accordingly, Oronto Douglas of Environmental Right Action (ERA), quickly adds that "the youth

of the Niger Delta are not waiting and doing nothing. The Ijaw Youth Council, the Isoko Youth Council, and MOSOP are saying, 'Hold it, Corporations. Hold it, government. You can't do what you like…"

These groups, including the National Youth Council of Ogoni people (NYCOP), have been organizing protests and campaigns, and sometimes have prevented the oil companies from carrying out exploration activities on their lands. Their struggle got a big boost in October 2000, when the U.S. Circuit Court of Appeal ruled that the Ogoni people could bring a class-action suit against Shell. The Ogoni went to court to seek redress for Shell's collusion with the Nigerian military in the brutal treatment meted out to the Ogoni. The ruling set a precedent that could precipitate thousands of legal actions against the other oil corporations. Shell plans to appeal. Over the years, the Nigerian Federal government and the oil companies have initiated programs to quell the discontent of people in the Niger Delta. Even under the cruel regimes of General Ibrahim Babangida (1985-1993) and Abacha (1993-1998), the oil Mineral Producing Areas Development Commission (OMPADEC) Coordinated Development Projects in the area. But like most institutions under military control, OMPADEC turned out to be a cesspool, in which billions of dollars disappeared into the private pockets of commission operators and soldiers. The oil companies, for their part, set up several projects, including provision of basic infrastructure, scholarship schemes and community-relations units through which community members could express their needs. Yet the oil companies have continued to deny responsibility for the ecological destruction.

Boele (1995), reported that as far as the communities are concerned, those efforts are insignificant given the billions of petrodollars that are extracted from the soil. This assessment applies also to the civilian regime of President Obasanjo. The most significant step taken by the current government, the establishment of a Niger Delta Development Commission (NDDC), has come under a hail of criticism. As stressed by one of the Ogoni patriot and scholar, Ben Naanen described NDDC to be a monumental distraction, which may do no better than it institutional predecessor, OMPADEC, in achieving its development task.

Some people in the oil-yielding communities see the oil multinationals as potential stakeholders in the development of the region, but unfortunately enough as far back as 1983, the Inspectorate Division of the state-owned Nigeria National Petroleum Corporation (NNPC) noted the environmental problems caused by the activities of the oil companies in the Niger Delta which describe the: "Slow poisoning of the waters of the country, and the destruction of vegetation, and agricultural land by oil spills which occur during petroleum operations…." (Third World Traveler, 2006:2). Since inception of the oil industry in Nigeria, it continues, there has been no concerted effort on the part of the Government, let alone the oil operators, to control the environmental problems associated with the industry.

Another ethnic conflict in Nigeria that is so pronounced that the federal government almost tagged it a terrorist movement was the movement for the sovereign state of Biafra (MOSOP). The MOSOP criticized the federal government of strategically marginalizing the Igbo ethnic tribe. According to Obi (2001), the Igbo tribe have been relegated to the background, marginalized and denied its rightful place in Nigerian politics. The core issues in the conflict between the MOSOP and the Nigerian state are political and socio-economic marginalization. Ekanade (2011) opined that the Igbo people had suffered untold neglect which has lasted for more than five decades and it is as a result of the civil war in which the Igbo spearheaded and also suffered the greatest casualties. Ibeanu (2013) further stated that the attendant impact of the marginalization became poverty, diseases, illiteracy, and unemployment and in most cases lack of food causing many Igbo

to migrate to other areas for livelihood. Thus the neglect of the region pauperizes the people of the region to the extent that the South East Region became the poorest region in Nigeria today.

Another major ethnic conflict was the Yoruba Odua socio cultural group that expressed their feelings through various violent social movements at various times demanding for improved socio-economic condition and improvement of their people and environment(Hossain, 2013).The group agitates for resource control and political autonomy of the South West Region. It has been argued that the South West region had suffered from grave damages as a result of the infiltration of other ethnic groups on the political culture of the people. Frynas (2010) asserts that the Fulani herdsman conflict is a tribal conflict that is a common occurrence in the Nigeria and that the continuous killings and destruction of lives and property by these herdsman has created security risks and had renderedsocio-economic activities almost impossible in areas affected.

The picture of displacement of people in the North East is made worse by the menace of Boko haram. The Boko haram, according to Soliman and Rogge (2002) is an ethno religious group made up largely by the Fulani is a threat to the livelihood of majority of the inhabitants of the region. The devastation caused by the Boko haram mayhem has made it virtually impossible for the North East people to eke out a living. As Ajaero (2008) argued ethnic conflicts among the Jango kataf ethnic groups in Jos Plateau have led in some cases to the systematic debasement and assault on the wellbeing of the people, leading to the collapse of the political and socio-economic system in some areas, and to negative impact in terms of livelihood of the people and the survival strategies they have designed for generations (Ajaero, 2008).

Social work basic knowledge and skills in the resolution of ethnicity

The knowledge –based skills for indigenous social workers are dependent upon the commitment to the upmost ethical standards of practice to address the issues of social justice, inequality, and structural oppression taking into consideration the "traditional core" values of respect for human dignity as well as self-determination. These practice standards according to NASW Code (2015), recognizes the structural oppression of indigenous people through the systemic beliefs that they are inherently inferior and must be assimilated into the dominant Euro –centric culture. This has paved way to creation of reservation alongside extinction of traditional structures and processes that support human development and functioning, cultural and environmental functioning, and patterns of social interaction among indigenous people (ACSW Council, 2013). These practice address a unique standard for actualizing the fundamental objective of social work profession which work in line with social change and social justice. Therefore, social workers who want indigenous recognition must operate within the framework of adequacy with knowledge-base, practice experience and service delivery by demonstrating their ability in the following aspect.

1. Knowledge of the community, its internal processes, modes of development and change, its social services and resources.
2. Traditional knowledge located in the cultural sacred place of practice, and encouraging cultural continuity of ceremony related to the place of practice.
3. Working knowledge of and understanding of indigenous language in the place of practice, (ACSW Council, 2013);
4. Knowledge of human development and human behaviour with emphasis on the wholeness of the individual and the reciprocal influence of man and his total human, social, economic and cultural environment;
5. Knowledge of the meaning and the effect on the individuals, groups, and the communities of the cultural heritage, including religions belief, spiritual values, laws and other social institutions;

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6. Knowledge of the social services, their structure, organization and methods;
7. Knowledge of the self (of the social worker) awareness of himself, and responsibility for his own emotions and attitudes as these affect his professional functions;
8. Knowledge of core values and practices of services in indigenous commodities; by way of reciprocity, interdependence, interconnectedness and a unifying participatory force (ACSW Council, 2013);
9. Knowledge of the various and district levels of the kinship system of indigenous cultures of practice (ACSW Council, 2013).
10. Knowledge and understanding of the theoretical framework for indigenous social work, specially, the integral nature of the kinship system to responsibilities for practice (ACSW Council 2013).
11. The knowledge to advocate/advance an egalitarian society in contributing to the development and modification of social policy.
12. Also uphold firmly to the philosophy that no one ethnic group is superior to another but rather instilled the mechanism for realizing unity, progress, peaceful co-existence for the growth and development of the cultural heritage.

In a more generic ways for one to become an indigenous social worker, the person must have a mastery of an indige experiential practice with core traditional teacher or community elite(s) who are the custodian of custom and tradition. These are anthropologist and personnel's with traditional pedagogy knowledge – based whose philosophical guide to indigenous social work practitioners offers a soothing palliative for their apprenticeship and authentication for their practice.

Theoretical framework

In the analysis of the impact of social work interventions on ethnicity in Nigeria, the frustration aggression theory by John Dollard, Neal and Muller (1939) and Guidance and counselling process theory by Lavelin (2006) were adopted.

Frustration Aggression theory

Frustration-aggression theory anchors on aggression proposed by John Dollard, Neal E. Muller (1939) and further developed by Miller and Barker (1941) and Leonard Berkowitz (1969). The central thesis of this theory is that: aggression is always the result of frustration. Hence, given the required condition, and individual whose basic desires are thwarted and who consequently experiences profound sense of dissatisfaction and anger is likely to react to his condition by directing aggressive behavior to what he perceives as the target or source of his frustration.

Although experimental psychologists have argued that frustration does not always result in aggression, and that aggression can occur without frustration, the theory has shown that social movements arise when people feel deprived of what they perceive as their "fair share" and thus engage in deviant behaviours when their institutional means do not match cultural goals. In summary, the theory basically states that all problems, crisis and conflicts in society are caused by different groups when expectations are not satisfactorily met, the frustration will transfer the aggression into violence against perceived sources of the frustration. It is argued that modernization intensifies conflicts especially over the distribution of scarce resources between groups and produces political violence.

This theory has some implications on this study in the sense that the Nigerian state has witnessed ethnic conflicts of devastating nature in recent times. Ethnicity and its challenges is at the centre of these conflicts. The uncontrolled expressions of marginalization, neglect of some ethnic groups, exploitation of some ethnic groups and denial of rights among others has exacerbated ethnic conflicts, leading to pauperization of life and general absence of development

in some ethnic regions, while other ethnic groups continue to benefit from the national wealth at the expense of others. The ethnic conflicts reported daily across the country are direct reactions to government's failure to address the problems of ethnicity, this led to frustration, violence, anger and aggression.

Guidance and counselling process theory

This theory also referred to as behavioural change theory, was propounded by Lavelin (2006). It assumed that behaviour change is a function of guidance and counselling, the person and his environment. This theory provides the basis for effective guidance and counselling process which takes into consideration the sum of all the personal and environmental factors of interaction. The theory postulates that factors such as age, sex, intelligence, family relationship, socio-economic status, educational background influence a person's behaviour. An individual's behaviour is the combined product of both environmental pulls and personality characteristics. Due to the relative influence of the environment on behaviour, the individual living in an environment which is psychologically unhealthy will exhibit one form of instability or the other.

This theory postulates that in most cases individual experiences influence how guidance and counselling is carried out, therefore, a set of sufficient and necessary processes should be followed if guidance and counselling must be effective. Those processes are believed to be relative to the condition or situation addressed. The theory assumes that guidance and counselling is a result of evolutionary response to human needs. What is required are the necessary and sufficient conditions that embrace a particular case or condition, with the definition of the content relating to the client concerned. The terms used in describing necessary and sufficient conditions of guidance and counselling are all the variables that will influence behaviour change, that is, depending on the values and nature of the client under consideration.

The process adopted in this theory is to avoid pre-existing positions. What is sought is to understand and to conceptualize the processes of guidance and counselling such as the relationship between the external and the internal conditions. It also sought to approach guidance and counselling anew, understanding all that has gone before, but making no decisions and no judgments on it.

In relating this theory to the intervention of social work on ethnicity and its effects on the society, it can be deduced that ethnicity and all its challenges hinder socio economic development of a nation. It also implies that what will make ethnicity to be eliminated in Nigeria is when people, especially those that champion it are counseled to change from ethnocentric behavior and accept the idea of a united and egalitarian society, as this is far better and safer for them. It also suggests that social workers must be well experienced and skilled in counseling activities in order to cause behavior change among the different ethnic groups in the country. The idea behind this theory is that there must be a good guidance and counselling for all persons irrespective of the ethnic group they belong and to help them to change from their ethnic behavior and expressions.

The theory is also relevant in the sense that the wellbeing of Nigeria is seen as a result of evolutionary response to the necessary and sufficient conditions of guidance and counselling that embrace relative content. It therefore suggests that in guiding or counselling the citizens of Nigeria, both the necessary and sufficient conditions that will achieve the desired unity of Nigeria should be taken into consideration. The theory also highlights the fact that in the process of guidance, we should avoid pre-existing positions.

Thus, what is needed is to understand and to conceptualize the processes of guidance relative to our national interest, needs, perception and response. The social worker should as a matter of necessity approach ethnic challenges by guiding the citizens of Nigeria anew,

understanding all that has gone before, and helping them to make the necessary change in their behavior.

Conclusion and recommendations

It is clear that regions represented in Nigeria are built on ethnic foundations. Each of these region represent a huge interest and value for its ethnic, religious and cultural heritage in diversity. Therefore, it is sufficing to say that, National integration in a super-multi-cultural state like Nigeria is impossible without entrenching a generic and sustaining culture as this comprises the values shared by all groups and constitute a common atmosphere in which the diverse ethnic stock conceptualize and appreciate the state. By so doing, the denial of the basic needs of access, identity, autonomy, security and equality, will be at a standstill. Also ethnic violence in Nigeria distort the pattern of governance emanating from ethno-religions conflict, ethnic rivalry, suspicion, hostility and other negative vices could be arrested. This therefore call for the intervention of social work that can promote the spirit of oneness (unity in diversity). Social work is believed by this study to have the capacity to achieve this goal thereby ushering in the desired growth and advancement for egalitarian society. Also, social work intervention can be a uniting force for social integration, and will be able to uphold to its ethics and philosophy by ensuring that no ethnic group would assume superiority over another. Through awareness creation, sensitization, conscientization and enlightenment/advocacy campaigns, social workers can permanently eliminate ethnicity and its challenges in Nigeria.

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INTERETHNIC DISCRIMINATION/SOCIAL RELATION AND SOCIAL WORK INTERVENTION PROCESSES IN NIGERIA

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Abstract
The paper addresses interethnic discrimination, social relations and the social work intervention processes towards achieving development in a multicultural or plural society like Nigeria. The emergence of a common ethnic consciousness can be the result of several development measures and processes being engendered by colonial racism for socio-economic acquisition, achievement of scarce local resources and distribution of social welfare services among various competing ethnic groups. This has developed over the years and internalizing conflict which is an important aspect of ethnicity within the conditions of interethnic competition, insecurity and hostility. Social work practice and intervention is seen as the core interest in harmonizing these socio-economic, cultural and political diversity orchestrated by these conflicts known through violent agitations, rioting, destruction of lives and properties. The process of awareness creation, counseling, advocacy, mediation amongst other intervention measures are applied to reduce the increasing social and economic devastation, creating more vulnerable homes and communities as well as creating ethnic harmony and tolerance.

Introduction

The vilification of interethnic discrimination as the scapegoat of all vices associated with the Nigerian body polity has made the subject a dominant theme in the study of Nigerian socio-economic and political scene. No work is deemed 'scholarly' that does not consider the salience or relevance of interethnic discrimination in its analysis and conclusions. As Ukoha(2005) observed, that analysts interested in such diverse issues as nationalism, decolonization, national integration, political parties, military intervention, corruption, economic development, structural adjustment, democratization and violent conflicts have all considered the 'ethnicity' variable. This was the case even in the 1960s and 1970s when the major intellectual traditions felt ethnicity was of secondary importance as an explanatory variable; at best an epiphenomenon and at worst a mask for class privilege (Sklar, 1967) cited in Tiku(2017). The result of such interest in interethnic discrimination, which is proportional to the high level of 'ethnic consciousness' in the Nigerian society, is a legion of literature on interethnic discrimination and social relations.

However, it is apposite to note that the title of this article is not only ambitious, but also somewhat restrictive. It suggests that social workers have an undeniable role in handling topical issues like interethnic discrimination and social relations as well as their implications.Jinadu (1994: 166) rightly puts it, 'the study of ethnic relations in Nigeria has passed through a number

of phases reflecting changes in the country's political status as well as changes in fashions and trends in the social science research agenda'. The title is borne from these multiple scholastic analysis from a long period of intellectual tracing shows these importance but the fact remains that the works in review focused on Nigeria ethnic and social relations, however have been made to bring in intervention practices of professionals like social worker in handling such issue. This introductory section is followed by conceptual clarifications and a critical analysis of the different explanations scholars have advanced for understanding the phenomenon of interethnic discrimination in Nigeria. Following this, the themes that have dominated the study of interethnic discrimination in Nigeria are discussed, outlining some of the neglected issues, and examining some social work intervention processes on interethnic discrimination in Nigeria. It is further noted that the concept of ethnicity, ethnic discrimination and social relations have created diverse conflicts and misrepresentations as well as tension amongst people from these ethnic backgrounds and resulting to tension, mistrust and insecurity.

Conceptualization
Ethnic groups: are groups with ascribed membership usually based on myths of common history, ancestry, language, religion, culture and territory.
Social Relations: Social relation entails the social interplay that exist among members of a society.
Social Work: is an academic discipline and as well as a profession vested with the primary responsibilities of maintaining intergroup cohesion, empowerment and liberation of people, promoting social justice, development and helping people to adapt with social change.
Intervention: is a combination of program elements or strategies designed to produce behavior changes or improvement among individuals or an entire population.
Interethnic Discrimination: the unjust or prejudicial treatment of different categories of people, especially on the grounds of ethnic affiliation.

A Trace of the Root of Ethnic Group Formation and Interethnic Discrimination in Nigeria
The origin and formation of ethnic group in Nigeria can be traced from the colonial period. Ethnic groups, however did not its space in the pre-colonial era in Nigeria. As Rina (2015) observed, there was no unity among member of ethnic groups in the early days. Members did not identify themselves as belonging to ethnic groups. Rather, the saw themselves as from small villages and hamlets. There was often distrust or suspicion of strangers or people from other towns, hence, creating in-group and out-group memberships even in their social relations. This conceptualization, believe and notion is been rigidly held by different persons and becomes part of the culture and socialization process passed from generations to generations with stereotypes.

The ethnic groups were developed by the colonial government through uniting of the villages into regions. With the creation of three major regions, the North, the West, and the East, in 1939, the people were brought together for the first time (Rina, 2015). Next, cultural and political entrepreneurs set out to forge unity among the groups creating and pointing out certain social variables and resemblance that reflects in others. In the 1940s, cultural associations such as the Ibibio Union, the Igbo State Union, Egbe Omo Oduduwa, emphasized common culture and history of its group. The next step in the cementing of ethnic groups as argued by Obiora (2015) was the Macpherson Constitution of 1951. The regions were given greater power through division of civil service by regions. The federal civil service, previously a great source of national integration, was now further sub-divided into three, and these are the Federal, State and Local

levels. As there was a shortage of qualified Northerners to fill positions in the civil service, the Northern region put southerner on contract (Rina, 2015). The regional separations and cleavileges were primarily intended to relate socially as one, however without proper articulation of their innate biological, psychological and cultural differences in their beings and psyche.

Extreme interethnic discrimination was the main characteristic of the First Republic. The Slogan was "East for the Easterners, West for the Westerners, North for the Northerners, Nigeria for nobody" (Dudley, 1968). Regions were more powerful than the federal government. The North, with the greatest population, controlled the country. There was strong discontent in the South. The two coups January and July, 1966, brought change. Major General Johnson Aguiyi Ironsi declared the regions abolished and decreed one civil service for the country. This action angered the North who opposed opening the civil service in the North to Southerners. They feared Southern domination. The pogroms against the Igbos in the Northern region were an expression of anger in the North against the attempt to end Northern control. This increased ethnic discrimination hatred and disharmony to a greater level amongst difficult ethnic groups.

When the next Head of State, General Yakubu Gowon, took power in the coup of July 1966. Northerners attacked southerners, and southerners fled the North. Gowon succeeded in dismantling the regional structure of the country. On May 27, 1967, Gowon announced the creation of twelve states. Six states were formed from the North, three states from the East, and two in the West and one in the mid west. The creation of state diluted its power to the three regions. The federal government's power as the block voting by regions was ended. One therefore con further infer that the insistence by the federal or state or regional levels to control the power of the state created a class structure within the people privileged to ascend these offices, hence, enclose these to their close confidants whom they share ethnic, social or religious affiliations.

Along with the division of the regions, there was increased power of the government and dilution of the power of the emirs. The reduction of the power of the emirs was essential in developing loyalties to the nation instead of the region (Rina, 2015). The Federal Government also increased its power over revenue allocation. In the first republic, the regions controlled more revenue than the federal government. The federal government gradually took over the major share of revenue and decreased the allocations to the states. Today, the federal government control the revenue allocations. This control of the revenue by the federal government consolidated the power of the central government over the states and local governments.

Avenues of inter-ethnic discrimination in Nigeria
The discrimination that exist among the ethnic groups in Nigeria have grave consequences to Nigeria's economics, social, and political development initiatives. These avenues by which these forms of discrimination manifest and remains engraved deeply in the minds of victims includes areas but not restricted to the under- mentioned.
   a. Discrimination in admission
   b. Discrimination in employment, and
   c. Marginalization in political activities
   a. Discrimination in admission
In Nigeria, applicants seeking admission to federal or state schools are required to till application forms where they are expected to provide personal data including their local government and/or state of origin.

In alternative, the applicants are required to obtain identification letter. Otherwise called indigenship certificate. Furthermore, many state universities discriminate against non-indigene

students who managed to secure admission. The resultant effect is that "brilliant" candidates from other ethnic groups may be dropped in preference to "less brilliant" candidates from the ethnic group where the university is situated. This practice does not only violate the fundamental human rights but impacts negatively on the individual's psyche as he or she watches helplessly as his counterparts with lower score in the so called educationally disadvantaged states are offered admission while he or she is denied admission on the ground that the candidate's state quota has been filled up.

b. Discrimination in employment

In Nigeria, the discrimination against ethnic groups has infringed on the citizenship rights of many and has created unfortunate dichotomy among ethnic groups based on historical antecedents. For instance, the Nigerian constitutions since 1999 have reinforced indigene/non-indigene dichotomy at the federal and state levels of explicitly mandating the representation of indigene genealogically rather than by residency (Federal Republic of Nigeria 1999: 318). This policy, which negates the principle of meritocracy, has excluded large but well qualified non-indigenous personnel from being hired to federal civil service.

The situation is so grave that in some states, government policy is not to hire non-indigenes into the state civil services unless there are no qualified indigene applicants for the position. Even in some states that relapse this policy, non-indigenes are employed on a "contract" rather than on a permanent and pensionable based contract employees are ineligible for government pensions and can be fired at will should the civil service decide to replace them with indigene job seekers.It is in effort to enforce equitable distribution of appointments into state and federal civil service that the federal character commission was put in place to monitor these patterns of recruitments and call for their corrections where necessary.

c. Marginalization in political activities

In the political sphere, ethnic group consciousness often determines who gets what and when and how they get it in Nigeria. It does not matter how long one has lived in given areas, what matters is ethnic group, which is one major factor that is being considered by the electorates in their choice of a candidate. Many political opponents have used ethnic group clause to exclude others who do not belong to the same ethnic group from participating in political activities. The consequence of such action is that millions of Nigerians who live outside the socio-political space within which they can affirm their legibility suffer excision and are exposed to all kinds of limitations. In such circumstance, those exclude on the basis of not being members of the ethnic group endorse deprivation in passivity while others have contested their exclusion, leading to a spate of interethnic conflict.

Inability to curb this endemic problem has created deeper consciously or unconsciously articulated boundaries and discrimination on religious lines, social relations, settlement pattern and suspicion even in the quest for domination or taking charge of the sustenance of the Nigerian society. Political offices are shared to individuals based on ethnic or racial differences, religious affiliations built around ethnicity and social relations which even includes factions. Younger ones are therefore brain-washed to see other ethnic group members as not progressive, not important or lesser group members, while theirs are seen as higher stratification groups. The dare consequences of these results in ethnic tension, more discrimination, intolerance, mistrust, increased conflicts, violence, war and destruction of social welfare infrastructural facilities(where or if they ever exist).

Social workersintervention on interethnic discrimination in Nigeria

Social workers have a great role to play in ending inter ethnic discrimination in Nigeria. Social workers using crisis intervention approach can adopt mediation, negotiation and partnership to stop or reduce interethnic discrimination in Nigeria. This could be done by working closely and engaging with the government at national, state and local government in discussions that will expose the consequences, problems and issues that have continued to sustain the menace that has become a clog in the wheel of national development. Social workers will also carry out advocacy at the national, state and local governments to elicit their support in the campaign against inter-ethnic discrimination in all sectors of the economy in Nigeria. Advocacy visits will be paid to the state governors, local government chairman and counselors, the National Assembly, House of representatives and senate and the traditional leaders, emirs and imams, religious leaders and other prominent men and women in our society. They will also mobilize the marginalized and groups that are affected by inter-ethnic discrimination to advocate on their own in this struggle to sanitize the country.

Social workers can also provide counseling services to marginalized groups, people that suffer from exclusion, the unemployed, youths that are denied admission into universities because of government policy of disadvantaged states, quota system and specific ethnic considerations for providing services. Social workers will offer psychosocial support to these victims of government policy. Social Workers are also in a better position to conduct mass education and mobilization of different groups to adopt best practices for the unification of healthy social relations among the different ethnic groups.

