Ibadan Journal of Sociology
www.ibadanjournalofsociology.org

The