Social workers will participate in policy formulation and decision making in effecting changes in the areas that continue to sustain antagonism between different ethnic groups and to ensure passage of laws and legislations that promote cooperation, collaboration, coordination and support between the different ethnic groups. Social workers will collaborate with international Human Rights Organization s to effect changes in policy and implement proprementes of non-discrimination among actors in all sectors of the economy. They will conduct workshops, sensitization seminars and small groups' forum with policy makers at government and private sector level to give equal chances based on merit to the populace who decide to live and work in any part of the country.

Theoretical Framework
The primordialist school

Primordalism can be traced philosophically to the ideas of German Romanticism, particularly in the works of Johnann Gottieb Fichte Johann Gottfried Hender and Vian Berghe Berdal. The primordialist school of thought holds that ethnicity is an ascribed identify or assigned status, something inherited from one's ancestors.

Thus, ethnicity is a very deeply rooted, primal bond to one's ancestral bloodline. Ethnicity as an important corollary of ascribed identity, ethnic boundaries, demarcate who is a member of an ethnic group and who is not, the scholars to this school of thought sees ethnicity as being static. Common ancestry determines ethnicity. In other words, people belong to an ethnic group because members of that group all share common biological and cultural origins.

"Primodialist" is used to characterize. This school of thought because it stresses the role of primordial factors, such as unease and cultural ties in determining ethnicity. To primordialists, it is the primordial bonds that give rise to and sustain ethnicity.Within the priomordialist framework,

there are at least two variant views. The "socio-biological" perspective represented by Pierre Van den Berghe emphasizes the importance of a sociological factor-kinship-in determining ethnicity.

Van de Berghe (1981) argued that ethnicity is extension of kinship. Ethnic affiliation originated from membership in a nuclear family, then an extended family and finally the ethnic group. Ethnic identify develops and persists due to common ancestral bonds of groups members. An implication of this views is that ethnicity will never perish because kinship always exists.

A second current of primordialism is the "culturalist" perspective, which underscores the importance of a common culture in the determination of ethnic group membership. According to this view, a common culture (e.g., a common language a common religion) determines the genesis and tenacity of ethnic identity even in the absence of common ancestors.

Grasping the sentimental or psychological origins of ethnicity, the Primordialist School provides a plausible explanation for the rise and tenacity of ethnic attachment. This perspective is significant the peculiar nature of Nigeria, because in Nigeria people are being identified by their ethnic groups and the identification by people are fixed and immutable. For instance, if Mr. Ade's ancestor are Yoruba, then Mr. Ade automatically will identify himself as Yoruba because Mr. Ade inherits physical and cultural characteristics from his forebears. Consequently, if Mr. Ade was born in Yoruba, he will be forever be a Yourba and he cannot change his membership to another ethnic groups.

The Systems Approach

The idea of system is a very popular one is social science analysis and even beyond. As a matter of fact, the concept of system has been used in such diverse disciplines as psychology, sociology, economic, social work, management, biology and cybernetics.The theory was propounded by Ludwig Von Bertalanffy in 1956, other exponents of the theory include Talcott Parsons, Robert Merton among others.

Ezeh (2010) defines a system as any structure comprising of components that must work in concert to produce results. Thus, a piece of millinery, a living organism and an organization are all example of a system. He further argues that a system must also have a boundary; there must be a way of determining what belongs to and what are outside the system.A system must ensure its own survival or continuity by tending towards a state of equilibrium or homeostasis. When change occurs within a system it leads to its being more internally differentiated and not thereafter the system itself (Ezeh, 2010).

In his own contribution, Anugwom (2010) observed that all definitions of system, despite disciplinary origin, denote interdependency and interaction of components and an explicitly identifiable whole within a given environment. In addition, a system from a purely social science perspective exists to attain a given or carryout a define process. The component of our parts of a system may exist in the form of techniques, devices, procedures, plans, rule and people. But for a system to facilitate the achievement of a given goal, the interdependence and interrelation between the parts is very important.

It is this interdependence among components that essentially defines a system. (Anughom, 2010) is in this case, a system is usually goal, consequence or end oriented and the parts interacts in order to facilitate this.System theory on its own sees the society as natural systems composed of interrelated and interdependent series of processes. Thus, it is a combination of the interrelationship and the processes rather than only one of them that matter.

This theory relevant to this study because it examines the activities of the different ethnic groups in Nigeria. Thus, explains how the activities of the different ethnic groups in Nigeria affects

the country at large. In the same vein, the theory also discourses how social workers intervenes contributes in bring peace and co-existence among these various ethnic groups there by promoting national integration.

Way forward

Interethnic discrimination is an offshoot of political gerrymander, which can easily be solved if our political leaders genuinely and in political terms denounce discrimination against non-indigenes and the violent conflicts it has helped engender. President Obansanjo himself has policy complained that many citizens are threatened and denied their God-given and constitutionally-guaranteed right to live and earn their living anywhere in our nation because of such monstrosities as non-indigenes, stranger, "native", or settler (Awoniyi, 2002). But such rhetoric was not translated into real action as Obasanjo's administration neither took concrete steps to combat inter ethnic discrimination nor lent meaningful support to the attempts of others to do so. Therefore, solution to interethnic discrimination can best be solved if Nigerian government embarks on democratic activities capable of enhancing the entrenchment of national identify in the psyche of all and sundry.

On the other hand, the definition of citizenship in Nigeria portrays the picture of inclusion-exclusion based on genealogy rather than on residency. Interethnic discrimination is best solved if we reject in it's entirely the paradigm of classifying people along indigenes/non-indigenes or native/settler groups and substitute with the philosophy of equal citizenship based on residency. This will enhance the nurturing and entrenchment of national identify and close the physical and psychological distance be that exist among the different ethnic groups.

Furthermore, in many rural and urban spaces, non members of that ethnic groups are settled in given areas quite different from the settlement areas of the indigenes. The pattern of settlement increases in-group bonds, reinforces perceptual biases of members of the in-group and magnifies social and psychological distances between members of in-group and out-group.But when indigenes and non-indigenes live in mixed residential areas, the living arrangement increases the interaction of people from different ethnic groups and bridges the physical, social and psychological distances between members of ethnic groups and limits the eruption of conflict on defined boundaries of location. The bridging of physical, social and psychological distances is capable of culminating in inter-marriage-the closet social union human beings can find themselves by the mixed residential arrangement in cities can never happen by chance unless mediated by government policy through the establishment of agency responsible for providing accommodation to immigrants as well as to indigenes in cities with such housing arrangement, the "tick line" dividing indigenes from non-indigenes will be eroded and the social relations will be polarized.

In conclusion, the social workers through government aid, should sponsor a broad public education campaign focused on the rights that go with Nigerian citizenship and the need for an end to discrimination against non-indigenes throughout Nigeria on employment, admission quotas and other matters related to the realization of the federal character principle.

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ETHNICITY, PREJUDICE AND VIOLENCE IN THE DEBRIS OF NATIONAL DISUNITY: IMPLICATIONS FOR SOCIAL WORK

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Abstract
Ethnicity, which can be defined as discrimination and strife based on differences in inter-ethnic symbols. This has been increasing in intensity since the past few years. In the same vein, the aversive or hostile attitude towards people who belong to a group simply because they belong to that group and therefore presumed to have the objectionable qualities ascribed to the group has fueled the embers of ethnic violence. The objective of this study was to investigate ethnicity, ethnic prejudice and violence in the debris of a disunited Nigerian society. Cross-sectional survey was the design of the study which was carried out south-eastern Nigeria. Mail questionnaire, documents and interviews were the major instruments for data collection. Data collected were analyzed using, content analysis and thematic analysis. Results shows that ethnicity and violence stem from direct inter-group-conflict, early experience, social categorization, the mass media and stereotypes. Findings also show that legislation, formal education, contact and acquaintance programmes, exhortation, the mass media, individual therapy and recategorization can be used to reduce ethnicity in a given society. The implication is that social work has a role to play in the reduction of problems that exist in diverse populations. Social workers should be actively involved in addressing issues of oppression, powerlessness, exploitation, acculturation and stereotyping.
Keywords Diversity, Ethnic prejudice, Ethnic Violence, Ethnocentrism, Inter-group relations

Introduction

Whenever one comes from, which ever community, state or ethnic group, one remains a biological entity. One remains a social being re acting to issues the same way and having similar problems. One from a particular group does not lose anything by interacting normally with members of other ethnic groups. Humans are social being. Social scientists derive the now common terms 'ethnic, ethnicity, and ethnocentrism' from the Greek word 'ethnos' meaning nation, race or people. However, in their contemporary usages the terms ethnic, ethnicity and ethnocentrism imply group distinctiveness, group separateness, and the tendency to jealously guard the physical social and cognitive boundaries that separate one group from similar ethnic groups. The adjective 'ethnic' is used to describe individual or group behaviours perceived as manifesting elements of distinctiveness, separateness and exclusiveness. Otite (1975) defines ethnicity as discrimination and strife based on differences in inter-ethnic symbols. Ethnocentrism on the other hand is defined as 'an attitude and or ideology concerning the relationship between and individual's own group and other groups whereby positive characteristics of the individual's own group are strongly emphasized while features and members of other groups are denigrated' (Eysenck and Arnold, 1974). Both concepts – ethnicity and ethnocentrism – convey notions of negative intergroup relations and perception.

Ethnic groups in Nigeria constitute ethnic groups in plural societies.

These groups are culturally distinctive groups within colonially created states. During colonialism these groups became more ethnically diverse as a result of migration organized or encouraged by

the colonial powers. These societies compete for resources with one another and actually hold stereotypical views of one another. People have found it politically and socially profitable to emphasize the differences within these groups. These inter-group differences are maximized to the detriment of intergroup universals because it is politically, economically, socially and psychologically convenient to do so.

Holding prejudices against other groups is therefore commonplace among the different ethnic groups. Prejudice is the aversive or hostile attitudes towards people who belong to a group simply because they belong to that group and therefore presumed to have the objectionable qualities ascribed to that group. It is an antipathy based on the faulty and inflexible generalization, it may be felt or expressed, and it may be directed towards a group as a whole or towards individuals because they are members of that group (Allport, 1958).

The reality is that people of ethnic groups are human beings. Whether we are talking of races or ethnic groups, very large areas of biological and social similarities exist alongside differences. Emphasizing these similarities will help us behave with less ethnicity. It is therefore within the scope of paper to show the origins of prejudice, factors that exacerbate social distance among ethnic groups in Nigeria, causes of ethnic violence, ways of reducing ethnic violence and most importantly to show the roles social workers can play in reducing or alleviating ethnicity and prejudice in Nigeria.

Objectives of the Study

1 Toascertain the origin of prejudice in societies,
2 To know the causes of ethnic violence in multi-ethnic societies,
3 To find out ways of reducing ethnicity and ethnic prejudice, and
4 To explicate the implications of social work to ethnicity, prejudice and violence diverse populations.

Literature Review

Opening a chapter on the social psychology of race relations, Bloom (1971) assumed that people have found it politically and socially profitable to emphasize the biological differences of mankind and to maximize the importance universally. Bloom's observation apply fully to ethnicity because in ethnicity inter-group differences are maximized to the detriment of intergroup universals because it is politically, economically, socially and psychologically convenient to do so.

In an attempt to ascertain why some people feel an intense sense of ethnic identify, while others feel hardly any, Henslin (2010) portrays four factors, identified by sociologist Ashley Doane (1997) that heighten reduce people sense of ethnic identity. According to the authors if one's group is relatively small, has little power, looks different from most people in the society and is an object of discrimination one will have a heightened sense of ethnic identity. In contrast, if you belong to the dominant group that hold most of the power, look like most people in the society, and feel no discrimination you are likely to experience a sense of belonging.

According to Lum (2004) minority populations often try to maintain their ethnic identities while they seek inclusion in the societal mainstream. Lum (2004) identifies the following as factors that form ethnic identity: Skin colour, name, language, common religious beliefs, common ancestry, and place of origin. DuBois (2010) adds that negative social attitudes and devaluations by the dominant group often spur the development of ethnic identity among minority groups.

Allport (1958) listed the following five graduated ways by which prejudice is acted out: anti-locution, avoidance, discrimination, physical attack and extermination. Allport (1950) gives an example involving Adolf Hitler of Germany. Hitler's anti-locutions led to the avoidance of their Jewish neighbours, which led to enacting the Nuremberg Laws of Discrimination. These laws in

turn led to the burning of synagogues and to street attack on Jews. The final step in the progression was the gas chambers that saw to the death of six million Jews.

Nnoli (2008) enumerated the functions of ethnicity to include: promoting the appreciation of ones social roots in the community, creates social network which provides material and emotional support, gives a sense of belonging, mediates between the individual and the larger society, holds individuals together, promotes sense of identity and direction, promotes the desire to eliminate all domination, oppression, exploitation and privileges, bring government closer to the people, gives scope to creative, provided a basis for early colonial resistance, and contributes to community development. Nnoli (2008) however, notes that the negative aspects of ethnicity make it problematic for social harmony in multi-ethnic societies. It embodies passionate and symbolic aspects which make it susceptible to hostility, conflicted and violence one of its striking features is its capacity and tendency to turn every individual into a soldier by the solve virtue of his group identity (Chipman, 1993; Posen, 1993). Nnoli (2008) continues that ethnic conflicts tend to be very violent, messy, no-holds-barred affairs in which human lives are greatly devalued. The violations of human rights are of particular gravity because they are directed at groups singled out on ethnic grounds (Newland, 1993). It is in reaction to these negative aspects of ethnicity that Lum (2004) explicates social work practice model for intervention with people who are culturally diverse, oppressed for their differences in lifestyle, or otherwise relegated to a minority status.

Theoretical Orientation

Social psychologists were the first to make attempt at understanding explaining the origin of prejudice in society. One of the earliest attempts suggests that people who are frustrated, whether by a difficult home life, poverty, or other factors, and who are unable to strike back at the real causes of their frustration, often seek out scapegoats. Scapegoats are individuals who are unfairly blamed for other people's problems (Dollar, 1939). **Scapegoattheory** holds that prejudice springs from frustration among people who are themselves disadvantaged.

The next theory, the **culturetheory** holds that although extreme prejudice may be found in some people, some prejudice is found in everyone. This is because prejudice is part of the culture we all live and learn. (Lindsey & Beach, 2004). Evidence that prejudice is rooted in culture is the fact that minorities express the same attitude as dominant groups. Each ethnic group or category of people expresses prejudicial attitudes towards ethnic groups or categories other than their own. The culture theory stresses that individuals hold prejudices because we all live in a culture of prejudice that has taught everyone to view certain categories of people as 'better' or 'worse' than others.

Methods

The research design for this study was the cross-sectional survey design. The choice of survey design was to enable me investigate a large population by using relatively few members of the population. The study was carried out in Nigeria. The sample size of 60 was used in the study and respondents were purposively selected. This non-probability sampling method was adopted because of the need to select participants who had adequate knowledge of ethnic and intergroup relations in Nigeria. Two major instruments were used data collection.

In-depth interview including telephone interview was used to get primary data from informed Nigerians. Data got from interview were only used to augment documentary data what constituted the bulk of the data. Documents used in data collection for this study included textbooks, journals and magazines. Since the data were quantitative, content analysis was used to sort and categorize the data into various themes. Then thematic analysis was used to do the final analysis.

Findings
The origin of Prejudice
Holding prejudices can produce important benefits for the persons involved. It can also have negative implications for the personality of the one holding it. However, the point here is how the individual develops prejudice. In other words, what are the social conditions from which prejudice develops? Research findings have provided the following insights:

*i Direct inter-group conflict***:** According to the realistic conflict theory prejudice stems from competition among social groups over valued commodities or opportunities. It is obvious that what people value and want most-political power, good jobs, nice homes, high status, economic power etc – are always in short supply. This fact serves as the foundation for what is perhaps the oldest explanation for prejudice. It develops out of struggle over jobs, political position, living space, land, school and other desirable outcomes. The realist conflict theory further suggests that as such competition continues, the members of the groups involved come to view each other in increasing negative terms (White, 1977).

ii*Early experience:* Prejudice and ethnic are learned just like any other attitude. According to the social learning perspective, children acquire negative attitudes toward various outgroups because they hear such views expressed by parents, peers, teachers etc, and because they are directly rewarded with love, praise and approval for adopting these views. Researches have shown that racial attitudes, ethnic prejudices etc. are indeed shaped by social experience and reflect our parents' attitudes and the nature and frequency of our childhood experiences with other social groups.

*iii Social categorization***:** This view posits that people generally divide the social world into two distinct categories – us and them referred to social categories. People view other persons as either belonging to their own group (in-group) or to the other group (the out-group). Such distinctions are based on many factors, including race, ethnicity, religion, sex, age, education, occupation and income. Sharply contrasting feelings and beliefs are usually attached to members one's in-group and members of various out-groups (Baron & Byrne, 2006).

iv The *massmedia*: The mass media, of which movies and televisions are the most important, are used to create impression about an entire ethnic group. In Nigeria, the media play major role in development and sustenance of prejudice. Apart from casting actors from each group as behaving in a particular way, in times of inter-group hostility, the mass media is used to mobilize one group against the other.

v Stereotypes: Stereotypes are beliefs to the effect that all members of social groups share traits or characteristics. Stereotype is at the centre of prejudice. Stereotypes suggest that all persons belonging to social groups possess certain traits at least to a degree. Stereotypes lead persons holding them to pay attention to specific types of information-usually information consistent with the stereotypes. When information inconsistent with stereotypes manages to enter consciousness, it may be active refuted or changed in subtle ways to make it seem consistent with the stereotypes.

vi Illusorycorrelation and outgroup homogeneity: Illusory correlations mean the tendency to overestimate the rate of negative behaviours in relatively small groups. The effects of illusory correlations involve perceiving links between variables that aren't really there. They are sources of prejudice and also explain why negative behaviours and tendencies are often attributed by majority group members to the members of various outgroups. On the other hand, illusions of outgroups as more similar to one another (less variable) than the members of one's group.

Causes of Ethnic Conflict

There are bound to be inter-ethnic conflicts in societies where ethnicity is an issue. These conflicts can take a wide variety of forms. They may involve clashes between groups. The conflict, on the other hand, may be very violent as in the 1967 – 1970 civil war in Nigeria, or the genocidal conflict in Ruanda. It must be noted that not all civil wars result from ethnic conflict. A global example is the war between the Khmer Rouge and other groups in Cambodia which was a war between political groups rather than ethnic ones. No matter the nature of these conflicts, ethnic conflicts are widespread.

Brown (1997) has distinguished between three main types of explanation for ethnic conflicts: the systemic, the domestic and the perceptual. Below is a discussion of these different types.

The first is *systemic explanations*. According to Brown (1997) systemic explanations suggest that ethnic conflicts result from the nature of the security systems in which the ethnic groups operate. An obvious systemic requirement before conflict is likely to occur is that the groups live close to one another. Brown (cited in Haralambos & Holborne, 2014) suggests that fewer than 20 of the 195 or 50 countries in the world are ethnically homogenous. The heterogeneity of the states of the world creates the potential for an enormous amount of conflict, but, fortunately, not all ethnic neighbours end up in conflict. Indeed conflicts will not break out when national, regional, or international authorizes are strong enough to prevent it by controlling the potentially opposing groups. Without this control, conflicts are likely to occur when a particular group believes it is in their best interest to resort to violence.

Conflicts can also occur when it is difficult to distinguish between the offensive and defensive forces of a potential adversary. When empires or states break up, ethnic group may have to provide for their own defence for the first time. Since they lack the sophisticated military equipment, they usually have to rely on infantry. Although infantry may be intended for defence, they can easily be seen as a potentially offensive force and encourage a pre-emptive strike. Furthermore the break-up of states or the brining together of disparate groups into one state often produces a situation in which ethnic groups are surrounded by other groups who are potentially hostile. Some groups develop state structures faster than others, and the faster organizing group may seek to take advantage of the situation by seizing land. Many of these conditions existed in Bosnia, with Serbs trying to seize land from the Croats and from the Muslims, who were in the weakest position.

The second explanations, *domestic explanations* of ethnic conflict relate to factors such as 'the effectiveness of states in addressing the concerns of their constituents, the impact of nationalism on inter-ethnic relations, and the impact of democratization on inter-ethnic relations'. Nationalistic sentiments are aroused in situations where people feel vulnerable because they feel they lack a strong state to protect them. Some ethnic minorities have been blamed for economic failures by the majority population and have responded by trying to establish their own states. Ethnic nationalism involves trying to establish a nation-state based around a particular ethnic group (Haralambos & Holborn, 2004). Such a state may not respect the rights of minorities and ethnic conflict is likely to occur. It was to guard against such domination that the Willinck Commission of 1958 and other such commissions were set up in Nigeria.

Still on domestic explanations, brown (1997) goes on to suggest that processes of democratization can produce problems in multi-ethnic societies. When an old regime collapses, and new arrangements are being discussed, there can be major problems if there are ethnic groups who feel they were mistreated under the previous regime. They may seek retribution for past

wrongs or they may feel unable to work with members of other ethnic groups in a democratic setting. There may be intense problem where a powerful dominant ethnic group treat arrogantly and dominate the minority without consideration. Politicians may seek to exploit ethnic differences to increase their support, and in doing so they will heighten people's consciousness of those differences and increase the significance they attach to them.

The third, perceptual explanations are concerned with the way in which ethnic groups perceive one another. This is termed *perceptual explanations.* Prejudices and stereotypes are normal consequences of groups' interactions. Hostilities can be increased through myths and false histories. Igbo before the civil war, began to see themselves as vibrant, sagacious and the group that moves the Nigerian society, and began to be arrogant, thus arousing the resentment of other ethnic groups, especially among the Northerners in particular who the Igbo generally regarded contemptuously as backward and inferior (Achebe, 2012). The Minorities in the Nigeria Delta Regard the Igbo with apprehension based on Myths and distorted history, and they feel exploited and dominated by the vibrant Igbo. These perceptive circumstances contributed to the outbreak of the Nigerian civil war. Perceptions also explain the intermittent outbreak of conflicts in Muslim dominated northern Nigeria. Brown (1997) contends that myths about other ethnic groups are particularly likely to develop where an authoritarian regime has suppressed the histories of ethnic minorities for a long time. Such regimes tend to suppress the critical examination of past history, leaving little opportunity for myths to be challenged. Rather these myths and false histories are harbored and appear to be just enough for the group. They play the important role of keeping the groups and holding them from mental stress. They do not have to seek knowledge to challenge these myths. The myths are Ok. The people are like that. And all these fan the embers of conflict.

Ethnicity and violence in Nigeria

Ethnicity, prejudice and social distance in Nigeria would not have been an issue if they were just attitudes but many times they are acted out. This has led to much violence among the different ethnic groups in Nigeria. Most current and on-going is the Boko Haram menace which has taken tens of thousands in dead and married. Also current and on-going is the agitation for a sovereign state of Biafra which has led to much violence in the South-Eastern Nigeria. This violence has also led to loss of lives in Anambra State, Abia State, Rivers State and other state in the South-East and South-South. Exacerbating the violence was the institution 'Operation Python Dance' which was a military show of strength that lead to the death of many.

Ethnic violence has been a recurring event in the Niger Delta region of Nigeria including Rivers State, Delta State and Bayelsa State. Occasioning this violence in the Niger Delta is the issue of exploitation of natural resources without corresponding development of the area.

The first major inter-ethnic riot in Nigeria occurred in Kano in 1953 over the motion for independence made by Chief Anthony Enahoro in the Federal House of Representatives on behalf of the Action Group. The issue indeed was an intra-elite struggle between northern and southern political elites, and did not directly concern the ethnic folks who did not understand the meaning of independence. In the riot, however, 21 southerners and 15 northerner died and many were wounded, all of them common folks without stake in the struggle.

In 1960 and 1964 the riots were TIV land as a result of power struggle between Hausa/Fulanis and Local TIV elites. The fourth riot was a consequence of the January and July 1966 coups. It culminated into a civil war between Igbo and the rest of Nigeria. Since the end of the war in 1970; there has been intermittent outbreak of ethnic violence, especially in the Muslim dominated northern states of Kano, Kaduna, Bauchi, and even in Plateau between Hausa/Fulanis

and indigenous tribes. Some of the riots have resulted in reprisal attack in the Igbo towns of Aba, Owerri and Onitsha.

Ways of Reducing Ethnic Prejudice and Discrimination

Ethnic prejudice appears to be an all too common aspect of life in almost all societies. This does not mean that prejudice and the repulsive effects it produces cannot be eliminated or at least reduced. Indeed prejudice can be reduced. Over the years, social scientists have applied a number of approaches to the reduction of prejudice and ethnicity. Prominent among these approaches that have been tried out are:

1. Legislation(and law enforcement): Making laws that discourage prejudice and discrimination by the legislature – if enforced may be a sharp tool in the battle against discrimination. Legal action, however, has only an indirect bearing upon the reduction of personal prejudice. It cannot coerce thought or conscience, nor can it instill subjective tolerance. However, social scientists agree that if we wish to reduce prejudicial attacks or segregation, legislative proceedings are scientifically sound and of high priority. The limitation of legislation lies mainly in tackling personal prejudice because it is a function of one's thoughts and conscience. So far legislation and law enforcement have proved effective in reducing racist behaviours and hate speeches in international community, FIFA organized games, Europe, and to a less extent, Nigeria and her component ethnic groups.

2. FormalEducation: Studies have shown that groups that had formal education on the need for integration have significantly more reduction in prejudice than non-formally educated groups. In one of his studies, Stember (1961) found that less educated persons tend to hold national stereotypes, to advocate discrimination practices, and to reject casual contacts with other group members. The study also showed that the ethnic attitudes of better educated individuals are less stable than those individuals who are less educated. Educated people appear to have less prejudice because they are more receptive of some types of propaganda, and because they have greater opportunities for contact with minority groups or other ethnic groups generally.

3. ContactandAcquaintanceProgrammes: Research has shown that direct contact and acquaintances are effective in reducing ethnic prejudice (Pettigrew, 1981, 1997). In Nigeria, the assumption underlying various participation and action programmes, e.g. NYSC is that contact and acquaintance creates friendlessness and change negative stereotypes. The following are reasons why contact and acquaintance reduce prejudice. First increased contact between persons from different groups can lead to a growing recognition between them. Perceived similarities can generate enhanced mutual attraction. Second, although stereotypes are resistant to change, they can be altered when sufficient information inconsistent with them is encountered, or when individuals meet a sufficient number of exceptions to their stereotypes (Kunda and Oleson, 1995). Third, increased contact may help counter the illusion of out-group homogeneity.

To be maximally effective, the following conditions should be present in contact and acquaintance: the groups interacting must be roughly equal in social status; the contact between them must involve cooperation and interdependent; the contact must permit them to get to know one another as individuals; norms favouring group equality must exist; the persons involved must view one another as typical of their respective groups (Baron and Byrne, 2006). Lastly; contact and acquaintance should occur in ordinary purpose pursuits and should avoid artificiality. The deeper and more genuine the association, the greater the effect it produces.

4. GroupRetraining: Group retraining, otherwise known as psychodrama has been made effective through role playing. The prejudiced person, involved in group retraining, is made or required to act out the role of victims of prejudice, e.g. the role of minority groups, of employees, of a person

from a hated ethnic group, and he learns through such psychodrama what it feels like to be in the shoes of such person.

5. *Themassmedia:* The mass media is another effective means of reducing prejudice and ethnicity. This is because it can adopt different methods in passing across its message. However, research shows that pro-tolerance propaganda in the mass media is selectively perceived. Those who do not want to pay attention to the propaganda have no problem evading or avoiding it. Nevertheless, the following principles for making anti-prejudice propaganda effect have been suggested.

    i.   Any propaganda or campaign against prejudice must be sustained for a long time.

    ii.   The target of propaganda must be specific to an aspect of prejudice. Generalization to other aspects does not guarantee an effective reduction of prejudice.

    iii.   Attitudes tend to regress. This means that after a period of time, opinions tend to slip back towards the original point of view but not totally. So repetition of propaganda is necessary to stop the regression.

    iv.   'Sleeper effects' occur with die hard prejudiced people. That is to say die hard prejudiced people actively resist the content of propaganda. But after some time their mind work on the content so that they ultimately see the need for acceptance. For example, this has happened in Nigeria. After long resistance to power shift, Northerners began to see the need for power rotation. It also happened to military rule and democracy

    v.   Research shows that those who sit on the fence are more likely to be convinced than those who are deeply committed to prejudice. So when such people are convinced, they play more roles in convincing members of their group.

    vi.   Propaganda is more effective when counter propaganda is absent, so propaganda content should not be ambivalent

    vii.   For propaganda to be effective, it should allay anxiety. So it is necessary for propaganda to end by allaying fears.

    viii.   For propaganda to be effective, use of prestige symbols is important. This means that if highly respected persons in society preach tolerance, greater impact is likely to be made.

6. *Exhortation:* This involves urging strongly and earnestly the prejudiced to foreswear prejudice. Exhortation might not be effective in hardliners but it helps to strengthen the good intentions of the already converted. Exhortation might also produce sleeper effect on the hardliners.

7. *Individualtherapy*: Since prejudice is deeply embedded in the functioning of the entire personality, individual psychotherapy is probably the best means of removing prejudice. It involves working on individuals to abandon prejudice. Its limitation lies in the small number of people it can reach.

8. *Recategorization*: Recategorization involves redrawing the boundary between 'us' and 'them'. A theory – common in-group identity model - proposed by Goertner and his colleagues (1989, 1993a) suggests that when individuals belonging to different social groups come to view themselves as a single social entity, their attitudes towards each other become more positive. The favourable attitudes then promote increased positive contact between members of the previously separate groups and this, in turn, reduces inter-group bias still further. In short, weakening or eliminating initial us-them boundaries starts a process that carries the persons involved towards major rejections in prejudice and hostility. One way of achieving reduction in people belonging to different groups is to perceive each other as members of singe group through the experience of working together cooperatively. When individuals belonging to initially distinct groups work

together towards shared goals, they come to perceive themselves as a single social entity. Then, feelings of bias or hostility towards the former out-group, (toward 'them') seem to fade away, taking prejudices with them.

The Role of Social work in Addressing Ethnic Prejudice and Violence
As shown earlier, ethnicity and ethnic prejudice appear to be all too common aspects of life in almost all societies. In Nigeria these phenomena constitute a social problem. This does not mean that intervention is hopeless. Indeed social work with diverse populations produce alleviative effects. Social work education about diverse populations tend to emphasize demographic data, characteristic traits, historical backgrounds, intergroup relations, and societal responses to diversity. Social workers need more than information about descriptive aspects of diverse populations. Social workers need to understand those practice dynamics and skills that allow them to relate affectively, and therefore, effectively to the minority group experience (DuBois & Miley, 2010).

Lum (2004) explicates a social work practice model for intervention with people of colour that also applies to intervention with those who are culturally and religiously diverse, oppressed for their differences in life-style, or otherwise relegated to a minority status. Lum (2004) details five thematic problems and associated principles for social work. The polarities perpetuating ethnicity and prejudice are oppression versus liberation, powerlessness versus empowerment, exploitation versus parity, acculturation versus maintenance of culture, and stereotyping versus unique personhood.

➢ *Oppression* is the action and behavior that prevent others from accessing resources and opportunities. The hierarchical arrangement created through oppressive actions places others in lower ranks of society. Oppression calls for *liberation*, which is a process that releases individuals, and through the dynamics of environment change, frees them from personal and social restraints.
➢ *Powerlessness* results in feelings of impotency and lack of control. People feel that they have no control when they are continually denied access to the benefits of society, lack information about resources and rights, are labeled inferior, and are relegated to a lower status. Through *empowerment*, social workers can enable minorities exert interpersonal influence, exert their abilities, and affect their social environment both individually and collectively. Social workers should counteract powerlessness through empowerment.
➢ *Exploitation* is the unjust manipulation of people of minority status for the benefit of the dominant in society. Exploitation may occur in economic, political, or social situations. In response to exploitation, *parity* promotes and advances equality in power, value, status, and rank through corrective action. Social workers use parity to counteract exploitation.
➢ Various degrees of *acculturation* can occur as minority people adopt aspects of the dominant culture. Through acculturation, they in some ways, give up a part of their own cultural beliefs, values and customs, *maintenanceofculture* is a purposeful effort to use the cultural ethos or ethnic identity as a source of strength and renewal, thus countering acculturation.
➢ *Stereotyping* is a negative and often narrow depiction of others that denigrates them, both individually and as members of a group. Emphasizing the *uniquepersonhood* of clients is the opposite of stereotyping, and achieving unique personhood is a major role of social work practitioners working with diverse populations.

Emphasizing the place of social work in diverse populations, DuBois and Miley (2010) contend that recognizing individuality and ethnic work is a fundamental social work value. According to the authors, social workers must appreciate ethnic identification, religious and

cultural differences, and personal choices of life-style in the same way that they understand and appreciate individual differences. Social work practice with all consumers of social services is understood in the context of perspectives about values, social justice and diversity. What social workers do in professional intervention is informed by value orientation held about people, inspired by social justice mandate, and guided by an understanding of diversity in the population served. The Nigerian society can benefit much from the profession of social work if practitioners apply these basic values, social justice. Affirming a client's dignity and worth and recognizing the client's strength in his or her diversity are central to fostering empowerment in practice activities.

Conclusion

Ethnic, ethnicity, and ethnocentrism are concepts originating from the one Greek word 'ethnos' meaning people, nation, or race. However, these three concepts now all have negative connotations. This does not imply that ethnicity is an all out negative phenomenon. It has positive attributes which benefit both individual and the larger society. The point is that its negative attributes are worrisome. Prejudice can be acted out in the following graduated ways: antilocutions, avoidance, discrimination, physical attack and extermination. Because of these evil consequences of ethnicity and ethnic prejudice, behavioural scientists have recommended legislation and law enforcement, formal education, contact and acquaintance, psychotherapy, the mass media, exhortation and individual therapy as ways of reducing ethnicity and ethnic prejudice in multi-ethnic societies.

Social work as a profession has roles to play in the quest for inclusive society. Today minority populations often try to maintain their ethnic identities while they seek inclusion in societal mainstream. Negative social attitudes and devaluation by the dominant group often spur the development of ethnic identity among minority groups. Achieving an ethnic identity promotes self determination and group cohesion and provides protection from a hostile environment. In social work practice with diverse populations, social work practitioners counter oppression with liberation, powerlessness with empowerment, exploitation with parity, acculturation with maintenance of culture, and stereotyping with unique personhood.

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THE CHALLENGES OF ETHNIC GROUPS AND SOCIAL WORK PRACTICE IN NIGERIA.

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Abstract

This paper studied and highlighted different perspectives on contemporary Ethnic groups in Nigeria and Social work practice. From the overview of the literature, the narrative pointed out various nomenclatures of Ethnic activities and their grouping infirmities. The paper in addition, buttressed issues in ethnic conflict and their causes. Mechanisms on how this muster can be termed were elucidated especially the so called Fulani's herdsmen versus farmers ethnic conflicts in some Northern parts of Nigeria. The Researcher also harnessed various perspectives the Social workers can intervene to effect remedies to the victims of ethnic clashes in Nigeria.

Keywords: Ethnic group, Minority, Ethnic conflict, indigenous people, ethnic cleasing and Internally Displaced People.

Introduction

Ethnic group refers to a community or population that made up of people who share a common cultural background or descent. It could be defined as a socially defined category of people who identify with each other, based on common ancestral, social cultural or natural experience. (http//en.n.wikipedia.org). In recent times, Nigeria, Africa most popular country is composed of more than 250 ethnic groups, the most populous and politically influential are Hausa and the Fulani 29%, Yoruba 21%, Igbo 18%, Ijaw 10%, Kanuri 4%, Ibibio 3.5%, Tiv 2.5% (http//en.n.wikipedia.org). Unlike most other social groups, ethnicity is primarily an inherited status. Membership of an ethnic group tends to be defined by a shared cultural heritage, ancestry, origin, myth, history, homeland, religious mythology and ritual, wise sayings, dressing style, art, and physical appearance. Ethnic group derived from the same historical founder population often continue to speak related languages and share a similar gene pool; by way of languages shift, acculturation, adoption and religious conversion (James and Bailey, 2010) and Uranta (2016).

Ethnicity is an act of Cultural Practices and outlooks of a given community of people which sets them apart from others (Sutton, et al, 2010). Members of ethnic groups see themselves as culturally distinct from other groups and are seen by them; in return, as different. Different characteristics may seem to distinguish ethnic groups, but the most usual ones are languages, history or ancestry (real or imagined); religion and styles of dress or adornment. Ethnic differences are wholly learned, a point that seems self-evident until they remember how often some groups are regarded as 'born to rule' or naturally lazy unintelligent' and so on. To some people, Ethnicity is central to individual and group identity, but its significance does vary amongst individuals. It

can provide an imputed thread of continuity with the past and is often kept alive through the practices of cultural traditions.

Ethnic Groups: Are groups set apart from others because of their national origin or distinctive cultural patterns (Schaefer, 1996).On the other hand, Schermerhm (1970), in Paul Eke (2006) defined ethnic group as a collectivety within a larger society, having real or putative ancestry, memories of a shared historical past, and a cultural focus on one or more symbolic elements defined as the epitome of their people-hood. In addition to the above, Yinger (1981) referred Ethnic group as a segment of a larger society whose members are thought by themselves or by others. Membership of Ethnic group are always by birth and shared a common ancestry or an identity and as mentioned earlier can be formed on the basis of similar nationality, language, religion, tribe, culture or race. An Ethnic group according to Eke, is also population which manifests features such as:

- Largely biologically self-perpetuating
- Shares fundamental cultural values realized in unified cultural forms and bears a common identity, (Eke 2006).

According to Eke (2006), our definition covers at least the major/minority ethnic groups/ tribes in Nigeria. Ethnic groups possess boundaries, codes and conventions that groups use to classify persons as members or non-members.

Ethnic groups and their manifestation

- ▶ Largely biological and self-perpetuating
- ▶ Share of fundamental cultural values.
- ▶ Members identified themselves and are identified by others by possessing social category that is unique.
- ▶ Ethnic groups observed same code of social relationship.
- ▶ Members interaction are limited by specific norms and values.
- ▶ Ethnic groups maintain distinctive folkways, Mores, customs and members have their own group legend, myth and tradition.

Effects of ethnic consciousness

- ▶ Struggle against other hostile groups.
- ▶ Competition for scare valuable resources.
- ▶ Exclusiveness which implies exhibition of in group, out group as relate to discrimination in jobs, housing, admission into educational institution, distribution of welfare services.
- ▶ Conflicts due to inter-ethnic competition for scares valuable resources.

Minority Group: From the perspective of Sociology, members of a minority group are regarded as disadvantaged when compared with the dominant group which refers to group possessing more wealth, power and prestige. They have some sense of group solidarity of belonging together (Sutton, 2010). According to him, every minority possessed the experience of being the subject of prejudice and discrimination tends to heighten and feelings of common loyalty and interests.

Social Scientists often use the term 'minority' in a non-literal way to refer to a group's subordinate position within society rather than it numerical representation. At times too, minority can be referred as majority. In some geographical areas such as inner cities, ethnic minority group make up the majority of the population.Minority groups that are designated by their ethnicity are differentiated from the dominant group on the basis of cultural differences such as languages, attitudes towards marriages and parenting and food habits.

Groups of Ethnic minorities

Religion Groups: - This refers to Association with a religion other than the dominant faith is the third for minority group status. For instance in Nigeria, Roman Catholics form the largest minority religion. Again Religious minority group include such groups as the church of Jesus Christian of Latter-day saints, the norm. Other Religious body that constitutes minority group are the Muslims, Buddhists, cults, or Sects association with such things as sacrifice of the use of snake.

Gender Groups: - Gender is another attribute that creates dominant and subordinate Groups. Males are the social majority, females, although more numerous, are delegated to the position of the social minority. Women are considered a minority even though they do not exhibit all the characteristics outlined earlier. Women, encounter prejudice and discrimination and one physically distinguishable (Schaefer, 2000).

Minority and Dominant Groups

Minorities are racial or ethnic groups, but not all racial or ethnic groups are minorities. Irish Americans, for instance, are not now minorities, although they once were in the early part of this century. A **minority group** is any distinct group in society that shares common group characteristics and is forced to occupy low status in society because of prejudice and discrimination. A group may be a minority on the basis of ethnicity race, sexual preference, age, or class status, for example. A minority group is not necessarily a numeric minority, but is a group that holds low status relative to other group in society-regardless of the size of the group. In South Africa, Blacks outnumber Whites ten to one, but until Nelson Mandela's election as president and the dramatic change of government took place in 1994, Blacks were officially oppressed and politically excluded social minority under the infamous apartheid (pronounced "apart-hate" or "apart-tite") system of government. The group that assigns a racial or ethnic group to subordinate status in society is called the dominant group or social majority. In general, a racial or ethnic minority group has the following characteristics (Simpson and Yinger, 1985):

1. It possesses characteristics that are popularly regarded as different from those of the dominant group (such as by race, ethnicity, sexual preference, age, or religion).
2. It suffers prejudice and discrimination by the dominant group.
3. Membership in the group is frequently ascribed rather than achieved, although either form of status can be the basis for being identified as a minority.
4. Members of a minority group feel a strong sense of group solidarity. There is a "consciousness of kind" or "we feeling." This bond grows from common cultural heritage and the shared experience of being the recipient of prejudice and discrimination.
5. Ascribed low status and Relative powerlessness.
6. Economic Disadvantage and Mostly unskilled labour force
7. Victims of political oppression, discrimination and prejudice
8. Victims of available resources

Majority and minority Ethnic group: Many ethnic groups exist and they all have about equal privilege and prestige. In some others certain groups are dominant and others subordinate, lacking privileges and prestige. The dominant people are called majority group while the subordinate people are called minority group. Amersfoort (1978) described minority as culturally distinctive and relatively cohesive groups, which occupy a position of numerical inferiority.

Ethnic groups and their modes of Operations

1. Indigenous people- This refers to conquered descendants of the original inhabitants of a region. These people are pre-industrial type of existence practice subsistence agriculture and lending. Their cultures are different from those of the dominant group.

2. Ethno-nationalist. Gur (1993) stated that these people are regionally concentrated and are mere autonomous, pursued separatist objects sometimes.
3. Another Group of Ethnic minority is Militant or Politicized sects who are communal groups whose political status and activities are centred on the defence of their religious beliefs. For instance, we have the Fulani Herdsmen and Boko-Haram Agitators and Miyete Allah, etc. (Eke, 2006).
4. Ethno-Classes – This refers to culturally peculiar group, usually emanated from slaves or immigrants and possess an inferior status. The people are mostly found amongst the Muslim minority in France, blacks in Britain and United States including the Koreans in Japan. They can be located within the Afro-American group in Latin America.
5. In addition to the above, Ethnic minority is a Communal contender. They are culturally distinct groups in heterogeneous societies which no single group constitutes a demographic majority of the population and virtually Groups hold or seek a share in state power. According to Gur, where communal contendants predominate, political power at centre is often based on shifts inter-group condition. These conditions according to him use mix of concession, cooperation and repression to maintain their dominant position. Most African societies including Nigeria are dominated by communal contendants (Suberu, 1996). It could be worth mentioning here that minority can be regarded as a status from minority as a numerical proportion. For instance, in South Africa when Nelson Mandela was elected president, the white who are numerical minority held super ordinate position simply because they the whites had the necessary manpower and skills to drive the economic and political structure. In a sense the numerical majority can be in subordinate status. Indeed, Sociologists do not categorise minority group by its number. Infact, relying on Louis a minority can be termed as such people due to their physical or cultural features are singled out from the other in the society in which they line for differential and unequal treatment and who therefore regard themselves as objects of collective discrimination. In most societies race, religion and natural origin are commonly used (Suberu, 1996).

Going by the politics of majority versus minority group, it has never precipitate a well-egalitarian and harmonious relationship. In fact these groups have been portraying cat and dog relationship in their socio-economic and political pursuit; and consequently necessitated social work practice.

Ethnic Conflict
Ethnic diversity can greatly enrich Societies. Multi ethnic states are often vibrant and dynamic places that are strengthened by the various contributions of their inhabitants. (Sulton, 2010) Some of these states are fragile especially in the face of internal upheaval or external threat.

Various linguistic, religion and cultural backgrounds can become fault lines that result to fracas (Sulton, 2010). At times, societies that had long record of egalitarian cultural and tolerated one another can be engulfed into ethnic battles. This may result to battle running with ethnic groups or clans. For instance, Fulani' herdsmen who have been living quite peaceably in the past have become terrors and killer gangs; chasing farmers to kill, and depriving them of their land.

It has been a re-occurring decimal incident to see now the herdsman of these Fulanis who are more of Muslim dominating others Christian minority in the North. Mostly the bone of contention has been land dispute and resources control.

Causes of conflict
- (a) Tribalism: This is effected through showing loyalty to ethnic groups by those entrusted with public power; and this impedes true nationalism and unity of the country.
- (b) Favouritism: Display preferential treatment to one's ethnic lines especially those of close relations and friends in appointing them to good positions.
- (c) Herdsmen attack: This attack persisted because the government has not instituted judicial commission of insuring to ascertain the causes of killings of farmers. The perpetration moves freely without being arrested.
- (d) Lopsided appointments without due process to Federal character. This is against the Nigeria constitution which provides National Unity of Nigeria according to section 14(3) of the 1999 constitution.
- (e) Injustice- Sacred cows
- (f) Nepotism or corruption in governance
- (g) Resources control. Niger Deltas(oil/gas)
- (h) Religious intolerance: voting on religious line during Election.
- (i) Reluctance to arrest perpetuator of Ethnic cleansing e.g. Benue, Taraba and Jos.
- (j) Cattle colony/Ranching has always been an issue of dispute.
- (k) Long standing dispute on land borders: example- Akwa Ibom/Calabar, Itu land dispute.
- (l) Hate speeches, resistance to Rule of law.

Challenges of Ethnic groups
- ▶ Separatism: Groups desire to separate itself from the state to which it belongs- generating conflict.
- ▶ Autonomy: Certain Ethnic groups concentrated in a particular territory of a state to acquire greater influence over the government of that territory. This is the desire to separate and become an entity- A threat.
- ▶ Fundamentalism: Some ethnic groups manifest in form of religious reformism or religious nationalism- Breeds violence.
- ▶ Hegemonic demands: This is demand of one Ethnic group for the right to dominate others based on cultural, religion and seek for recognition.

The demands of interest group for education, own languages and religious freedom often lead to fracas.
- ▶ Nativism: Demand of a group for an identity amidst the larger society in terms of greater cultural or economic authority. - breed conflict.

Ethnic cleansing: This act involves forcing an ethnic relocation of ethnic population through targeted violence, harassment, threat and campaigns of terror. According to Sulton (2010), ethnic cleansing can best be described as the systematic elimination of one ethnic group at the hands of another. He maintained that this action can be termed as "genocide" as it were the case of indigenous population of North and South America who were decimated after the amoral of Europeans explore and settles. This act is likened to that of Fulanis Herdsmen against the farmers of Benue state who operate under the pretence of cattle grazing. In this incident, the Fulani herdsmen killed not less than 73 farmers including destruction of farmer, settlements and dwelling houses (Ortom, 2018).

Another area of ethnic conflict is boundaries lines running between two ethnic groups.(Ibibio and Anans) The case of Cross River and Akwa-Ibom on the Itu-express road has claimed a good number of life, since 2015 and this boundary issue is still unresolved. The consequent claims of this ethnic conflict are always death, destruction of houses,

people are being traumatized and wounded. It is at this stage that the services of social worker become imperative to give hope to the traumatised, wounded, raped and take record of incident gathered for necessary action. According to Ortom (2018). "People from all walks of life and across political and age divide were sent to their graves as remains of the 73 persons killed by herdsmen on January were given mass burial in Makurdi, Benue state". Samuel Ortom stated in Daily Sun, 2018 that we had looked forward instant a new year with renewed hopes and aspirants when our land was invaded by merciless and mindless Herdsmen. Their targets for annihilation include pregnant women, children of all ages, youths and the Elderly be they man or women" he said.The Governor accused the Ethnic fraction and waders of Miyetti Allah Kautal Horeu, He maintained that the state has lost 73 people to the attacks since the beginning of the year.

Social Work Intervention

Social work practice can be referred to as a socially sanctioned institution sets up to intervene where people are helpless, oppressed so as to enhance their wellbeing and effect necessary social change. Thus, the society sets up social work as an institution that caters for those who cannot attain "the fullness" of life unaided due to one or a combination of the following factors:

(a) Physical disabilities (e.g. the lame, the blind, the deaf and dumb).

(b) Psychological disabilities (e.g. the orphans, the delinquent, the poor, the criminals and the conflict oriented problems like the marital disputes, parent/child relationships, child abuse etc.). Social work therefore is concerned with the interaction between people and their social environment that affects their ability to accomplish their life tasks, alleviate distress and realize their aspirants and values (Pincus and Minahan 1973).

According to the National Association of Social Workers (NASW, 2006), the primary function of Social Work is to enhance human well-being to help meet the basic needs of all people, with particular attention to promoting social justice, address; the need and empowerment of people who are vulnerable, oppressed or living in poverty (Social Worker help people) identify and manage the environmental forces that create, contribute to and address problems in living.

Social Work is an activity that seeks to help individuals, families, organizations, groups, and communities engage resources that will alleviate human problems. Social work is concerned, too, with enabling clients to develop capacities and strengths that will improve their social functioning. As the NASW definition indicates, social work is an active, "doing" profession that brings about positive change in problem situations through problem solving or prevention.

Apart from the above, a professional Social Worker undertakes the following responsibilities especially at the various Internally Displaced Persons' camp.

▶ They undertake advocacy for justice for the victims, oppressed and intimidated.

▶ Gain access to assist the vulnerable/target population and their protection.

▶ Engage authority: to put an end to human rights violations.

▶ Seek and provide medical services and emotional comfort to the traumatised.

▶ Established partnership with others in helping profession such as NGO, CBOS and Faith-Based Organisation.

▶ Building capacity for the Healthy ones and engaging on other necessary runs such as skills training and rehabilitation services.

▶ Monitoring the situation of the IDPs.

▶ Integrate protection, shelters, in to the programme design.
▶ Ensuring that there is no Abuses on the vulnerable and target population.
▶ Liaising with security Agencies for physical safety.
The Social work profession is in all committed to promoting social and economic justice, effecting changes in societal values and policies that limit or prohibit the free and full participation of individuals, families and community organisation. Social Workers have a professional responsibility to work for changes in discriminatory or otherwise restrictive practices that limit opportunities and promote maximum social functioning.

Conclusion

Government should take measures to reemphasize tolerance in religious and Ethnicity issues and strengthen relevant institutions to promote peace and equity. Tribalism in office should be discouraged and sanctioned.

Judiciary commission of enquiry should always be instituted to checkmate unnecessary clashes that lead to loss of human lives. The security apparatus must always remain a political and neutral in discharging their National engagements. It is also recommended that Social Workers embrace advocacy programme and strategy in addressing all these perceived in-justice, favouritism and nepotism confronting our country.

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PART 10

OTHER CONTEMPORARY SOCIAL ISSUES

THE ROLE OF SOCIAL WORK IN CLIMATE CHANGE SENSITIZATION IN NIGERIA

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Abstract
The intergovernmental panel on climate change-comprised of top scientists from around the globe has reached the consensus that human activities have continued significantly to impact on global climate change. The purpose of this research however, was to assess the role social workers can play in sensitizing the people on environmental issues such as climate change, how human activities induce climate change and what they need to do and or avoid in order to ameliorate the effects of climate change. It is important to explore these roles because social work is a profession that is well equipped to mitigate environmental issues like climate change, yet there is virtually little or no social work presence in the literature on these issues. Methodologically, the paper significantly appropriated the qualitative method and data were generated through secondary sources of data collection and analyzed in content. The study was approached with the theoretical underpinnings of social constructivism and pragmatism. Results indicate that social workers do have a role to play in dealing with environmental issues like climate change, such as researchers, educators, clinicians, and community members. These roles are part of the social work mandate and social workers possess the skills to help mitigate these issues.
Keywords: social work, climate, sensitization, Nigeria, role.

Introduction

Climate is the expected weather conditions at a given location over time. Climate can be measured at many geographic scales—for example, cities, countries, or the entire globe—by such statistics as average temperatures, average number of rainy days, and the frequency of droughts. Climate *change* refers to changes in these statistics over years, decades, or even centuries. In recent times, the issue of climate change attracts global interest. The reason relates to the fact that virtually every nation of the world has her peculiar experience of climate change. In correspondence to this claim, Ohiole, Ojo and Olatunde (2016) aver that Climate change poses the greatest challenge to community development such as heat waves, heavy rainfall, extreme drought, flooding, sea level increase, storm event, low yield in agricultural products etc.

Climate change is a global challenge affecting every segment of the society. The Inter-governmental Panel on Climate Change (IPCC, 2007) reports that the effect of Climate change are not uniform across regions of the world and that some continents are more vulnerable than the others. Also, human activities contribute heavily to Climate change. Nigeria is one of the countries that are vulnerable to Climate changes. It has a large population density who rely mostly on agriculture. In Nigeria, people realize changes in temperature during the rainy season in forms of torrential rainfalls, frequent lightning and thunderstorms; and during the dry season, frequent or intense droughts. Many people do not know the causes of such extreme weather conditions not

knowing that some of human activities are part of the causes. Equally they lack the knowledge that they can contribute to the Climate change mitigation, (Nzeadibe, Egbule, Chukwuone and Agu, 2011). It appears people in the rural areas are better off than urban dwellers because they live closer to nature.

Many people in Nigeria already live on the front lines of poverty, pollution, disaster, ill-health and degradation. Their livelihoods and food security depend directly on agriculture, forestry and fisheries. Their economies will suffer most from the heightened frequency of drought, floods and storms associated with climate change. Indeed, there is a real risk that climate change could erect new obstacles in the way of achieving the Millennium Development Goals. The menace of climate change is not incongruous in Nigeria. It adversely affects various aspects of humanity in the country including agriculture, education, religion, etc. In correspondence to this assertion, Fatile (2013) posits that climate change has affected virtually every human life in contemporary society. Being a natural occurrence, it is inevitable. It is crucial to note that human activities exacerbate the effect of climate change. Nzeadibe, et al (2011) authenticate this reality as they aver that uncontrolled logging, agricultural activities, acid rain, oil exploration and exploitation, urbanization and mining activities contribute to lose of vegetation. All these have contributed to climate change, the impacts of which are already being felt in the regions with food insecurity, increasing risk of disease and rising costs of extreme weather damage.

Man therefore needs adequate knowledge for adaptation and control of its consequences. Ayanlade and Jegede (2016:465) maintain that "understanding the impacts of climate change and its risks has been the principal focus of research at both global and local scales". Zhang and Huang (2012) highlight that climate change, especially when not understood, has enormous implications for the global population, including, for example, drought, floods, food shortage (low crop yield and preservation), and the emergence of new diseases and global warming.

This paper is intended to help improve the knowledge of people on climate change. First, it lays out the evidence that human activities, especially burning of fossil fuels, agriculture production methods, waste water management, industrial processes, mining, forestry trade etc. are responsible for much of the warming and related changes being observed around the world. Finally, the paper examines roles social work can play on sensitization of people and communities about managing and reducing the risks posed by climate change in Nigeria.

Social Work

It is apparent that social work is the academic discipline concerned with the welfare of man. It concerns itself with how human beings attempt to develop and adapt through transactions with all elements of their environments (physical and social). This discipline aims at improving the transient life of man on earth by providing necessary solution through sensitization of members of the public. As this study focuses on the role of social work in climate change sensitization in Nigeria, Nigerians needs to be equipped with right knowledge. Such knowledge/awareness can enable Nigerians to understand that human activities contribute to climate change, and man as a social being has the natural quality to adapt despite incessant changes of the environmental condition. The research methodology adopted in this work is qualitative method of research. Data from secondary sources such as text books, journal articles, and online materials were utilized. The purpose of this research is to examine the roles social worker can play to sensitize people on climate change and empower people to be part of the mitigation process, and to break down the issues of climate change in a layman's term.

Concept of climate change

Climate change according to Ohiole, Ojo and Olatunde (2016:4) "is the variation in global or regional climates over time. It reflects changes in the variability or average state of the atmosphere over time scales ranging from decades to millions of years." Similarly, IPCC (2007) defines climate change as a change in the state of the climate that can be identified by changes in the mean or the variability of its properties, and that persists for an extended period – typically decades or longer. Climate change refers to a change which is attributed directly or indirectly to human activities that alter the composition of the global atmosphere and which are in addition to natural climate variability observed over comparable time periods (United Nations Framework Convention on Climate Change, 1992). Nzeadibe, Chukwuone, Egbule and Agu (2011) opine that Climate change is one of the most serious environmental and human threats undermining the achievement of the Millennium Development Goals (MDGs) and the international communities' efforts to reduce extreme poverty.

It is undoubtable that change in climatic condition of a place determines the agricultural and economic stability of such a place at a particular point in time. Buttressing further, Akinro, Opeyemi and Ologunagba (2008) maintain that human activities have tended to exacerbate climate change and its impacts on agriculture and livelihoods in some communities in Nigeria. Nzeadibe et al (2011) noted that agriculture in the Niger Delta is highly dependent on rain as irrigation is seldom practiced. The changes in the rainfall pattern have greatly affected vegetation and agriculture. There is almost complete absence of primary forests. Climate change is most appropriately understood as natural occurrence which could be disastrous if it visits man unawares.

Human causes of climate (Anthropogenic)

Discerning the human influence on greenhouse gas concentrations is challenging because many greenhouse gases occur naturally in the Earth's atmosphere. Carbon dioxide (CO_2) is produced and consumed in many natural processes that are part of the carbon cycle. However, once humans began digging up long-buried forms of carbon such as coal and oil and burning them for energy, additional CO_2 began to be released into the atmosphere much more rapidly than in the natural carbon cycle. Other human activities, such as cement production and cutting down and burning of forests (deforestation), also add CO_2 to the atmosphere. Until the 1950s, many scientists thought the oceans would absorb most of the excess CO_2 released by human activities. To determine how CO_2 concentrations varied prior to such modern measurements, scientists have studied the composition of air bubbles trapped in ice cores extracted from Greenland and Antarctica.

Human activities have increased the atmospheric concentrations of other important greenhouse gases as well. Methane, which is produced by the burning of fossil fuels, the raising of livestock, the decay of landfill wastes, the production and transport of natural gas, and other activities, increased sharply through the 1980s before starting to level off at about two-and-a-half times its preindustrial level. Nitrous oxide has increased by roughly 15% since 1750), mainly as a result of agricultural fertilizer use, but also from fossil fuel burning and certain industrial processes. Certain industrial chemicals, such as chlorofluorocarbons (CFCs), act as potent greenhouse gases and are long-lived in the atmosphere. Because CFCs do not have natural sources, their increase can be attributed unambiguously to human activities. In addition to direct measurements of CO_2 concentrations in the atmosphere, scientists have amassed detailed records of how much coal, oil, and natural gas is burned each year. They also estimate how much CO_2 is being absorbed, on the average, by the oceans and the land surface. These analyses show that about

45% of the CO2 emitted by human activities remains in the atmosphere. Just as a sink will fill up if water is entering it faster than it can drain, human production of CO2 is outstripping Earth's natural ability to remove it from the air. As a result, atmospheric CO2 levels are increasing and will remain elevated for many centuries. Together, these lines of evidence prove conclusively that the elevated CO2 concentration in the atmosphere is the result of human activities.

Theoretical Framework

This research is guided by the Life Model. Life Model according to German and Gitterman (2008) integrates the treatment and reform traditions, interpreting and emphasizing the dysfunctional transactions between people and their social and physical environments. People and their environments receive simultaneous professional attention, needs and issues are conceptualized "personality states" and "environmental states" to problems. Within the ecological perspective, human beings are conceived evolving and adapting through transactions with all elements of the environments. In these adaptive processes the human being and the environment reciprocally shape each other. People mold their environments in many ways and, in turn, must then adapt to the problem they create.

In conducting this research, researcher is interested on how the general public can be sensitized on human causes of climate change which has negatively affected their life and physical environment and also to make them understand that change of lifestyle is required to fight the menace of climate change for better living. Life model thus helps us to understand how a person's life acts in an environment.

Effect of Climate change in Nigeria

The impact climate change make in the history of man is enough to make conscious and strong preparations with the aim of evicting as well as curbing its devastating aftermath. The numerous effect of climate change is not bizarre to contemporary society. It is an already well known experience of people across the nation. No tribe in Nigeria is left without its version of climate change experience.

According to Ebele and Emodi (2016) available evidence show that Nigeria is already experiencing diverse ecological problems which have been directly linked to the on-going climate change. The southern ecological zone of Nigeria largely known for high rainfall is currently faced with irregularity in rainfall pattern. The Northern zone faces threat of desert encroachment at a very fast rate per year occasioned by fast reduction in the amount of surface water. While the southeast zone has experienced increased flooding and numerous gully erosion sites which have resulted to loss of arable farmlands, farmstead, economic trees, biodiversity and others. Also cases of flooding which destroyed people's properties, building and lives were reported in Anambra, Bayelsa, Delta and Kogi States of Nigeria. A study by Smith (2015) have shown that climate change contributes to the premature deaths caused by disease due to human exposure to changing weather patterns and indirectly through changes in water, air, and food quality, and changes in ecosystems, agriculture, industry, and settlements and economy. In agriculture, the effect of climate change is highly obvious (Ebele and Emodi, 2016).

Climate change according to Nzeadibe (2011:12) "affects rainfall pattern, emergence of diseases and pests, crop and animal production, fisheries, biodiversity, frequency and regularity of floods, human health". It has been suggested that climate change could potentially contribute to increased incidence of flooding. Korats, Campbell-Lendrumb and Corralan (2006) maintain that climate change could negatively impact human health in developing country like Nigeria. Climate

change affects human health directly or indirectly in many ways. Changes in temperature, precipitation, rising sea levels, increasing frequencies have great implications on human health in the area of injury, illness, morbidity and mortality. Rising sea level is anticipated as a result of climate change Hence flooding may result which is likely to increase the vulnerability of the poor to malaria, typhoid, cholera and pneumonia.

It is pertinent to note that one basic challenge of climate change facing man is lack of or poor information about climate change. Wangwe (2010) gives credence to this as he informs that multifarious impacts of climate change, the biggest obstacle is lack of awareness about it, as Nigerians still need to be educated and informed about it. The inability of individuals especially dwellers in rural areas to acquire basic information on adequate management of impact of climate change becomes a problem. This poor knowledge gives room for destructive effects of climate challenge especially on farming and agricultural products.

Climate Change sensitization and Social work role

Thompson (2005:14) states that social work apart from assessing the needs and circumstances of those who request, or who are referred for social help, it engages in problem solving in order to promote the standard of living of man in the society. The roles of social work include the following: advocacy, facilitator, educator, mediator, case manager, mobilization, coordinator, community organizer, enabler, team work, use of media, lobbying, research, among others

However, these roles may not be utilized by social workers with regards to climate change in Nigeria. For the purpose of giving Nigerians necessary aid in handling the problems of climate change, social work can be a very useful tool to Nigerians in educating, mobilizing, enabling team work, and community organizing. Most rural communities have few professional people, and rural social workers usually find themselves in the role of trying to coordinate all the social services in the community (Farley, Smith and Boyle, 2010).

Prevention of adverse effect of climate change in Nigeria

Climate change and its impact is a natural occurrence which its adverse effects can be minimized if adequate knowledge is given to the populace. This is because according to Lacknera, Chenb and Suzuki (2015) the climate is governed by natural influences, yet human activities have an impact on it as well. The need to curb the negative effect of any problem besetting the society in any way is the shrewd and profitable effort expected by both individuals and corporate bodies. If a problem is discovered and no attempt is made to reduce it for better living, the effort utilized to unveil the problem is invariably useless. It is apparent that the impact of climate change on man and the society manifests in both negative and positive ways. The need to establish a platform whereby it can be controlled to enhance man's living in the society is indispensable. Obvious attempts have been applied by scholars to suggest possible solution(s) to the problem of climate change across the globe. On this established effort, IPCC (1996) observes that improvements in technologies and measures that can be adopted in three energy end-use sectors (commercial/residential/institutional buildings, transportation and industry), as well as in the energy supply sector and the agriculture, forestry and waste management sectors could drastically reduce the levels of greenhouse emissions globally. These incremental improvements are important first steps in addressing the global problem of climate change. Lacknera, Chenb and Suzuki (2015) introduced two terms they refer to climate change adaptation and climate mitigation,

and further report that adaptation is a pragmatic approach to deal with the facts of climate change so that life, property, and income of individuals can be protected.

Recommendation and Conclusion

First we must admit that climate change is everyone's problem. No agency, government, or scientist can do it alone, we have got here because of our lifestyles which has to change for a better tomorrow. Solutions have been raised on ways to reduce how much carbon dioxide accumulates in the atmosphere. Some of which include, greater use of renewable energy e.g. solar, biomass etc. Furthermore, the inclusion of environmental study in the curriculum of primary, secondary and tertiary education, enactment of policy on forest protection, research studies, preventive and precautionary measures has been advocated by experts. A move towards renewable energy resources; fossil fuel divestment; mitigation measures for all transportation modes; infrastructure and urban redevelopment investments; industry improvements (reduce, reuse, recycle); and lifestyle, behavioural, and cultural changes has been advocated.

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CLIMATE CHANGE: THE ROLES AND CONTRIBUTIONS OF SOCIAL WORKERS TO POLICY FRAMEWORK

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Abstract
Perhaps, the climate change phenomenon had become a global trend because of the potential danger or intractable problems it poses to social life, health and human existence through extreme weather events such as strong winds, sea level rise/flooding, drought and global warming, just to name but a few. These problems often raise other severe social problems like spread of diseases, hunger and death, thereby exposing vulnerable groups and individuals as climate change refugees/migrants or as Internally Displaced People (IDPs) in developing countries (Nigeria inclusive). However, in a bid to lead the discussion on the need for addressing these issues through social work education and practices, this article examined the key roles social work educators and practitioners can play in addressing climate change related problems as well as their major contributions to the climate change policy framework in Nigeria. Based on the reviewed literature, recommendations were made.
Keywords: Climate change, Global warming, Climate-change refugees, Social Work, Policy Framework.

INTRODUCTION

Climate change and its impacts have often become more pronounced in contemporary societies probably because of the potential dangers it poses to human health, the physical environment and other biotic components. Climate could be seen as the persistent weather condition of a particular geographical region over a period of time (usually years) as could be exhibited by temperature, wind, humidity and precipitation. As such, climate is concerned with the long-term behaviour of the atmospheric phenomena of a specific area (Nwajiuba, 2010).

Thus, climate change encompasses the significant changes in earth's atmospheric phenomena due to the introduction of quantities of greenhouse gases or carbon concentrations from human and other natural sources. Greenhouse gasses such as carbon dioxide (CO_2), nitrous oxide (NO_2), methane (CH_4) and chlorofluorocarbons (CFCs) naturally trap infrared radiations to keep earth's atmosphere warm, thereby increasing the temperature of earth's atmosphere (Nweze, 2011). However it is important to note that significant elevations in the concentration of greenhouse gases through fuel combustion and exhausts from automobiles, bush-burning, deforestation, gas flaring and other industrial processes result to significant variations in climate(s) as could be exhibited by precipitation patterns, wind, atmospheric temperature and sea levels (Manju, 2017).

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Besides, scientists maintain that about 95 per cent estimate of climate change events are due to human activities (Intergovernmental Panel on Climate Change [IPCC], 2007). This of course, implies that humans account for most of the prevalent climate related events such as global warming, shrinking permafrost/ice caps, rise in sea levels/flooding which have adverse effects both on human health and other biotic and abiotic features. In support of the above facts, Dominelli (2011) maintains that climate change often leads to other problems like low agricultural produce (due to drought), hunger, spread of diseases and lack of portable drinking water and lots more. No doubt, the intractable problems associated with the climate change phenomenon can eventually lead to deprivation of legitimate rights in environment, and displacement of people from their original settlements, thereby exposing vulnerable groups (in poor countries) as climate change refugees. Meanwhile, the fact that climate change risk expectations and frequency may not be the same in every country (Waugh, 1995) is of course, a reminder of the significant altitudinal variations of geographical regions, thereby, giving room for planning and preventive measures. By extension however, the projection here is that, social work educators, practitioners and organizations can help in building people's resilience and influence policies through sensitization programmes and round table dialogues (possibly, with government executives). Such bold steps may subsequently effect positive change in people's attitudes toward environment and reduction of carbon emissions.

Greenhouse Gas Emissions: Scientific BasisforHuman Induced Climate Change

In order to function adequately in helping both individuals and the entire society to better understand, cope and address climate change related problems/challenges, social workers must first comprehend the science of climate change. In respect to that, Dominelli (2013) views climate change as the significant observable changes in world's climate. By extension however, climate change could broadly be conceived as changes in atmospheric phenomena/weather events over a long period as could be exhibited by wind, precipitation and temperature. This notion implies that, several significant extreme-weather events (climate change) in addition to escalating temperature have been experienced either locally or globally. However in accentuation of the above fact, both Ezeudu (2003) and Manju (2017) pointed out that, climate change is also observable in terms of the persistent measurable increase in atmospheric temperature and precipitation patterns.

Consequently, scientists maintain that human induced greenhouse gas concentrations have contributed to the most prevalent climatic events around the globe (IPCC, 2007). However, the projection here is that, the world had and or is undergoing series of global climate change experiences mainly as a result of the carbon concentrations emitted by humans through processes of mechanization, urbanization and industrialization. Thus, such emissions from industrial and mechanization processes, combustion of fossil and biofuels involve the release of quantities of carbon dioxide (CO_2) nitrous oxide (NO_2) methane (CH_4) chlorofluorocarbons (CFCs) amongst others (Nweze, 2011; Russell, 2010). Besides, evidence shows that anthropogenic gases like CO_2 and the CFCs mix with atmospheric water vapour and trap and re-emit infrared heat, thereby resulting to increase in earth's average atmospheric temperature (global warming) (Ramsay & Roddy, 2017; United Nations Development Programme [UNDP], 2007).

Further, other sources also prove that global warming or otherwise the sudden rise of earth's atmospheric temperature had caused several environmental consequences including rise in sea level and flooding of coast land, melting of ice caps, shrinking permafrost and glacial movements (IPCC, 2007), Besides, global warming facilitates the process of evaporation which eventually leads to heavy down pours and flooding (Ezeudu, 2003). As such, climate change related problems can involve destruction of farmlands/crops, low agricultural produce, lack of

portable drinking water, migration and species extinction (Besthorn, 2010; Dominelli, 2014). In addition, Dominelli (2011) and Okoye (2008) are also of the view that, climate change often exposes victims in vulnerable poor countries as climate change refugees with seemingly complex social and health challenges including spread and contact of diseases, sexual harassments, food and hunger, amongst other things.

However, the underlying message it that, climate change and its associated challenges are attributable to the anthropogenic greenhouse gas concentrations (CO_2, NO_2, CFCs) from burning of fossil fuels (petroleum oil, coal and natural gas) for energy in industries and for domestic consumption. In accentuation of the above statement, Dominelli (2011) explains that uncontrolled use of fuel wood for what the author described as 'good-time toys' (that is, fire works during New Year or Guy Fawkes Day) have also added to the elevated greenhouse gas concentrations

Further scientific evidences indicate that earth's atmosphere is rapidly approaching the limits in its capability as carbon sink. For instance, scientists in the IPCC Copenhagen 2009 international conference pointed out that carbon concentration would likely rise from the present levels of about 430 Parts Per Million (PPM) to 550 ppm by the year 2035 if emission rates are not cut down (Dominelli, 2011; IPCC, 2007). According to UNDP (2007), more than 40 per cent increase of greenhouse gas (specifically CO_2) concentrations are injected into earth's atmosphere in recent decades than in the pre-industrial periods. In respect to that, Dominelli (2011) pointed out that, both the Annex I countries (i.e. 37 richest industrialized countries on the earth) and the G77 group (that is, poor industrializing nations including India and emerging superpower - China) as well as residents/individuals have traceable footprints of carbon concentrations that have attributed to recent increase of earth's atmospheric temperature (global warming). These of course, are clear indications of how the looming, yet severe life-threatening climate phenomena would be in the near future if appropriate measures are not taken to sensitize and as well regulate human activities on the environment. Social workers' can therefore play a key role in addressing climate change issues if the science behind climate change is truly understood.

United Nations Policy Initiatives

In response to the question of addressing climate change related problems, several concerted efforts were made by the United Nations (UN) to help nations control human and industrial actions to ensure a sustainable future. These efforts which manifested inform of conferences according to Dominelli(2011) include the 1997 Kyoto Protocol which required the Annex 1 countries otherwise referred to as the richest 37 industrialized countries to cut down emission rates basically by 5 percent by 2012. Accordingly, the United Nations initiated Conferences of the Parties (COP) was convened first in Copenhagen (COP15) and later in Mexico 2010 (COP16) where national governments were compelled to sanction both individuals and industries within their territorial borders to comply by reducing emission rates (Alston, 2013; Dominalli, 2013).

Consequently, these efforts lead to the formulation of the carbon credit policies which aimed at incentivizing privately owned industries/firms for compliance to COP16 agreements through a compensatory reduction of industry's taxes in the United States of America (Eze, Ezeah& Aniche, 2007; IPCC, 2007). Other efforts include the 1992 Earth Summit in Rio De Janeiro organized by the UN on the Human Environment relationship which reached the decision of convening to address climate change issues affecting nations and forestry agreements, to name but a few (Russell, 2010). Consequently, Nweze (2011) maintains that the resolution for convention on climate change aimed at urging nations to promote the use of green technologies/ Environmentally Sound Technologies (ESTs) that discourage pollution. Also, the 2002

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Johannesburg Summit, the 2009 Copenhagen Climate Change Summit were all convened to address climate change related issues (Nweze 2011).

However, the underlying message is that, climate change vulnerability in itself can be a proxy indicator of general or global vulnerability and lack of resilience since atmosphere, (which is often misconstrued as a carbon sink) is one of the global commons or globally shared phenomenon that must be protected. This perhaps explains the basis for the above initiatives by UN at international level. Thus, it equally provides the basis for social work educators and practitioners in vulnerable African nations (like Nigeria) to create the needed awareness, build community and individual resilience and influence policy through effective use of media platforms including radio and television programmes, newspaper and through internet news. Thus, social work and climate change debates can engage or involve top government officials/policy-makers on the need to promote sustainability through use of green technologies.

Social Work Endeavors as Prerequisites for Climate Change Policy

Social work can be conceptualized as the discipline that seeks to address the complex social issues or problems that affect humanity. Thus, its main goal according to (Besthorn & Mayer, 2010) is not only to provide relief and assistance in the face of disaster but also to help address the numerous social challenges in society through a multi-disciplinary approach. The implication is that, as community development workers, social work educators and practitioners have a key role to play in community mobilization, sensitization and policy responses. To that end, Dominelli (2013) pointed out that social workers can mobilize individuals and communities around initiatives that discourage anthropogenic activities that lead to ill health and environmental problems in society. Thus, such negative anthropogenic (human activities) according to Ezeudu, Gbendu and Omeifekwem (2014) include deforestation, bush burning, over-grazing indiscriminate disposal of industrial toxic wastes, effluents and flares among others. Continuing, Ezeudu et al. noted that through these actions, humans have altered the environment to their own detriment, thereby increasing climate change risks/problems including drought, flooding, global warming and unprecedented precipitations in recent decades.

Furthermore, reports show that climatic events have often raised other severe social problems including the internal displacement of people (IDPs) from their homes, spread and contraction of contagious diseases, exposure to physical and sexual harassments, food and hunger, access to education, transportation and communication problems (Dominelli, 2014; Eze et al., 2007). However, in order to address climate change and the attendant problems/challenges in vulnerable communities, social work educators and practitioners can endeavour to help people acquire the knowledge needed for the development of right attitudes, necessary coping strategies and preventive mechanisms. Thus, the case studies presented below are therefore clear demonstrations of the roles and contributions of social workers in community social-work, advocacy and policy initiatives in Nigeria.

Case Study: Energy and exergy performance modeling of conventional and PCM-augmented trombe wall system in Enugu, Nigeria.

Indigenous rural dwellers are in most cases comprised of the poorest and averagely poor people who basically have traces of low carbon footprints because of their communal lifestyle in society. They seek to build resilience and engage in traditional wholesome agricultural farm practices and are equally affected negatively by climate change. Specifically, the example of the inhabitants of Oduma community of Nkanu-East Local Government Area of Enugu State is no different. Ajah (2018) sought to discourage people's attitudes of over dependence/over-demand on firewood and deforestation by creating the needed awareness to the inhabitants and by introducing a local solar heating technology to augment fire wood consumption. The introduction of the local solar energy conversation technology aimed at encouraging people to reduce carbon emissions and the associated climate change risks in the future. Consequently, based on thoughtful orientations which honor and respect indigenous ways of thinking and livelihood, the people were helped to understand the need for change of environmentally unfriendly attitudes and promote sustainable future through use of renewable energy sources such as the local solar heating technology (LSHT). Government and Non-governmental organizations (NGOs) were subsequently called upon to support in preventing climate change by promoting the production and subsidization of the LSHT clean energy technology for indigenous people.

The example above is a clear demonstration of how social workers can contribute in addressing climate change in vulnerable countries like Nigeria and other African countries. The following is another practical example of how social workers can mobilize communities and enhance people's resilience.

Case study: Effects of climate change on household water sources in Enugu State, Nigeria.

In a case study carried out among the indigenous people of a South Eastern city in Enugu State, Nnaji (2012) sought to examine the negative impacts of climate change on household water sources. The study also sought to unveil some of the factors that contribute to climate change and as well to create the awareness and sensitize both indigenous people and local firms on the need to reduce CO_2 and other greenhouse gas emissions that contribute to climate change problems/acid rain.

Local industries/firms engage in incomplete combustion of fossil fuels such as petroleum oil and coal, thereby releasing quantities of CO_2, NO_2 anthropogenic gases into the atmosphere (Nnaji, 2012). Also, exhausts released from automobiles/vehicles simply increases the carbon concentrations in earth's atmosphere.

Consequently, through enlightenment campaigns and one-on-one discussions, town-hall meetings and question and answer techniques, Enugu citizens and local firms were encouraged to reducing carbon emissions. Specifically, local firms were encouraged to promote ESTs that discourage pollution and prevent climate change. Indigenous people were equally enlightened and encouraged to focus on clean energy consumption.

The example cited above can be described as a proactive issue based approach to climate change. Thus, social workers can enhance individual and community resilience and influence policies through effective use of the media, dialogues and educational programmes in vulnerable societies.

Conclusion and Recommendations

Social work seeks to address the recurrent and emerging social issues that affect the wellbeing of both individual and entire societies. Some of the emerging trends that potentially pose threat to human health and life's existence include the climate-change related problems/challenges such as global warming, flooding and drought, amongst others.

There had been clear indications that such climatic events usually threaten human life and lead to more intractable problems including low agricultural produce (food shortage), spread of diseases and death among other things. Sadly, such problems often lead to migration of the human population of the affected geographical area/region, thereby, disposing vulnerable groups and persons as IDPs in climate change refugee camps where victims likely become more vulnerable to diseases, physical and sexual harassment as well as the problems of access to education, poor communication and transportation means.

However, in order to adequately address these climate change related problems, African countries (including Nigeria) need to adopt appropriate measures and techniques to provide the required enlightenment and education that can enable people to develop the necessary coping and preventive mechanism. It is therefore, time to use multiple approaches and disciplines in addressing such life threatening climatic issues in society. This article therefore pointed to the social work profession as a promising alternative in addressing climate change related problems in developing countries (Nigeria inclusive).

Based on the reviewed literature, it is recommended that:

- In order to prevent climatic events and the associated problems, both individuals and industries should endeavor to develop an environmentally friendly attitude. Aforestation and the use of green technologies or ESTs should be encouraged.
- Both Federal and State Governments in collaboration with social workers and practitioners should organize regular periodic conferences, seminars and workshops both at national and local levels to create awareness or educate people about climate change and its attendant problems. This will enable people to develop the necessary copping strategies and preventive mechanisms.
- While social work educators and practitioners should be motivated in enhancing both community and individual resilience and as well assist residents in accessing subsidized greener technologies, African citizens (including Nigerians) should also be willing to avail themselves to benefit from the numerous services provided by social workers in society. As such, Government should endeavour to subsidize green technologies (solar heater, cooker, drier as well as solar panels etc). Hydro-electric power can equally suffice. This will go a long way in reducing greenhouse gasconcentrations in the atmosphere and prevent climate change.
- New climate change policy responses should emphasize or focus at building individual and community resilience, creation of awareness, planning and training through social work education and practices.
- Social work educators and practitioners should influence policy by engaging policy-makers in dialogues and through effective use of the media platforms such as radio and TV programmes as well as internet news.

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TELEHEALTH IN MENTAL HEALTH CARE SERVICES AND SOCIAL WORK PRACTICE IN NIGERIA: IMPLICATIONS FOR SOCIAL WORK EDUCATION

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Abstract
Telehealth is becoming an option in health service delivery especially in rural, remote and medically underserved locations. Telehealth is the delivery of health related services in a cost-effective manner through modern telecommunication technologies like mobile phones, emails, computers, among others. Some rural areas in the country are disadvantaged in the provision of medical services. Rural characteristics such as geographical isolation, stereotyping, stigma, poverty and transportation constraints make accessibility of modern health facilities difficult. In addressing these barriers, telehealth shows great promise in facilitating delivery of quality care especially in mental health where stigma might discourage clients from seeking care in a traditional facility setting within the community. Social workers are an integral part of the health care team in providing assessment and interventions to support patients. Times are changing. Clients' needs are equally changing. Being culturally competent requires comprehensive training in social work that recognizes and reflects the uniqueness of the profession in handling ethical and relationship issues associated with telehealth, with a view to developing appropriate health policies. This paper highlights the need for a course content to meet the needs of student social workers who will be future practitioners. The training is expected to give students sound basic grounding in telehealth issues and how to deliver services in a way that is consistent with social work ethics.
Keywords: telehealth, rural, mental health, social work

Introduction

Despite Nigeria's strategic position in Africa, the country is vastly underserved in the healthcare sphere. Health infrastructure (health centers, personnel, and medical equipment) is inadequate, especially in rural areas (Health Reform Foundation of Nigeria (HERFON, 2010). Majority of Nigeria's 190 million people live in remote rural areas with little or no access to modern health care facilities.Poor levels of access to services lead to poor health indices (Ukaoha & Egbokhare, 2017). The overall high disease burden is worsened by constraints in access to and use of appropriate health services and facilities. Innovative solutions will be needed to significantly improve the situation. In many countries, extending health care to cover the entire population is therefore a major goal and technology has a major role to play in this through telehealth. Information technology (IT) has been identified as a vehicle with the potential to improve the quality and efficiency of health care systems (Paterson,2005).

Telehealth is becoming a viable option in health service delivery especially in rural, remote and medically underserved locations (Adewale, 2004). It is used to deliver health care to poor areas in countries with scarce infrastructure and to developing countries (Martinez, Ortega, Pascual & Guerrero, 2014). Telehealth is the delivery of health related services in a cost-effective manner through modern telecommunication technologies like mobile phones, emails, computers, among others. According to Ukaoha & Egbokhare(2017), most governments in developing economies are exploring better and cheaper alternatives of delivering health services to their citizens and the advent of technology especially Information and Communication Technology (ICT) has pioneered this move.

Mental health disorders are not uncommon, and the global burden of mental health disorders is projected to reach 15% by the year 2020. By this time, it is estimated that common mental disorders such as depression, anxiety, and substance abuse-related disorders, will disable more people than complications arising from AIDS, heart disease, accidents, and wars combined(Ngui, Khasakhala, Ndetei & Roberts, 2010). In Nigeria, an estimated 20% − 30% of the population is believed to suffer from mental disorders (Onyemulukwe, 2016).Beliefs about mental ill health and high levels of stigmatization are major hurdles to access to services by persons with mental disorders. Despite the potential advantages offered by telehealth in mental health services and the special position of social workers in demystifying its use to clients while respecting the values of members of rural communities, it has not been given full consideration in social work practice and education.Social workers appear to be slow to engage and incorporate ICT as a useful tool in practice (Reamer, 2013).

Theoretical Orientation

This work is a theoretical paper done through literature search. Both empirical and theoretical literature on healthcare, mental health, social work and telehealth were employed in the course of writing this paper for better grounding of the topic under consideration.

Definition of Concepts

Telehealth is "the use of electronic information and telecommunications technologies to support and promote long-distance clinical health care, patient and professional health-related education, public health and health administration"(Health Resources & Services Administration (HRSA), 2018). Telehealth Resources Centers (2017) defines it as a collection of means or methods for enhancing health care, public health and health education delivery and support using telecommunications technologies. Telehealth includes remote non-clinical services, such as provider training, administrative meetings, and continuing medical education, in addition to clinical services. Telehealth is the remote delivery of clinical healthcare services and information using telecommunications technology. It is a broad scope of remote health care services than Telemedicine even though some organisations use both terms interchangeably. It is not a specific clinical service and thus there should not be any regulatory distinction between a service delivered through telehealth and one delivered in person. Points of delivery for such care are diverse, including hospitals, emergency departments, clinics, offices, homes, nursing homes, schools, and correctional settings (Saeed, 2015). The term 'telehealth' is a more universal one for all the broad array of applications in the field. Its uses cuts across several disciplines including counselling, physical therapy, dentistry, home health, among others.

Rural: This concept has several connotations in the social sciences. Here, we are not going to define it based on population density but in structural dimensions of occupations, ecology, and

socio-cultural elements. The occupational: examines the types of employment by suggesting that there are higher concentrations of workers who confront the physical elements and convert its products into economic goods, e.g. Agriculture, hunting, fishing, and logging.The ecological: examines the distribution of people across a geographic area. These density patterns affect a number of characteristics like anonymity, division of labour, heterogeneity, social interaction, and symbols of status. The socio-cultural: consists of both culture and patterns of social interaction like; norms, ideals, and patterns of communication.

Mental health services in Nigeria

According to the World Health Organisation (WHO, 2008), information about mental health services in the country is hard to come by. This makes it difficult to identify areas of need and to make informed decisions about policy direction and to monitor progress.There are seven (7) government funded mental health hospitals and in few cases, some community based psychiatric facilities which are located as units in general hospitals. The 1991 *Nigerian Mental Health Policy* has the aims of "elimination of stigma through promotion of positive attitude towards the mentally ill and ensuring comprehensive coverage through delivery of mental health services through primary health care" among others (Federal Ministry of Health (FMoH), 1991).

Rural areas and mental health

It is well documented that patients in rural areas are often challenged and must overcome many obstacles to access health care services [mental health services] (Bryant, Garnharm, Tedmason & Diamandi, 2018;Bourke, Humphreys, Wakerman & Taylor, 2012; Graves, Ford, & Mooney, 20). Barriers include finances, socio-cultural issues, structural features, and distance to health facility etc.Characteristics of rural areas such as: Geographical isolation, distance and spatial dispersion, higher poverty rates, greater transportation barriers among others could ultimately lead to inadequately funded health services by government and limited/scarcity of health care/mental health physicians. Thus poor roads/transportation networks, lack of electricity and other social amenities make rural areas unattractive to qualified mental health practitioners.

Rural areas and experiences of mental health issues are linked to adverse social conditions/disadvantages which lead to psychological distress (Jellnek, Welland, Mackinlay, Hill & Gerdtz, 2011; Lonne, 2009). The stigma associated with mental ill health in rural communities in Nigeria, influences utilization of mental health services.The remote nature, beliefs of rural areas provide excellent opportunity to demonstrate the effectiveness of telehealth in managing mental health disorders in rural communities. Telehealth in rural mental health care therefore is an option to cover these hard to reach locations. It has great potential to expand access and improve the quality of rural mental health care. It can reduce burdens for patients, such as travel to receive specialty care, and improve monitoring, timeliness, and communications within the health care system. It will help facilitate care where stigma might otherwise discourage a client from receiving services as is the case with mental health problems (Knight, 2016).

It has been posited that clients are receptive to this type of service delivery. A 2013 report from the United States (US) Department of Health and Human Services notes: "Telebehavioral health may be one of the more successful applications of telehealth across the spectrum of clinical services, as outcomes and patient acceptance for telebehavioral health are comparable to face-to-face visits."Telehealth services in mental health care have the advantage of using communication methods to link patients with health care providers' thereby improving access and reducing disparities. Telehealth connects remote communities to specialist mental health practitioners, provides self-help information and services/supports irrespective of physical location, helps

mitigate stigma in a close knit rural community, reduces cost and allows small rural hospitals to continue providing quality care at low cost.

Social work and telehealth

Social work is an academic discipline and a professional activity of helping individuals, groups or communities to enhance or restore their capability for social functioning and to create societal conditions favourable to their goals. The National Association of Social Workers (NASW, 2008) *Code of Ethics* obligates social workers to ensure that their clients receive services they need in an appropriate and timely manner. They are specially placed to take the social needs of patients [clients] into consideration. Social workers play the role of helping clients demystify use of telehealth services by helping them overcome fears and barriers to their utilisation. Telehealth care offers a cost-effective model for increasing the availability and accessibility of mental health and substance abuse services, especially in rural, remote, and medically underserved areas. Points of delivery for such care are diverse, including hospitals, emergency departments, clinics, offices, homes, nursing homes, schools, and correctional settings (Saeed, 2015).

The question remains, "how can one build solid rapport and trust through telehealth?"

The social worker in health care performs the role as an integral part of the health care team in providing assessment and intervention and support for patients. Ramsey and Montgomery (2014) conducted a systematic literature review to assess the advantages and disadvantages of technology-based interventions in social work practice in mental health interventions. Use of modern IT to deliver mental health services to remote locations represents both opportunities and challenges.

The opportunities include:

▶ Makes supportive services accessible to patients and their families in rural areas and those who are homebound and have access to a computer and the Internet.

▶ Provides higher degree of anonymity and confidentiality, allowing patients who are reluctant to seek a face-to-face interview to obtain services (Callahan & Inckle, 2012; Baca, Alverson, Manuel & Blackwell, 2007).

▶ Encourages self-expression and removes the social stigma associated with seeking mental health services. Patients may feel more comfortable opening up and revealing sensitive and emotionally distressing issues given the high degree of anonymity and confidentiality that such platforms afford.

▶ High level of client satisfaction, comfort and security. It is convenient and secure to use and accessible 24 hours a day (Simpson, Guerrini & Rochford, 2015).

▶ Can be an inexpensive way to deliver and receive services.

The challenges are:

▶ Traditional principles of social work practice including professional boundaries, ethical (informed consent) and legal issues and the therapeutic relationship could be problematic (Rees, Stone & Kenkel, 2005; Rees & Hathornwaite, 2004).

▶ Does not always ensure client confidentiality. Firewalls and other forms of security measures do not always protect privacy. Site visits and information may be collected and tracked. This also opens the clinical social worker to high risk of allegations of malpractice based on breach of confidentiality. It therefore makes a third or an unintended party privy to information he or she is not supposed to have access to (McCarty & Clancy, 2002).

▶ Some demographic factors impact use of technology such as; age, gender, income, level of education, and employment might be a hindrance to an understanding or awareness of its potential and benefits (Bryant & Principe, 2008). For instance, gender roles in Nigeria give

husbands and other male family members sole authority to make decisions allowing wives and other females in the family to use or not use an IT device.

▶ Makes it easy to conceal emotions and information, which makes appropriate treatment and intervention difficult to accomplish.

▶ Nonverbal cues such as facial expressions, tone of voice, or physical appearance will be difficult to detect or interpret.

Conclusion and recommendation

Mental health is one of the most complex and challenging health sectors in Nigeria. Adverse social conditions, high rates of poverty, poor education and stigma further complicate mental health access and utilisation in rural areas. Attention has been drawn to global mental health moves beyond treatment-oriented programmes and service-care in health setting to include broader approaches inspired by public health and social-inclusion considerations (Horton, 2007).Being culturally competent requires comprehensive training in social work that recognizes and reflects the uniqueness of the profession in handling ethical and relationship issues related to telehealth with a view to developing appropriate health policies.

The paper has demonstrated potential advantages of telehealth in rural mental health care while recognizing the fact that it poses some legal and ethical issues for social workers. For instance, client identification, informed consent, and privacy issues all become more complicated with delivery of virtual services. Social workers need to be fully informed about the associated risks, and adequately trained to manage these risks (Knight, 2016). Social work educators should therefore address this need in the provision of telehealth care training. This is essential to ensure that social workers who choose to provide technology-mediated social work services are fully equipped to do so.Social work practice has always presented a number of ethical challenges and grey areas; the challenges and areas of concern are compounded when technology is used to facilitate service delivery.

Our times are changing. Our clients' needs are changing. Some literature has suggested successful use of ICT in social work practice (Mishna, Levine, Bogo & Van Wert, 2013; Callahan & Inckle, 2012). The incorporation of technology in social work education has been highlighted in the literature (Baker, Warburtun, Hodgkins & Pascal, 2014; Mishna, Bogo, Root, Sawyer, & Khoury-Kassabri, 2012; Reamer, 2013; West & Heath, 2011). Social work profession is a young profession which is still evolving in Nigeria. It is therefore the position of this paper that there is need for a course content to adequately prepare student social workers for future practice. This training is expected to give students sound basic grounding in telehealth issues and how to deliver services in a way that is consistent with social work professional ethics.

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A STRATEGIC ASSESSMENT MODEL TOWARD SUSTAINABLE SOLUTION TO THE PROBLEM OF CHILD WITCHCRAFT IN SOUTHERN NIGERIA

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Abstract
Constantly children in the south-south geopolitical region of Nigeria are accused of witchcraft and maltreated in spiritual homes in unspeakable manners in flagrant disregard of their fundamental human rights. Through sponsored researches/surveys, the UNICEF and other governmental and non-governmental agencies have been at the fore-front in the rescue and rehabilitation of these vulnerable children from the hands of the adult members of the society. While the rescue efforts have brought succor to some, many more children are still 'made' witches and tormented for witchcraft in this region. These children are tortured in prayer houses, in some cases maimed, killed or cast out of their homes and abandoned in the streets. This author feels that there is something fundamentally wrong with the present methods of addressing this worrisome social menace of child witchcraft that neglects its root cause and argues that the problem will continue to escalate if there is no paradigm shift from the present unsustainable palliative model toward children's rights. Using our sociological imagination to tackle the root causes will put the final nail on the coffin of this form of child abuse. This calls for the application of the strategic assessment model (SAM) for a meaningful and sustainable result. With SAM, the relevant goals of the Sustainable Development Goals (SDG) and their targets will be uppermost in the consideration of ending the violence against children. Social scientists around the world, of which social workers are one, have enormous responsibility to champion the rights of the child. This paper is essentially a desktop research and useful recommendations were made toward the protection of children's rights.
Keywords: witchcraft, vulnerability, child abuse, children's rights, strategic assessment.

Introduction

Belief in and practice of witchcraft is a common phenomenon in many parts of the world. However, the belief and practice of witchcraft is so entrenched in the African belief system that it governs substantial aspects of social life. Both the educated and the uneducated, rich and poor and even Christians attach great importance to issues of witchcraft. Whatever negative occurrence that could not be explained in conventional knowledge is attributed to witchcraft.

While the practice of witchcraft may be seen as beneficial in some quarters, its negative consequences in most places are overwhelmingly terrific. Many families have been torn apart due to witchcraft accusations. Youth whose progress in life endeavors dwindles readily suspect their aged parents of being the witches/wizards behind their misfortune and failure. Confirmation to such suspicion readily comes from pastors – the so-called 'men of God' – who will suggest punitive measures to be meted out on the victims/accused.

These days, prayer houses and churches have taken over what used to be the function of diviners and fortune-tellers in dictating witches and casting away the malevolent witchcraft spirit. It has become a booming business for pastors and owners of prayer houses who rip off from their

clients' huge sums of money and other material goods for consultation. Nowadays, children have been increasingly robed into what used to be mainly adult affair by being principal suspects of witchcraft manipulations. This practice which is common in African has gained the attention of international and local organizations, social workers and individuals concerned about the welfare of children. In southern Nigeria, accusation of children of witchcraft and the associated ill treatment of this segment of the population is very widespread and worrisome. My fieldwork experience in 2009 as a facilitator in UNICEF sponsored survey on the causes and prevalence of violence against children accused of witchcraft in selected local government areas in Cross River State coupled with mass media information and scholarly literature on the issue motivated the interest in this paper. The author of this paper and her other colleague covered Akpabuyo Local Government Area of Cross River State which is one of the areas in southern Nigeria notorious for the endemic social vice of child-witchcraft and child abuse. This firsthand information and observations of the vulnerability and abusive treatment which children undergo in the hands of adult members of the society can hardly be overemphasized. Till today, innocent children are constantly accused of witchcraft and rejected by parents/guardians and thrown into the street. These vulnerable children are forced under duress to confess and admit to be witches/wizards. Indeed, this practice has become a way of life for the people in the area and pastors and owners of spiritual homes and prayer houses extort money and other material goods from parents to cast out witchcraft from those children.

There is more to the social phenomenon of child witchcraft than meets the eyes and unless we address the outstanding grey areas that subject children to abuse, we will continue to waste resources in surveys and rehabilitation of child witches and wizards. This author is of the view that the present approach that focuses on the rescue and rehabilitation of children labeled as witches is palliative and unsustainable, hence its continued prevalence. Close reference to the relevant aspects of the Sustainable Development Goals (SDG) will guide in effective and sustainable policy outcomes. Essentially, my aim is to draw the attention of the academic community populated by social workers to the limitations in the current methods of dealing with the prevalence of child witchcraft in Africa as well as suggest a more sustainable approach. A paradigm shift toward a holistic analysis of the socio-cultural context of witchcraft will unearth the root causes of the vulnerability of children and control the menace. It will also beam the beacon light that will enable social workers and policy makers combat the problem upstream. This holistic approach which involves strategic assessment will indeed keep social workers in the right path for advocacy for children's rights.

An over-view of the meaning of witchcraft

Witchcraft is a universal term that connotes something evil, harmful and dreaded perpetrated by witches and wizards in the spiritual realm. The term is synonymous with possession of evil powers that are often employed negatively against enemies. Although it is more prevalent in some regions than others, it exists in virtually every part of the world.

Agbanusi (2016:117) defined witchcraft as the activities of witches and wizards carried out by "the use of magical powers, especially evil ones". On the other hand, Marshall (1998:380) describes witchcraft as "the possession of a supernatural power through a pact with evil spirits…". Others describe witchcraft as typically a means used to explain "evil" events, such as loss of a job, a miscarriage, or other misfortune (Cahn, 2006; Diwan, 2004). Distinction is often made between witchcraft and sorcery (Marshall, 1998; Swartz and Jordan, 1976). Anthropologists often distinguish between witchcraft and sorcery by the nature of their power. While a witch's power is

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believed to be innate, the sorcerer's power is not. As Swartz and Jordan (1976) observed, a witch operates effortlessly or unconsciously while a sorcerer requires ritual activities to invoke his power.

Universality of belief in witchcraft and the Africa specificity

Although belief in witchcraft is, to a large extent, universal, attitude towards the activities of witches and wizards varies greatly across cultures in human society. Commenting on the universal prevalence of witchcraft phenomenon, van Wyk (2004:1) states:

> *Throughout the ages, witchcraft has been one of the big problems of humanity. It has affected almost all countries and peoples at some stage of their history and in certain countries it still is the case. Witchcraft is without doubt one of the universal human problems…*

While witchcraft invokes fear and antagonism in some cultures, in other cultures it is a good omen. In the United States, child witches are embraced while in Africa they are treated with disdain (Cahn, 2006). Illnesses and material misfortunes are readily attributed to the activities of witches and wizards in some cultures (Wyk, 2004; Offiong, 1983; Beals, Joker andBeals1977; Mair, 1974; Agbanusi, 2016; Cahn, 2006; Swartz and Jordan, 1976). Beals, Joker and Beals (1977: 446) observed that "the Arunta of Australia believed most deaths were caused by witches living in other groups". Also, in South India, "a person who became ill could attribute his misfortune to witchcraft or some other factors depending on the kind of illness involved" (Beals, Joker and Beals, 1977: 491).

The African specificity lies in the fact that belief in witchcraft permeates every facet of human existence including religiosity. Following her ethnographical study of the Nyakyusa, Wilson (1959) observed that studying African religion in isolation of witchcraft will be like studying Christianity without Satan. Although not easily discernable, witchcraft is common in African belief systems and plays key role in the functioning of the people's culture. Witchcraft is associated with evil and harm. The belief in witchcraft is so embedded in their culture such that "when people suffer harm, it is thought to be because of witchcraft practiced by an enemy" (Swartz and Jordan, 1976:52). Beals, Hoijer and Beals (1977:71) observe thus:

> *Beliefs in witchcraft are frequently difficult to discover; practitioners normally will not admit to their activities, whereas others may fear to arouse the enmity of witches. Yet witchcraft may be very important in the functioning of a culture and reveal much about the interpersonal tensions in a society.*

Over the years, anthropologists have discussed and documented these in their ethnographical reports on witchcraft in Africa (Evans-Pritchard, 1937; Kluckhohn, 1944; Wilson, 1959, Mair, 1974). Mair (1974:221) observed that Evans-Pritchard's study of the Azande remains "the first serious examination to be made of such a belief as a social factor, and it remains one of the most detailed".The Azande, more than any other people on record, ascribe more events to witchcraft by interpreting any misfortune – big or small – to the handiwork of a witch (Mair, 1974). Among the Azande people, misfortunes do not happen by chance even when such mishaps can easily be explained by some natural occurrence. Evans-Pritchard (1937:70) narrated an interesting incident of the collapse of granary whose legs were destroyed by termites and the Azande interpretation of the incident thus:

[The Azande knows] that the supports were undermined by termites and that people were sitting under the granary in order to escape the heat and glare of the sun. but he knows besides why these two events occurred at a precisely similar moment in time and space. It was due to the action of witchcraft. If there had been no witchcraft people would have been sitting under the granary and it would not have fallen on them, or it would have collapsed but the people would not have been sheltering under it at the time. Witchcraft explains the coincidence of these two happenings.

Sickness is interpreted in terms of an attack by an enemy. It is common even among educated people in tertiary institutions in southern Nigeria to explain sudden or prolonged illnesses as calculated witchcraft attack. When a sick Zande does not quickly recover, he "may simply wonder which of his enemies has attacked him…" (Mair, 1974:239). Among the Azande and the Nyakyusa, witchcraft is hereditary such that it is inherited from father to son and mother to daughter (Mair, 1974). More recent accounts of the social phenomenon of witchcraft in African abound. Wyk (2004:2) presented a graphic narrative of the problem in South Africa thus:

We also know that not only witchcraft, but also witch-hunts and witch-killings (killing of witches) have been a serious problem in South Africa during the last decades. The following statistics highlight the enormity of the problem: In the Limpopo Province of South Africa 445 witchcraft-related cases were reported to the police between 1990 and 1995. During 1996 a total of 1,182 cases were reported; during 1998 a total number of 554 cases and between January and September 1999 a total number of 739 cases were reported.

The making of child witches and wizards and the abusive deliverance pathways
There are two basic ways through which children can acquire this supernatural power. These are through hereditary and initiation. Alluding to an empirical study on witchcraft carried out in Edo State, Nigeria on the methods of initiation, Agbanusi (2016:117) observes:

Most of those born witches and wizards are children of witches or wizards who operate at such a level in the hierarchy that they had taken the oath of total allegiance to the witchcraft cult. In taking the oath, they often pledge to initiate some or all of their children while still in the womb…. During the physical initiation, the initiate may be given food, which contains the witchcraft spirit…

Accusation of witchcraft leveled against children is not baseless as those engaged in it have their motives. There are various reasons put forth for labeling children witches and wizards. The reasons range from stubbornness, disobedience, lack of respect for elders, economic down-turn in the family, sickness and death in the family, to poor parentage and lack of progress in live endeavor, etc (Cahn, 2006; Snow, 2017).
Poverty is a critical factor in making children vulnerable to witchcraft. Evidence from fieldwork attests to the fact that it is mainly children from poor families that are accused of witchcraft. Even their parents are quick to blame such children for lack of progress and easily run to their pastors or prayer houses for confirmation of such children as being possessed by witchcraft. Hardly any child from a wealthy family has been found guilty of or accused of witchcraft. Stubbornness and

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disobedience among children play out in both wealthy and poor families. While these juvenile tendencies are managed and covered for children from wealthy family background, those from poverty stricken homes displaying similar behavioral traits are labeled witches and wizards and severely maltreated. Children from broken homes or whose mothers are dead are worse hit. Their stepmothers torment them and are quick to accuse them of witchcraft at the slightest provocation.

Those children accused are forced through various ordeals to confess being so during prolonged deliverance sessions. The deliverance often takes place in churches, shrines, and prayer houses and may be presided over by a pastor or herbalist. To elicit confession, the children may be severely beaten, bathed with acid, forced to drink concoctions or smeared with red pepper in the eyes or private part. These vulnerable children easily admit to be witches and wizards to avert further beating and other inhuman treatment meted out on them. Many children have lost their lives through such ordeals and those who managed to survive are abandoned in the streets or market places. Cahn (2006) observes thus:

> *Children are easy scapegoats for poor harvests, lost jobs, and other consequences of poverty. This growing problem has been compounded by two additional factors: family life has been disrupted in many countries because of conflict, and there has been an increasing number of revivalist churches, where preachers rail against Satan and witches. Traditionally, it has been primarily girls and women who were accused of witchcraft but, because of the social and economic disruptions in these countries, both boys and girls are now accused. The process of accusing children generally begins when an important family member, such as the child's mother, dies or disappears. The father may take a new wife, or the children may be sent away to other family members. Because there are too many mouths to feed, the family may hire a "priest" to exorcise the household of the child sorcerer. After the exorcism, the child is sent from the home and is unable to return.*

There are several accounts of how children become vulnerable to witchcraft accusations. The common thread that runs these is the fact that the accusation is made by adult members of the society (parents, guardians and pastors). In a graphic manner, Snow (2017) describes the characteristics of child witches in three broad categories viz: physical, behavioral and family background. The physical traits that qualifies a child as a witch includes ill-health, pot-belly, scabies, red eyes, large head, deafness, ugliness, epilepsy, autism, downs and stuttering. On the other hand, behavioral tendencies peculiar to child witches include sleeping little or poorly, averting eyes, eating a lot, sexual, talking to him/herself, incontinence, sleep-walking, withdrawn; stealing; very clever/not clever, etc.

For the family background, the predisposing factors include being an orphan, being a stepchild, having many young siblings, unemployment or joblessness of parents and poverty (UNICEF, 2010; Cahn, 2006).

Ending abusive practices and attainment of children's rights: the journey so far

Children all over the world encounter incredible abusive treatment in various ways. Countless forms of abuse such as child labour, stigmatization, abandonment, sexual exploitation, child trafficking, denial of access to education, etc. are common in the contemporary world. Children who are victims of witchcraft accusation experience these abuses and much more. UNICEF (2010) observed that these children suffer abuse at various levels ranging from torture in the form deliverance from revivalist pastors, prophets, spiritual home operators, judicial system to

anti-witch violence perpetrated by members of the society. Efforts of local and international organizations have not been able to achieve remarkable success in restoring the fundamental rights of children in this regard.

Over the years, welfare officers and social workers saddled with the responsibility of rescuing abused children encounter challenges from parents/guardians and require legal backing to surmount such difficulties. This concern necessitated the establishment of legal support in that regard. Hence, children's rights and court services comingle to enable social welfare officers/social workers attending to the needs of children to have legal backing in their advocacy for children's protection.

Similarly, the prevalence of abuse of children's rights (in various guises) in contemporary Nigerian society has made the legal backing a dire necessity. Consequently, the Federal Government of Nigeria under the leadership of President Olusegun Obasanjo introduced the Child Rights Act. The Child Right Act is geared toward the protection of children's rights. This legal document clearly states in Section 11 which is on right to dignity of the child states:

> *Every child is entitled to respect for the dignity of his person, and accordingly, no child shall be-(a) subjected to physical, mental or emotional injury, abuse, neglect or maltreatment, including sexual abuse;(b) subjected to torture, inhuman or degrading treatment or punishment;(c) subjected to attacks upon his honor or reputation; or(d) held in slavery or servitude, while in the care of a parent, legal guardian or school authority or any other person or authority having the care of the child.*

Although most states in Nigeria have domesticated the Child Rights Act, none of them seem to have the political will to implement/enforce it. Thus we continue to have prevalence of child-witchcraft accusations with the attendant adverse consequences on the fundamental rights of those children labeled as witches and wizards. The experience this author had in 2009 from field survey on the prevalence of child abuse on account of witchcraft accusation in Akpabuyo in Cross River State, Nigeria, has not changed almost a decade after. In the four communities we studies, namely Ikot Ndarake, Ikot Ene, Ikot Essien and Idebe-Ikot Esu, the number of cases of children accused of witchcraft was enormous. Many were taken to spiritual homes and prayer houses for deliverance while others were banished from the community. In many parts of Africa, several children suffer similar fate.

In Sierra Leone, children who survived their parents that died of the Ebola virus were accused of witchcraft, otherwise, why didn't they also die as a result of the dreaded virus if not that they are witches and wizards? Similar accounts of child-witchcraft accusation in Congo were given by Cahn (2006). In Akwa Ibom State, Nigeria, there is high prevalence of child witchcraft as evidenced by numerous cases of children tortured by pastors in spiritual homes abound (UNICEF, 2010).The present effort at redressing the deplorable conditions of children accused of witchcraft is far-fetched. It is commendable to the extent that lucky children who were rescued and rehabilitated lived normal life with the attendant stigmatization. As many more children continue to fall victim of witchcraft accusation, government and non-governmental will continue in the rescue mission. When and how will the practice end? Much is left to be desired in the present approach to this social problem. A paradigm shift is inevitable for a sustainable result.

It is obvious that we cannot attain the future we want with the high prevalence of child witchcraft and dehumanizing treatment to which vulnerable children are subjected. Poverty, hunger, illiteracy, unemployment, social inequality and weak institutions, culminate in the

unabated abuse of children's rights. These debilitating factors are clear concerns in seven out of the 17 Sustainable Development Goals namely: no poverty, zero hunger, good health and well-being, quality education, decent work and economic growth, reduce inequality, and peace, justice and strong institutions (UNDP, 2016). A sustainable approach is embedded in strategic assessment model since it considers every factor holistically using sociological imagination.

Strategic assessment model (SAM)

Strategic assessment has been defined as a critical and early aspect of the planning process that helps in the examination of potential impacts of actions which might arise from one or more policy, programme or plan (EPBC, online). In a nutshell, 'SAM decomposes a strategic problem into clearly defined components in which all alternatives, factors, weights, and probabilities are depicted. This is followed by objective information and subjective judgments of experts which are integrated by utilizing several methods of problem structuring and information processing' (Tavana and Banerjee, 1995; Forman, Saaty, Selly and Waldom, 1990)

Every element of a strategic problem is clearly articulated and separated to determine their associated factors and relative weights. It is like the operation of a system which is composed of different parts that function harmoniously for the wellbeing of whole. Each constituent part of the system has its relative strengthens and weaknesses but together they make up the system. Essentially, SAM entails application of sociological imagination (Mills, 1959) in the investigation of a social problem. As Tischler, Whitten and Hunter (1986: 7) observed:

> *The sociological imagination focuses on every aspect of society and every relationship among individuals…Every detail of social existence is food for sociological thought and relevant to sociological analysis.*

Thus, to comprehend the problem, we should try to look beyond it to see all the socio-economic and cultural factors within the environment that influence it. By so doing, all the precipitating, predisposing and spurious variables are made evident for proper analysis and solution. SAM has become a veritable tool in the hands of policy makers in successful organizations and nation states. The Australian Government is known to have applied this model in making decisions on environmental issues under the *Environment Protection and Biodiversity Conservation Act 1999* (EPBC Act) with fantastic outcomes (EPBC, online).

Human society will always have witches and wizards and every society will always have its mechanisms of resolving social tensions emanating from witchcraft accusations. The fundamental question of why a child should be scapegoat in the hands of adults for their selfish clandestine motives has not been addressed. Another question of how and when these obnoxious practices could be abolished is yet to be answered. To sponsor surveys to rescue vulnerable children will only encourage the existing practice. Strategic assessment comes as a veritable tool for sustainable solution.

Strategic assessment model (SAM) provides a mechanism to improve efficient modalities in the process of resolving social problems including the prevalence of child witchcraft phenomenon. It deliberates on all the facets of the issues of concern and ensures avoidance of unnecessary duplication of efforts as well as deliverance of streamlined and efficient services that will curb if not totally stop the problem in this case the vulnerability of children to witchcraft accusation. Detangling the intertwining circumstances that predispose children to vulnerability of witchcraft requires paradigm shift to alleviate the current unsustainable approaches. This is what SAM stands for. Strategic assessment model ensures robust processes are in place during the

planning and assessment of prevalence of child witchcraft and child abuse in the southern region so as to arrive at a sustainable outcome. SAM favors upstream approach having explored all options.

Great result is achieved when intervention efforts are prioritized toward specific goals. Essentially, SAM will ensure prioritization of the dimensions of service quality for vulnerable children in terms of their relative importance. For instance, beyond rescuing and rehabilitation of vulnerable children, what mechanisms are in place to stop future occurrence of witchcraft-related child abuse? At what point in life do children become witches? What are the predisposing and precipitating factors? Who labels them witches? What are the indices for labeling? Why are children of the rich not labeled as witches and wizards? What is happening to poverty, unemployment, etc.? Generally, studies that examine the prevalence of child witchcraft in given regions are laudable efforts in themselves but cannot stop the practice that subject children to vulnerability and abuse. It only brings succor by rescuing the tortured and abandoned children while the practice that subject them to the menace still goes on. SAM stands in gap for this deficiency.

Introductory psychology teaches to us that a child is born, innocent. Whatever behavior s/he grows up to acquire and adopt is a clear evidence of societal upbringing through socialization. In other words, a child is a product of his social environment. Thus, that point in life that they become witches/wizards and the instrumentality of their witchcraft acquisition should be of interest to governmental and non-governmental organizations. It is futile to waste human and material resources on strategies that cannot end the abuse that children currently undergo in the hands of those who label them as witches and wizards. An upstream solution calls for strategic assessment. In sum, SAM will provide a holistic assessment of the complexity of the problem and point direction for sustainable resolution.

Summary and conclusion

Witchcraft is a social reality in every human society. In Africa, it is part of what people use in dealing with social tension and conflicts of daily living. Misfortunes – material and/or health-wise – are often explained in terms of witchcraft. Someone is often accused of being responsible for someone else's misfortune of ill-health or economic down-turn through witchcraft. However, the worrisome aspect of this cultural practice is the high prevalence of child witchcraft in many part of the region and the dehumanizing treatment such vulnerable children labeled as witches and wizards undergo in the hands of pastors and owners of spiritual homes. In the 21st century, it is irritating that children are still increasingly becoming victims of witchcraft accusation in Africa and Nigeria in particular. Currently, the various approaches employed in response to this worrisome aspect are grossly inadequate. There is need, therefore, for a more holistic strategy to eliminate the social problem. The strategic assessment model provides a more sustainable leeway to curbing the problem.

Recommendations

Arising from the model applied in this study, it is certain that more children will fall victim of witchcraft accusation and torture if we do not take the pragmatic approach embedded in the strategic assessment model. The following recommendations are made:

- All relevant goals (1, 2, 3, 4, 8, 10 and 16) of the SDG: no poverty, zero hunger, good health and wellbeing, quality education, decent work and economic growth, reduce inequality, and peace, justice and strong institutions, respectively, should be vigorously implemented and sustained.
- Poverty should be drastically reduced through provision of decent jobs and empowerment;
- Child right Act should be domesticated and vigorously implemented by all states in Nigeria;
- Social workers involved in advocacy should fight for children's right with relevant legal backing;
- Education is the key to protection of children's rights; no child should be denied basic education.
- Donor agencies and NGOs should treat the problem of prevalence of child witchcraft upstream rather than the present palliative unsustainable measures.

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SHARE OF WOMEN'S INCOME TO HOUSEHOLD EXPENDITURE IN SOUTH EAST NIGERIA

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Abstract

Women are key players in household expenditure patterns of households in most developing world. These results tend to hold for both earned and non-labor income. There has been little information regarding the effect of share of household income accruing to women, holding overall household income constant. This article examines the link between income earned by men and women and the pattern of household expenditure using a sample of 420 households in south east Nigeria. Results show that raising wives' share of cash income significantly affects the budget share of a number of goods. Specifically the T-test from Likert Scale rating technique show that it has positive and significant influence on the budget share for food, clothing education and negative and significant influence on budget shares of alcohol and meal consumed outside the home. A wide range of farm-related duties are undertaken by women farmers e.g. harvesting 70%, planting 63%, weeding 60% and transplanting 58%. Men and hired laborers carryout tedious task such as preparation of ridges and bush clearing. T-test results show that women contributed more in weeding, planting and harvesting while men contributed more in bush clearing. The paper recommends special programmes to support women labour requirements in education, finance and information, not only because their income boosts household income, but also because it meets global societal goals of social work and public health issues.

Keywords: household expenditure, food-security, improved-health, women-empowerment.

Introduction

Evidence is mounting that household expenditurepatterns are affected by the share of householdincome accruing to women, holding overallhousehold income constant. These resultstend to hold for both earned and non-labor income. This has led many policy makersand donors to conclude that women shouldbe targeted for credit and small enterprise programsnot only because their income boostshousehold income, but also because it meetsglobal societal objectives such as increasedspending on food and children's goods(Andrews, Golan, & Lay, 2014).Some researchers, however, have speculatedthat the observed impact of female incomeshare on household expenditure patterns doesnot reflect gender-differentiated preferences,but rather reflects the differential "lumpiness"(seasonality) of male and female income flows.That is, women may earn income in flows thatensure a higher propensity to purchase certainitems.Income seasonality is a pervasive feature ofthe rural economies of many developing countries(Hopkins, Levin, & Haddad, 1994).

The main aim of the study was to analyze women share of income to household expenditure. The specific objectives included (i) identify specific farming operations that utilize women labour in the study area; (ii) compare the relative contribution of women and men to total labour utilization in different levels of farm operation in the study area; (iii) identify the specific household budget that were purchased with income accruing to women farmers.

Methodology

The study area is South-east geopolitical zone of Nigeria. Five states constitute this zone: Abia, Anambra, Ebonyi, Enugu, and Imo, covering latitude 40 50'N to 70 10' N and longitudes 60 40'E to 80 30'E. The zone spreads over a total area of 78,618 km 2, representing 8.5% of the nation's total land area. The area has a total population of 16,381,729, (National Population Commission, 2007). Six-stage sampling procedure was employed for the study. In stage one, two states were randomly selected from the five states using a simple random sampling technique. The two states were Enugu and Abia. In stage two, all the three zones in Abia were selected while three zones from the six zones of Enugu states were selected using simple random sampling technique. Zones from Abia were Aba, Umuahia, and Ohafia while those from Enugu were Enugu, Awgu and Nsukka zones. Stage three involves selection of Local Government Areas; twelve rural local government areas were selected from the thirty-four Local Government Areas using random sampling techniques. Stage four involved selection of rural communities. This stage involved random selection of two rural communities from each of the twelve (12) rural Local Government Areas selected. This amounted to twenty-four (24) rural communities that were used for the study. Stage five involves selection of villages; a list of villages that make up each of the twenty-four (24) communities was gotten from the community head. From this list two (2) villages were randomly selected from each of the sampled twenty-four (24) communities. This amounted to forty-eight (48) villages.

Stage six is the selection of respondents. Here, list of respondents was gotten from the village heads where there are women farmers and from there eight or nine (8 or 9) household farmers were randomly selected from each village. This amounted to four hundred (420) household farmers. In each selected household, relevant female and male farmer were interviewed. The researcher's reason for this was because most farm lands are owned by men and women participants in the farm operations. It also helped the researcher to know the contributions made by men and women farmers in order to compare who contributed more labour in crop production. Cross sectional data were generated from a farm survey conducted during 2015/16 crop year, and primarily involved administration of sets of structured questionnaires to respondents, including using twelve open ended questionnaires for focus group discussions in each of the Local Government Area. The survey questionnaire was duly pre-tested on a randomly selected sample of 26 respondents, in January 2015. This was subsequently followed by a pilot survey of 100 farmers (50 men and 50 women), exploring the potentials and limitations of the study (Ezeibe, Edafiogo, Okonkwo and Okidi, 2015). The result of the pre-test and pilot study was used in validating the survey questionnaire coverage, timing, and administration techniques adopted.

In each selected household, relevant female, male and children were interviewed amounting to 2520 individuals. The researcher's reason for this was because the work needed gender disaggregated data to achieve the objectives and the needed information was collected through the use of interview schedule/questionnaires that were personally administered by the field supervisors in or. Prices of household goods were obtained from the community market surveys. Quantities estimates of household expenditure spent on food, clothes, education were collected from each member of the household using recall method.   Household expenditure information on common food items, clothes for children, for men and women, amount spent on children school fees, alcohol beverages, meals eaten outside the home, transportation, and household services were collected. Information on household income and expenditure on crop cultivated were collected from each crop-owner member of the household. Each household was visited two times per month

for six months to reduce measurement error in the household income expenditure.Income from different occupational sources was obtained including non labour income such as remittances.Data collected permits a very accurate delineation of income and expenditure by gender.

Household income – crop income is defined as own crop production valued at average producer price. Livestock income is the value of livestock and livestock product sales. Nonfarm self – employed income is net income (profit) from non-farm activities such as petty commerce, artisanal activities, food processing, construction and transport. Unearned income (transfer) income includes remittances received from non household members, intra household gifts, credit and pensions and farm produce consumed at home. If women labour was used for processing, cooking, serving food, as well as carry out housekeeping duties such as day care, babysitting, the current value of its monetary value was accounted for as household income accruing to the woman using current wage rates.

Gender – disaggregated income and expenditure. Incomes earned were recorded separately for men and women. Income was determined to be for males or for females, based on who earned the income as well as who controlled the income. For example, although all household members provide labor to "household plots" (which supply the basic cereal and root and tubers needs for household consumption at home) the head of the household makes decisions regarding income and expenditure from the farm including crop sales, controls the income from the sales, and is the only person with access to the granary for the drawdown of stocks for home consumption. Thus, income from all common "household plots" was classified for men. Women cultivate small plots of peanuts, bambara nuts, yellow pepper, tomatoes, garden eggs, cucumber, maize, okra and fruits and vegetables; the output from these plots is classified as female income. Women also dominate control over income and expenditure pattern of such plots. So this variable can be alternatively called women's ownership share of total acreage farmed by household. The women share of income is calculated as income earned by women in the household divided by the sum of income earned by men and women in the household. For livestock income, the gender of the income earner was determined by who owned and sold the animal or livestock product. Non-farm income was collected on an individual basis and was thus easily attributed to the gender of the earner. Expenditure made by men and women were also recorded separately. Expenditure made from own-income was recorded for an individual.

Expenditure data was also aggregated into eight categories and expressed as a share of total expenditure. Each of the shares of the eight variables to total household expenditures were used graded as women's income used for purchase all the time or some times, or rarely or not at all. These household budgets were: food consumed in the home, both cash and imputed value of subsistence consumption; fuel; children school fees, children's clothing; meals consumed outside the home; other expenditure; alcohol; and household services.

Data Analysis
Objective (i) was realized using descriptive statistic such as mean, frequency distribution, percentage and standard deviation. Objective (ii) was realized using Student t-test (iii) was by Likert scale rating technique.

3.1 Student t- Test:
This was used to realize objective 2

$$t = \frac{\bar{x}_1 - x_2}{\sqrt{\dfrac{SD_1}{n_1}} + \sqrt{\dfrac{SD_2}{n_2}}}$$

at $n_1 + n_2$ -2 degrees of freedom

Where

X_1	=	Mean labour utilization of women farmers
X_2	=	Mean labour utilization of men farmers
SD_1	=	Standard deviation of labour utilization for women farmers

SD_2 = Standard deviation of labour utilization for men farmers

n_1 = No of women farmers

n_2 = No of men farmers

Level of significance 0.05

Likert scale rating technique

This was used to realize objective 3

Likert scale of a 4 point was adopted and graded as women income share used all the time = 4, sometimes = 3, rarely = 2 and not at all = 1. Based on this grading, the household budget share of women and men were ranked using weighted mean. The mean score of respondents based on the point scale is 4+3+2+1 = 10/4 = 2.5. Using the interval scale of 0.05, the upper limit cut off point was 2.5+0.05 = 2.55; the lower limit was 2.5-0.05 =2.45. Then, any mean score (MS) below 2.45, was ranked as "not used at all, and women's share of income rarely used" while between 2.45 and 2.55 were considered as "women income share used sometimes", while any MS greater than or equal to 2.55 was considered as "women's income share used all the time for the household budget share".

Results and Discussions

Description of the socio-economic characteristics of respondents

Fromthe information provided in Table 1, the variables that characterized the sampled households in the study sites were described. Households' farm operation's choices are varyingly influenced by these variables. The Table described the age, educational level, marital status of household head, household size, and access to credit, and farm distance from home.

Age: The frequency distribution of respondents according to age is shown in Table 1. We see that majority of the female respondents fall within the age of 41-60 years indicating that there was relatively high proportion of middle aged and old farmers in the villages engaged in agriculture. Female labour force participation by age in Nigeria showed that 76.5% of the total labour force falls below 30 years while 21.7% of the total labour force were 30-64 years (Coulter & Shepherd, 1995). But the result of this report shows that the trend has changed.

Education influences women's participation in crop production. The more educated women are better employed and do not participate actively in farming. The frequency distribution of respondents according to educational attainment is shown in Table 1. We see that 45% of the women never went to school at all.

Table 1. Socio-economic characteristics of female respondents

Characteristics	Women (n= 420)	Characteristics	Women (n= 420)
Age range		**Proportion of income from crop**	
21- 30 years	44 (11)	< 25%	104 (26)
31- 40 years	68 (17)	26- 50%	80 (20)
41- 50 years	144(36)	51- 75%	140(35)
51- 60 years	108(27)	100%	76(19)
>60 years	36(9)	**Farm distance in km from home**	
Total	400(100)	<1-3	280 (70)
Educational Level	180 (45)	4-6	76(19)
No formal Education	140(35)	7-9	36(9)
Primary education	60(15)	>9	8(2)
Secondary Education	20(5)	**Status in farming**	
Tertiary Education	400(100)	Part time	140(35)
Total	8(2)	Full time	260(65)
Marital status	276(69)	Total	400(100)
Single	28(7)	**Access to credit**	
Married	88(22)	0	304(76)
Separated/divorced	400(100)	151,000 – 200,000	48(12)
Widowed	80(20)	>200,000	48(12)
Total	232(58)		
Household size	72(18)		
1-4	16(4)		
5-8	400(100)		
9-12			
>12			
Total			

Source: Field survey 2016; Figure in parentheses are percentages

Majorities (69%) of the women respondents were married, 22% were widows and 7% were separated or divorced. In south east Nigeria, women depended on their husbands for land and farm inputs for all their farming activities. In the absence of a woman's husband, the extended family shifts the responsibility to the woman by giving her the social and emotional support in her farm business (Enete & Amusa, 2010). This implied that women whether married, widowed or separated still received one type of help or the other from either their husbands or members of their families.

In this work, a household represents the occupants of a house which is regarded as a unit and is eating from the same pot Table 1. The household size in the area ranged from 1-15 persons. The majority of the respondents (58 % had household size of between 5-8 persons. The average of the household size is 7 persons. This suggests that majority of households in the area had large family size and the women may need to work harder in order to maintain the large family.

Table 1 shows that most of the women farmers interviewed (65%) invariably had farming as their primary occupation and spent a greater portion of their time on it. The remaining 35 % who combined farming with other occupations as mentioned in Table 1 realized one quarter or less of their income from farming.

This result shows that full time farmers depended so much on their farming activities as their main source of income. It was also observed that the part time farmers realized a greater proportion of their income from non-farm activities. They did farm work only when they had satisfied the demands of their non-farm occupations.

The result showed that the highest proportion (76 %) of the women farmers had no access to credit. It was only 12% that accessed more than ₦200,000 while 12% accessed between ₦151,000 and ₦200,000. This suggests that most women have no access to credit.

Specific crop production operations that utilize women labour
The respondents' view were sought on the task they performed directly on crop production themselves, task they required the assistance of their husbands as well as that of other family members and finally those they hired labour to execute.

Table 2: Percentage distribution of respondents by farm operations by type of labour used

Crop production operations	Self	Husband	Other family labour	Hired Labour	Total (%)
Bush clearing	10	14	15	61	100
Bush burning	28	25	18	29	100
Removing burnt materials	55	7	28	10	100
Nursery preparation	57	23	6	14	100
Making moulds/ridges	14	18	18	50	100
Planting	63	10	12	15	100
Transplanting	58	12	24	6	100
Manuring	55	17	14	14	100
Staking	51	21	11	17	100
Weeding	60	-	17	23	100
Harvesting	70	13	11	6	100
Construction of Storage Facilities	14	45	8	33	100

Source: Field survey data, 2016

The percentage distribution of respondents according to crop production per farming season is shown in Table 2. Data on the Table indicated 12 tasks under crop production operation which more than half of the women farmers performed directly on the farm. The tasks included removal of burnt materials (55 %), nursery preparation (57 %), planting (63 %), transplanting (58 %), weeding (60 %), manuring (55 %), staking (51 %) and harvesting (70 %). The husbands helped mainly on nursery preparation, staking and construction of storage facilities. Tasks such as bush clearing, ridging, weeding and construction of storage facilities were supplemented with hired labour.

It could be summarized that a greater proportion of all the operations in the farm were executed by the women farmers. For tasks which required extra energy or appeared to be very strenuous, hired labour was used. Also in cases where family labour was not available and the tasks to be performed were beyond the ability of the women, hired labour was also employed. Thus

men and hired labour contributed more input in such tedious operations as mould making/ridging and bush clearing.

Harvesting had the highest participation percentage. This is because the women harvested almost all the crops except yam that was done by men. The harvesting was also done in piece meal and that contributed to the highest level of participation. This was followed by planting and weeding which is mainly women's job. It is worthy to note that the women in the area exchanged labour when it comes to planting and weeding in order to help finish each other's farm work on time.

Mean Values of Hours Spent by Men and Women Respondents Per Farming Season

Table 3: The mean values of hours spent by men and women respondents per farming season in different farm operations of crop production

Level of farm operation	Women N=420		Men N=223		Mean difference b/w men & women hours spent	T-value
	$\overline{X}$ Women	SD	$\overline{X}$ Men	SD		
Clearing	52.07	82.13	69.50	83.20	17.43	1.676*
Cultivating	58.11	75.59	59.45	72.76	3.34	0.399
Planting	76.12	93.52	28.45	49.11	47.67	4.581***
Weeding	80.85	98.84	11.32	39.30	41.55	6.860***
Harvesting	88.99	76.45	32.05	45.39	56.94	4.303***

Critical values 1.66 at 10%; 2.83 at 1%; df 165. *=10% ***=1%
Source: Field survey data, 2016

The mean values of hours spent by women and men in clearing were 52.07 and 69.50 respectively. The t-value (1.68) is significant at 10% probability level because it is greater than the tabulated one which is 1.66. It means that men spent more hours in clearing than women. South East Nigeria is among the rain forest fallow vegetation with thick and over grown grass land. Clearing requires more energy and is strenuous that the women participate minimally.

The mean hours spent by women farmers in cultivation were 58.11 while the men spent 59.45 on the average. Although, the men participated a little than the women, the t-value was not significant. This is because most of the cultivation done by men was for yam planting which was on the men's farm. The women cultivated their own farms for other crops by making flat seed bed for planting. It is worthy of note that in the study area, the women's method of cultivation was to make flat seed bed and plant at the same time. It was very few of women that hired labour to make mounds, seed beds. This is in line with (Doss et al., 2011) who reported that women were entirely responsible for organizing the labour for their own personal plots and that they generally did most of the work themselves.

The mean values of hours spent by women and men in planting were 76.12 and 28.45 respectively, weeding were 80.82 and 11.32 respectively, and harvesting were 88.99 and 32.05 respectively. The t-values (-4.581, -6.860, and -4.303 for planting, weeding and harvesting respectively) were significant at 1% probability level because they are greater than the tabulated one which is 2.83. It implies that women spent more hours in planting, weeding and harvesting than men in the study area.

Budget share of women income

In this sub-section, we described the means and standard deviations for this budget share of women income and other independent variables are given in on the data for 2016/17 cropping seasons.

Table 4 Means and standard deviations for these budget shares or depended variables, and the independent variables

Variables	Mean	Standard deviation
Dependent variables (budget shares)		
Food	0.7000	0.1940
Fuel	0.0090	0.0070
Children's clothing	0.0110	0.0050
Children school fees	0.1000	0.0070
Meals consumed outside the home	0.0011	0.0001
Adult clothing	0.0801	0.0204
Alcohol	0.0034	0.0091
Household services	0.1000	0.0050
Independent variables		
Per capita expenditures (log)	13.817	0.3421
Household size (log)	1.8000	0.1761
Share of cash income accruing to wife	0.3456	0.1220
Proportion of household members:		
Male, aged 15-59	0.2430	0.2340
Female, aged 15-59	0.2580	0.1660
Male, child of head, 6-15	0.0950	0.0430
Female, child of head, 6-15	0.0890	0.0320
Male, child of head, < 6	0.0670	0.0230
Female, child of head, < 6	0.0660	0.0010
Male. not child of head, 6-15	0.0430	0.0080
Female, not child of head, 6-15	0.0550	0.0789
Male, not child of head. < 6	0.0240	0.0201
Female, not child of head, < 6	0.0290	0.0015
Male, 60-69	0.0190	0.0045
Female, *60-69*	0.0180	0.0220
Male, 70 or older	0.0100	0.0330
Dummy variables for household located in:		
Enugu	0.1930	0.329
Awgu	0.1890	0.298
Nsukka	0.1790	0.311
Aba	0.1620	0.287
Umuahia	0.1430	0.345
Ohafia	0.1550	0.342

Source field survey 2016

Women share of income

The opinion of the respondents as regards men's and women's share of income to various household budgets is presented in Table 5.The table 5shows that 5 out of 8 household itemsbudgeted from household incomes were regarded as women income share used all the time.

Food (MS = 4.0) was the most important item budgeted with women's income share, implying that women farmers in this area always budget for food to improve their household calorie intake. Other household item that wereviewed as always budgeted with women's income share of household income all the time werechildren clothing (MS = 3.90) and children school fees (MS = 2.85). Household's services (MS = 3.70), fuel (MS = 3.15). Meal out, alcohol and other expenditure were not viewed as always budgeted with income accruing to women rather it was regarded as rarely or not at all by women's income but by men's income. Other expenditure (MS = 1.75), Meal out (MS = 1.51), alcohol (MS = 1. 32).

Table 5: Mean distribution of share of cash income accruing to women farmers

Household budget	Mean	Decision
Food	4.00	***
Other expenditure	1.75	**
Children clothing	2.90	***
Children school fees	2.85	***
Fuel	3.15	***
Household services	3.70	
Alcohol	1.32	*
Meal outside the home	1.51	**

Women income not at all * rarely ** all the time ***

Discussions

As expected, the female labor share in crop production is strongly associated with the other family's labor force, hired labour, as well as husband contribution to labour (Table 2). Similarly, adult women in female headed households devote a much larger share of their labor time to crop production, with the effect most pronounced when there are no males in the household. Table 3 showed that there was significant difference (t-value 1.68) in hours spent by female labor shares across land clearing, men spent more hours in clearing, and the t-value was not significant in cultivation. Planting, weeding and harvesting had t-values of -4.581, -6.860 and -4.303 and were significant at 1% probability level. It implies that women spent more hours in planting, weeding and harvesting than men. Numerous research investigations have recognized and confirmed the importance of women in agriculture and their contribution in food production. The findings of this study have increased our understanding of the women labour utilization in crop production. Crop production as it is practiced in the south east Nigeria involves many activities and different level of responsibility. It was found that women farmers in south east Nigeria have taken up the responsibility of executing much to the actual day to day work in the farm.This in turn reflects 'gender ideologies which attach great importance to 'good mothering', of which the provision offood is an important component. By contrast, these ideologies support thenotion that adult males have a right to personal spending money. The negative effect of increases in wives' share of income on alcohol, other household expenditure and meal outside the home, the results implies that raising husbands' share of income will increase theexpenditures on alcohol, other household expenditure and meal outside the home. It is a further implies that if certain items such as building houses and hospital bills, which is included as other household expenditures, may be regarded as a maleresponsibility.

Conclusion

The socio-economic factors identified in this study, which encouraged choice of women labour utilization in crop production, are that women that belong to large families participated less in clearing and cultivation. Their access to credit had a negative relationship with clearing. Greater proportion of all the 12 farm operations were executed by the women farmers e.g. harvesting 70%, planting 63%, weeding 60% and transplanting 58%. The men and hired labour were used for tedious operations like ridging and bush clearing. Women respondent contributed more in weeding, planting and harvesting while men contributed more in bush clearing. However the estimated gender gaps in agricultural productivity in this work are based on female labor time spent on crop production within the household. They are calculated based on differences in hours spent between male- and female-in the same household plots. With female-hours spent in most farm operations more than male-hours spent. We are more cautious regarding the policy implications of these results. On the one hand, suppose that policy makers seek to increase expenditures on food, or reduce purchases of alcohol. Our results suggest that such a goal could be met by altering the intra-household distribution of income. Suppose a project was implemented with the aim of increasing women's income from a particular crop. This will have the desired effect on expenditures only if the 'rules' regarding the control of income from that crop remain unchanged in such areas.

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SOCIAL WELFARE WORKFORCE STRENGTHENING: A PANACEA TO ACHIEVING 2020 HIV/AIDS GOAL 90-90-90 IN NIGERIA.

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Abstract
There is undeniable evidence regarding the remarkable success over the past two decades in reducing HIV/AIDS associated morbidity, mortality, transmission, stigma and improving the quality of life of people living with HIV. In 2014, the Joint United Nations Programme on HIV/AIDS (UNAIDS) and partners launched the 90–90–90 targets which aimed at; diagnosing 90% of all HIV-positive persons, providing antiretroviral therapy (ART) for 90% of those diagnosed, and achieving viral suppression for 90% of those treated by 2020. This is estimated to result in 73% of people with HIV achieving viral suppression, a crucial step in ending the AIDS epidemic by 2030. As lofty as this goal sounds, it is no news that social workers and trained psychosocial support staff remain scarce if not inexistent in most healthcare facilities that manage patients with HIV around the country. This constitutes a hindrance to optimal care, even in developed countries. This paper thus seeks to emphasize and creates the awareness that a strong social service workforce from government, policy-makers, local administrators, researchers and social workers, to educators, community workers and care providers is critical in meeting the needs of HIV/AIDS infected/affected people, children without adequate family care and vulnerable families. This is because social service actors with requisite skills play a key role in curtailing the spread of HIV/AIDS, protecting girls and boys and promoting their care and reduce reliance on residential care, strengthen families, prevent separation and promote family and community-based alternative care options. The development of a skilled and well-supported social service workforce through a tailored and environment specific designed curriculum that is in tune with international best practice will give rise to a new population of social service actors from national to community level workforce who are competent and willing to make changes to the way they deliver care, and are able to establish and manage a new range of preventive and responsive care services to children and families thus mitigating the spread of the HIV virus and achieving the ambitious 2020 90-90-90 goal.
Keywords: Social welfare strengthening, HIV/AIDS, Vulnerable families

Introduction

Stopping by woods on a snowy evening, the iconic poem by Robert Frost, describes a solemn pause and moment of reflection in the middle of a long winter journey. The traveller gazes upon the silent, snow-covered forest with reverence, and he appears satisfied with his progress. The traveller's horse, however, is agitated. The dark and cold are real and growing threats. Satisfaction must not devolveinto complacency. There are miles to go before the end of the journey. The scene is an apt metaphor for the global AIDS response in 2018.
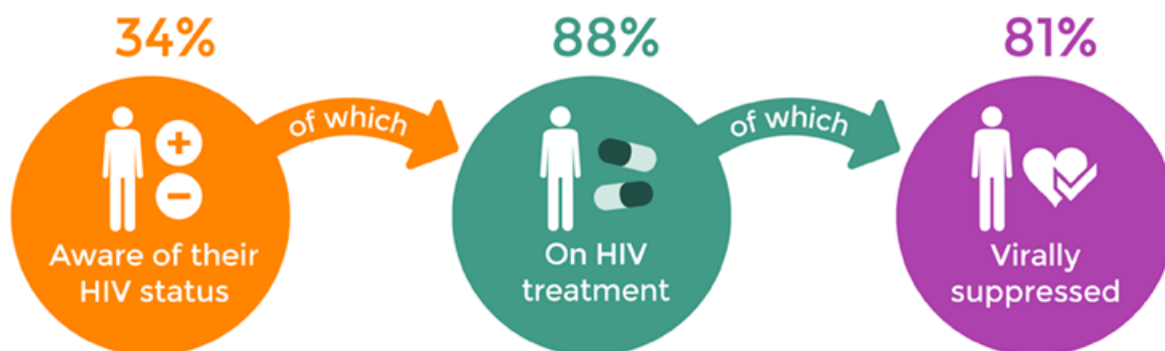
There is undeniable evidence regarding the remarkable success over the past two decades in reducing HIV/AIDS associated morbidity, mortality, transmission, stigma and improving the quality of life of people living with HIV. In 2014, the Joint United Nations Programme on HIV/AIDS (UNAIDS) and partners launched the 90–90–90 targets which aimed at; diagnosing 90% of all HIV-positive persons, providing antiretroviral therapy (ART) for 90% of those diagnosed, and achieving viral suppression for 90% of those treated by 2020. This is estimated to result in 73% of people with HIV achieving viral suppression, a crucial step in ending the AIDS epidemic by 2030.

But this enthusiasm and determination are not widespread. Many regions are falling far behind. And in all countries— whether they are high-income, middle-income or low-income— a common pattern has emerged: gains on HIV, health and development have overlooked the people in greatest need. Society's most vulnerable—children, adolescent girls and young women, indigenous peoples, migrants, the poor and uneducated, and key populations at highest risk of HIV infection—are being left behind (NACA, 2017). As we reflect on our progress, some satisfaction is warranted. But on balance, the world is slipping off track. The promises made to society's most vulnerable individuals are not being kept. There are miles to go in the journey to end the AIDS epidemic. Time is running out.

Available statistics reveal that Nigeria has the second largest HIV epidemic in the world (AVERT, 2017).Although HIV prevalence among adults is much less (2.9%) than other sub-Saharan African countries such as South Africa (18.9%) and Zambia(12.4%), the size of Nigeria's population means 3.6 million people were living with HIV in 2016 (UNAIDS, 2017). It is estimated that almost two thirds of HIV infections in West and Central Africa in 2016 occurred in Nigeria. Together with South Africa and Uganda, the country accounts for almost half of all new HIV infections in sub-Saharan Africa every year (NACA, 2015).This is despite achieving a 15% reduction in new infections between 2005 and 2016 (NACA, 2017).

Unprotected heterosexual sex accounts for 80% of new HIV infections in Nigeria, with the majority of remaining HIV infections occurring in key affected populations such as sex workers (NACA, 2017). Six states in Nigeria account for 41% of people living with HIV, including Kaduna, Akwa Ibom, Benue, Lagos, Oyo, and Kano (UNAIDS, 2017).HIV prevalence is highest in Nigeria's southern states (known as the South Zone), and stands at 5.5%. It is lowest in the southeast (the South East Zone) where there is a prevalence of 1.8%. There are higher rates of HIV in rural areas (4%) than in urban ones (3%) (UNAIDS, 2017).

Approximately 160,000 people died from AIDS-related illnesses in Nigeria in 2016 (UNICEF, 2017). Since 2005, the reduction in the number of annual AIDS-related deaths has been minimal, indicative of the fact that only 30% of those with a positive diagnosis in Nigeria are accessing antiretroviral treatment (ART) (CIPHER, 2017).

NIGERIA — Progress towards 90/90/90 targets among adults aged 15-59

34% Aware of their HIV status
of which
88% On HIV treatment
of which
81% Virally suppressed

Source: UAIDS data 2017

Avert) www.avert.org

In 2016, 240,000 adolescents (between the ages of 10-19) were living with HIV, making up 7% of the total number of people with HIV in Nigeria.Young women have a higher HIV prevalence and are infected earlier in life than men of the same age group.In 2016, more than 46,000 young women were infected with HIV compared to 33,900 young men (NACA, 2017).

Nigeria is a long way off meeting the global target of enrolling 90% of people diagnosed with HIV on antiretroviral treatment (ART). Just 30% of all people living with HIV were receiving treatment in 2016. Amongst children this is even lower, with just 21% on ART. Of the people on HIV treatment, only 24% had achieved viral suppression in 2016. Poor treatment coverage and adherence means that the number of AIDS-related deaths in the country has remained high with 148,000 deaths per year. Although Nigeria adopted a test and treat policy in 2015, whereby anyone with a positive diagnosis is eligible for treatment, this is far from a reality (UNAIDS, 2015).

Statement of the Problem

The growing spread of the HIV/AIDS epidemic and its devastating effect on children, young people, families and society at large necessitates an increasing need for social work services in in Nigeria. Sadly, this is not the case.It is no news that social workers and trained psychosocial support staff remain scarce if not inexistent in most healthcare facilities that manage patients with HIV around the country. Available information suggests that the population of social workers in Nigeria is abysmally low compared to the population in need of social work services. The ratio is put at one social worker to twenty thousand persons (1:20,000) (FMWASD, 2013).This constitutes a hindrance to optimal care, even in developed countries. More so, the under- documentation of professionally trained social workers have contributed to the difficulties in planning and implementation of an effective intervention for this ever growing population. If the number of social workers is known, developed and increased to a corresponding level with the current population increase, most of these problems will be effectively addressed or reduced to minimum level. .

Within the current social welfare workforce, limitations exist in terms of skills, competency and expertise as manifest at the local government and   national levels, where front-line support desk officers mostly have no training in social work but may likely hold a degree in any of the social sciences. The situation is worsened in polytechnics and universities with the non-existence of certificate courses in Social Work but diploma and degree programmes respectively.

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This does not provide platform for the training of lower level or junior cadre entrants into social services sector who may likely hold First School Leaving Certificate or Secondary School Certificate (THSI, 2014).

Against this backdrop, this paper argues veraciously and seeks to emphasize that a strong social service workforce from government, policy-makers, local administrators, researchers and social workers, to educators, community workers and care providers is critical in meeting the needs of HIV/AIDS infected/affected people, children without adequate family care and vulnerable families. This is because social service actors with requisite skills play a key role in curtailing the spread of HIV/AIDS, protecting girls and boys and promoting their care and reduce reliance on residential care, strengthen families, prevent separation and promote family and community-based alternative care options. The development of a skilled and well-supported social service workforce through a tailored and environment specific designed curriculum that is in tune with international best practice will give rise to a new population of social service actors from national to community level workforce who are competent and willing to make changes to the way they deliver care, and are able to establish and manage a new range of preventive and responsive care services to children and families thus mitigating the spread of the HIV virus and achieving the ambitious 2020 HIV/AIDS 90-90-90 goal.

Methodology

This paper draws data from a baseline survey of social welfare workforce in Enugu, Cross River, Kaduna, Benue and the FCT in 2017 by Twinning from Health Support Initiative Nigeria.

Survey was the design of the study because a large sample was drawn from the larger population for a descriptive and analytic study.The five states (Benue, Cross River, Enugu, FCT and Kaduna) have 87 local government areas and a total of 1081 districts with a projected population of 24,543,048 as at 2016; but it is not this population that was studied, rather, it is the population of social work workforce that serve in the area The Census method was used to study all of the State and Local Government Officials who were anticipated to number five (i.e. Directors of Social Welfare, Child Development, Women and Gender Affairs, Desk Officer of HIV and the Desk Officer of OVC) and all the social work workforce available in the local government areas of these states. Data was collected using two structures questionnaires: one questionnaire for State and Local Government officials whilethe second questionnaire, was focused on individual social welfare workers and care-givers.Data entry and analysis were done using the Statistical Package for Social Sciences version 20 and 21 software package. Content analysis was also used in the analysis of qualitative data.

Data Presentation

In the study, 326 heads of social welfare offices and626 social welfare workers and care-givers working in the five (5) states and 87 Local governments of the states were administered with questionnaires respectively.

Table 1: Position of Respondents in the State or LGA Social Welfare Office

Position	Frequency	Percentage
Divisional Welfare Officer	51	15.6%
Director Social Welfare	128	39.3%
Head Gender and Women Affairs	27	8.3%
Director Child Development	08	2.5%

Desk Officer OVC	41	12.6%
Desk Officer HIV/AIDS	71	21.8%
Total	**326**	**100%**

The table shows the composition of respondents by their positions. Findings reveal that a significant number (39.3%) of the respondents indicated that they were directors of social welfare. Desk officers HIV were 21.8% (n=71), divisional welfare officers were 15.6% (n=51), while OVC desk officers were 12.6% (n=41). Respondents were asked about their qualification and the following responses were received:

Table 2: Professional and Non-Professional Qualifications of Heads of Social Welfare Units

	PhD	M.Sc.	PGD	B.Sc.	HND	Advanced Diploma	NCE	Diploma	Cert.	Grade II	Total
Professionals	-	2 (7.4%)	-	14 (9.5%)	15 (36.6%)	4 (100%)	-	29 (39.7%)	5 (100%)	-	69(20.1)
Non-professionals	2 (100%)	25 (92.6%)	15 (100%)	134 (90.5%)	26 (63.4%)	-	16 (100%)	44 (60.3%)	-	13 (100%)	275(79.9)

The table shows the qualification of respondents on the basis of whether they were professionals or non-professional practitioners. Professionals were considered as those with a certificate of qualification in social work (i.e. Certificate in Social Work, Diploma in Social Work, Advanced Diploma in Social Work, HND Social Welfare, B.Sc. Social Work, and M.Sc. Social Work) and they numbered only 20.1% (n=69) whereasnonprofessionals holding certificates in other disciplines of the social sciences and education constituted the majority (79.9%, n=274). The dominance of non-professionals in the headship of Social Welfare Units has obvious implications on professionalism in the delivery of social work services particularly as it relates to the care of vulnerable children and families. They would definitely lack the knowledge base from which they will guide those under their supervision.

In the questionnaire for policy makers, we had asked the Directors and Heads of Units to provide information on their social welfare workforce stating the gender and qualification of each. The summary table of field staff is presented below:

Table 3: Showing a Summary Table of Professionals against Non-Professional Social Workers

State	Sex	Non-Professionals (Other Disciplines such as Sociology, Education, Political Sc, etc.)								Professionals with Certificate of Qualification in Social Work							
	Sex	First School Leaving Certificate	GCE/SSCE	NCE/Diploma	HND	BA/BSc	MA/MSc	PhD	Total	Certificate (Any Component)	Diploma	Advanced Diploma	HND (Any Component)	BSW/BSc	MSW/MSc	PhD	Total
FCT	Male		15	8	5	6	5		39 (64%)	8	11	1		2			22 (36%)
	Female		13	14	13	9			49 (57.6%)	11	15		5	3	2		36 (42.4%)
Benue	Male	1	34	26	6	12	1		80 (63.5%)	26	16	1		3			46 (36.5%)
	Female	5	19	32	15	16	3		90 (60.4%)	32	23			4			59 (39.6%)
Cross River	Male	4	9	3		2	3		21 (87.5%)					2	1		3 (12.5%)
	Female	2	3	4	2	13			24 (85.7%)	1	2	1					4 (14.3%)
Enugu	Male	2	9	10	1	15			37 (88.1%)				2	2	1		5 (11.9%)
	Female	19	39	47	2	24	2		133 (85.3%)		11		4	5	3		23 (14.7%)
Kaduna	Male	12	59	53	7	7	3		141 (50.5%)	73	48	3	12	2			138 (49.5%)
	Female	8	18	43	5	8	1		83 (50%)	32	37	1	10	1	2		83 (50%)

The table on FCT above shows that only 38% (n=58) of staff out of 146 are qualified social workers and on the whole only 8% (n-12) hold higher national diploma or bachelor's degree to be considered highly skilled staff.

Benue had a total staff (male/female) of = 275 with only 38.2% (n=105) as professional social workers. Furthermore, only 2.5% (n=7)have a degree in social work.

Cross River State has 18 LGAs. Social work workforce of 52 was found in 15 LGAs. The majority of the workforce (86.5%, n=45) are nonprofessionals with only 13.5% (n=7) with certificate of qualification in social work as reported by Heads of Social Welfare Units.

With respect to Enugu, out of a total workforce of 184, only 15.2% (n=28) are professional workers while 84.8% are non-professionals.

However, there seems to be parity in Kaduna State where professionals constitute 49.7% (n=221) as against nonprofessionals that made up 50.3% (n=224) of the population.

Table 4: Summary table of Professionals and Non-Professionals as reported by Directors and Heads of Social Welfare Units

State	Sex	Non-Professionals (Other Disciplines such as Sociology, Education, Political Sc, etc.)								Professionals with Certificate of Qualification in Social Work							
	Sex	First School Leaving Certificate	GCE / SSCE	NCE/ Diploma	HND	BA/ BSc	MA/ MSc	PhD	Total	Certificate (Any Component)	Diploma	Adv. Diploma	HND (Any Component)	BSW/ BSc	MSW/ MSc	PhD	Total
Total for all states	Male	19	126	100	19	42	12		318 (59.8%)	107	75	5	14	11	2		214 (40.2%)
	Female	34	92	140	37	70	6		379 (64.9%)	76	88	2	19	13	7		205 (35.1%)
	Total	53	218	240	56	112	18		697 (62.5%)	183	163	7	33	24	9		419 (37.5%)

The table shows that whether the population is disaggregated by gender the fact remains that the number of untrained social work workforce is usually higher than the number trained. Again the implication here is obvious that the delivery of social work services would lack professionalism particularly in the care of vulnerable children and families.

Figure 2: Chart showing Professionals against Non-professional Social Workers

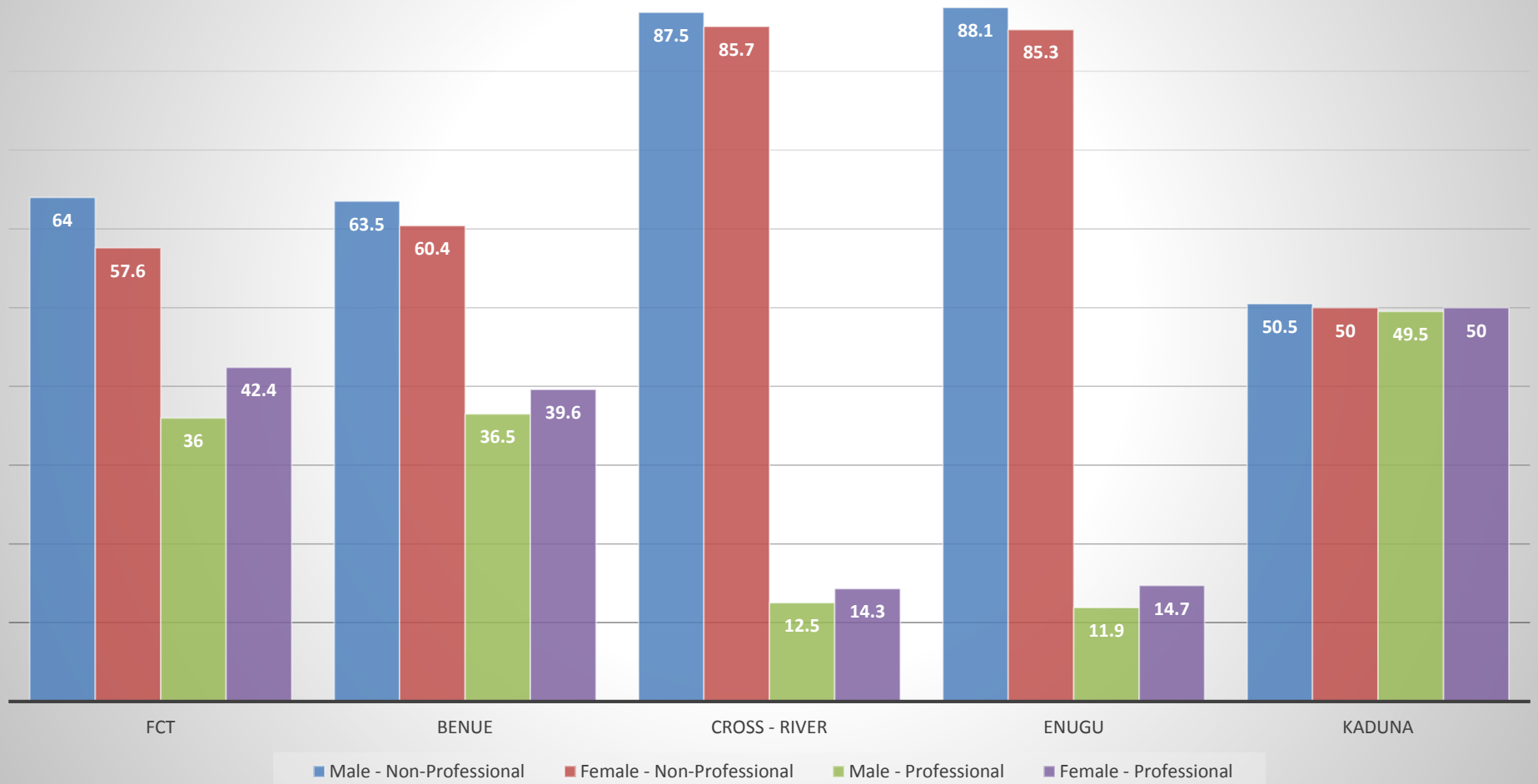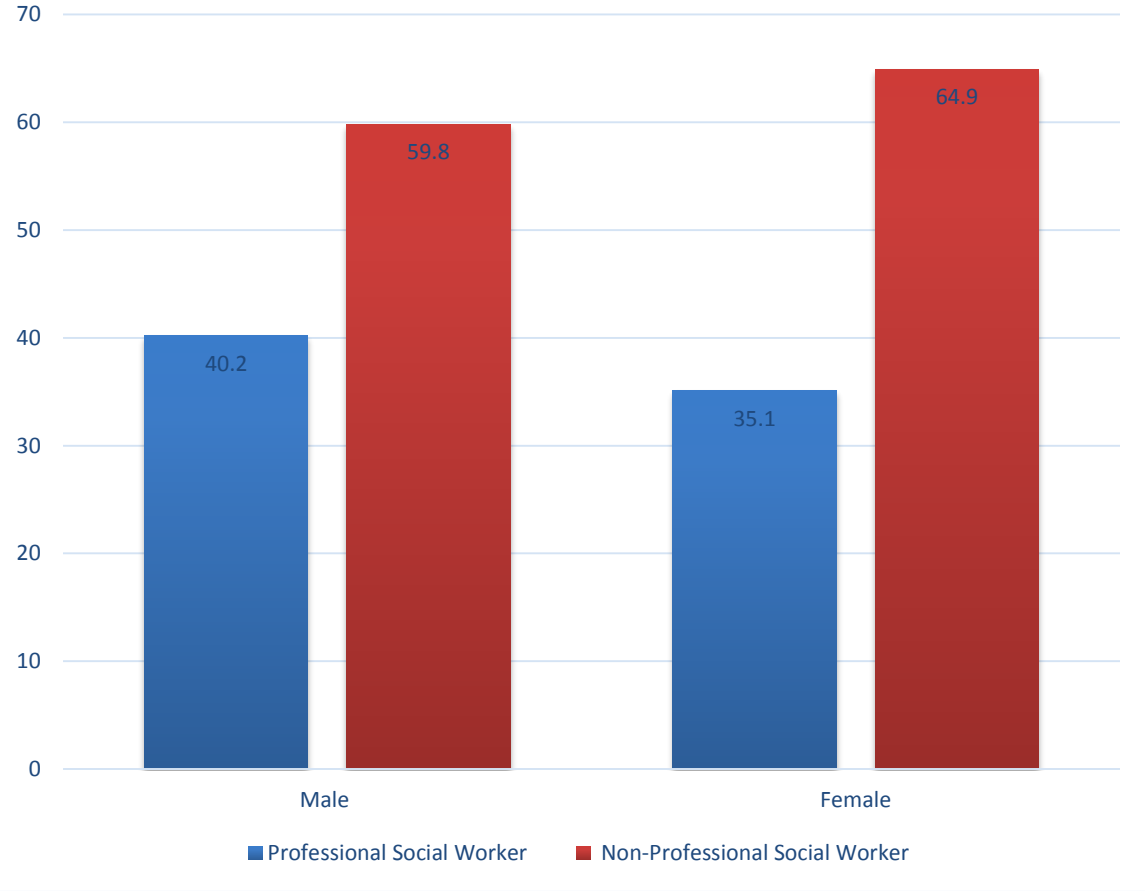|	FCT	BENUE	CROSS - RIVER	ENUGU	KADUNA
Male - Non-Professional	64	63.5	87.5	88.1	50.5
Female - Non-Professional	57.6	60.4	85.7	85.3	50
Male - Professional	36	36.5	12.5	11.9	49.5
Female - Professional	42.4	39.6	14.3	14.7	50

Figure 3: Chart showing non-professionals against professionals

Furthermore, within the number of trained social work workforce, those trained at the certificate and diploma levels are usually higher numerically than those who have received university degrees. Those who received training at the certificate level were exposed to skills acquisition for a period of 9 months or 2 years compared with a graduate with a first degree, who had about 4 years exposure in school and longer period of internship before engagement into professional social work practice. The researchers explored to know if there is correlation between professional qualification and knowledge of OVC programme and the following results were received:

Social welfare workers and care-givers:

The distribution of respondents from the various states was as shown in table1 below**:**

Table 5. Distribution of respondents by State

Characteristics	Frequency	Percentage
States		
Abuja	64	10.2
Benue	152	24.3
Cross River	75	12.0
Enugu	150	24.0
Kaduna	185	29.6
	626	**100%**

Table 5 shows the distribution of social welfare staff and care givers in the five (5) focal states surveyed in the study area. The focal states distribution revealed that Kaduna had more (29.6%, n=185) representation of social welfare workers who participated in the study. This was followed by Benue (24.3%, n=152) and then Enugu (24%, n=150). The reason for this disparity in

respondents from the focal states may be connected to the fact that Kaduna, Benue and Enugu had a long history of training of professional social workers beginning from the 1970s. .

Furthermore, all the 87 local governments within the five (5) focal states were fully covered by the study. In relation to the positions held by welfare workers in the 5 focal states, we found that it ranged from social welfare officer III to principal social welfare officers.

Table 6:Distribution of respondents by Qualification and Sex

Qualification	MALE	FEMALE	TOTAL	Professionals /Non-Professionals
MSW/M.Sc. Social Work	2 (0.3%)	1 (0.2%)	3 (0.5%)	
BSW/B.Sc. Social Work	10 (1.7%)	5 (0.8%)	15 (2.5%)	
HND Social Development (any component)	2 (0.3%)	6 (1%)	8 (1.3%)	
Advance Diploma in Social Work/Social Development	11 (1.8%)	4 (0.4%)	15 (2.5%)	
Diploma in Social Work/ND Social Development	43 (7.2%)	34 (5.7%)	77 (12.9%)	
Certificate in Social Work (any component)	26 (4.3%)	15 (2.5%)	41 (6.9%)	159 (26.6%)
MA/M.Sc. other Discipline	7 (1.2%)	8 (1.3%)	15 (2.5%)	
BA/B.Sc. other Discipline	35 (5.9%)	57 (9.5%)	92 (15.4%)	
HND other Discipline	17 (2.8%)	27 (4.5%)	44 (7.4%)	
NCE/Diploma in other Discipline	58 (9.7%)	87 (14.5%)	145 (24.2%)	
GCE/SSCE	21 (3.5%)	61 (10.2%)	82 (13.7%)	
First School Leaving Certificate	9 (1.5)	47 (7.9)	56 (9.4%)	
No formal education	1 (0.2%)	4 (0.7%)	5 (0.8%)	
	40.5% (242)	**59.5% (356)**	**100% (598)**	**439 (73.4%)**

It was found in table 6 that a majority of respondents (73.4%, n=439) working in the field as social welfare workforce and care-givers do not possess the requisite qualification needed to efficiently discharge their duties within the social welfare sector in the five focal states covered. Furthermore, findings revealed that from the 87 local governments' areas within the 5 focal states

surveyed, only (0.3%, n=3) had M.A/M.Sc. in social work, 2.5% (n=15) had bachelor degrees in social work, while 1.3% (n=8) had HND in social development respectively; that can be rated as highly competent skills. Hence, there is need to train those already in the sector without requisite qualification to enable them carry out their day-to-day functions optimally and the need to also recruit professionals with the requisite qualification in order to enable the sector thrive. We also found that despite not possessing the requisite qualification, many of them were occupying very high and sensitive positions with an NCE/Diploma in other disciplines. Table 2 also revealed that when the social welfare workforce was disaggregated by gender, not much disparity was displayed since it comprised 59.3% (n=371) females than males (38.8%, n=243).

In relation to the number of people working in a particular department (social welfare), data showed that in some local government, there was only one social welfare staff in the entire local government, while some had about 242 staff. Of particular concern was Cross River state which had a dearth of staff in the social welfare section. This may be connected to the fact that Cross River State was a late arriving in the establishment of tertiary institutions for the training of social welfare workforce. Furthermore, many social welfare workforce might have retired from active service without replacements. On a probed to explain what the acronym OVC meant a few social welfare staff remained silent, even those who claimed to have some of their staff working on the OVC programme We also found that of the total number of respondents sampled within the 5 focal states, only a few (28.3%, n=177) claimed to have attended training on OVC. When asked when last they attended a training workshop on OVC, a good number (11.3%, n=71) indicated that they did that in the last 1 year. When asked how many children are being cared for on the OVC programme, even those who did not know what the acronym OVC meant claimed to have children on the program.

Social welfare workers and care givers in the 87 local government areas in Abuja, Benue, Cross River, Enugu and Kaduna were asked about their training needs in working with orphans and vulnerable children and the responses received are shown in table 4.

Table 7:Respondents Training Needs in terms of service provision (multiple responses)

Training needs of welfare Workers	Yes	No	Total
Educational	433(74.9)	145(25.1)	578(100)
Feeding/nutrition	413(73.9)	146(26.1)	559(100)
Health	386(71.3)	155(28.7)	541(100)
Shelter	362(66.7)	181(33.3)	543(100)
Psychological counselling	482(85.3)	83(14.7)	565(100)
Child protection	458(83.3)	92(16.7)	550(100)
Economic empowerment	323(60.1)	214(39.9)	537(100)

Table 7 revealed that welfare workers in the 5 states knew that they do not possess enough professional knowledge needed for the discharge of their day-to-day functions particularly as it relates to working with OVCs and hence have indicated interest to be trained in all aspects of the OVC programme.

Summary of Findings

Majority of the welfare workers in the 5 focal states surveyed do not possess the requisite qualification needed to practice social work by providing OVC services. Many were found not to be involved in the OVC programme as many do not even know the full meaning of the acronym. Only a few have attended training on OVC care and support and that only occurred in the past 5 years.

There was almost a complete absence of professional knowledge in OVC care and support as majority of the welfare workers do not know what MUAC was and hence could not conduct MUAC. Furthermore, majority of the respondents could neither calculate the average of data on OVC nor conduct ECO mapping and resource mapping. The danger was the inability to detect when children were suffering from malnutrition. This was further implicated in referral services to hospitals and for food supplementation. Nevertheless, respondents were found to possess some skills at least in working with those infected and affected by HIV.

Majority of the respondents are in dire need of training, particularly as it relates to the services they provide on the OVC programme. One of the major and urgent training needs is psychosocial counselling and support. This training is vital in that it has intense sway on the future of the children.

There are many orphaned and vulnerable children who ought to have benefitted from OVC programme but are not currently enrolled due to dearth of trained social workers

Recommendations

To improve the functioning of the social welfare agencies and provide more effective services to OVC, the following recommendations are made:

i.   Social welfare workforce strengthening should be aggressively pursued by government at all levels.

ii.   Reviving of the dead social welfare agencies- all perceived inactive social welfare agencies should be revived to ensure that they function effectively

iii.   Appropriate placement of OVC desk office- The office of the OVC desk officer should be correctly placed under the Social Welfare Department or the Child Development Office. This will enable the office effectively work with OVC and provide needed services for them.

iv.   Training of social welfare officers- ASW training should be carried out for the social welfare officers and the caregivers to equip them with the knowledge and skill of working with OVC.

v.   There is need for programme monitoring and evaluation of OVC intervention programmes to determine emerging problems and to find ways of solving them.

Conclusion

From the foregoing, it is clear that there are problems with the social welfare workforce as it exists now and this needs intervention by way of strengthening it. There is need for the creation of institutional structures and recruitment of the professional workforce. There is also the need to provide specialized knowledge to the workforce by training them on OVC programmes. This is a must, if Nigeria is to achieve the 2020 AIDS goal 90 – 90 – 90.

Recognizing this fact, THSI has been in the front burner in promoting social work practice in Nigeria. Working with local member associations —the Nigeria Association of Social Workers (NASOW), Nigeria Association of Social Worker Educators (NASWE) and some donor agencies (UNICEF, USAID CDC etc.), THSI spearheaded social welfare strengthening services to Orphans and Vulnerable Children through the creation of a Para-Social Work (PSW) now known as Auxiliary Social Work (ASW) pre-service training program.

As a community-based cadre of lay professionals, ASWs receive basic foundational skills in social service delivery for OVCs that enable trainees to broadly access communities, triage care, and effectively provide basic support to children in need.

In low-resource settings where HIV prevalence is high, community-based caregivers represent an untapped resource for addressing the needs of orphans and vulnerable children. ASW Training Program provides skills-based training in social work case management and child development to caregivers, introduces key social work concepts and teaches practical skills in outreach and client identification, needs assessment, case management, child development, resource linkages, family support, counselling, on-going service coordination, and avoiding professional burnout. Upon completion of the introductory course, participants undergo six months of supervised field work and mentoring before taking a follow-up course that focuses on specialized skills related to caring for vulnerable children and families. The program has trained and certified over 2000 trainees since its inception in 2009.

THSI supported the bill to professionalize social work, encouraged universities and polytechnics round the country to adopt and run it. It has ensured that these growing cadres of community-level caregivers (ASW's) are included in new national social work legislation. THSI-N is focused on expanding opportunities for social work in Nigeria and helping to establish a National Social Work Council to regulate professional practice.

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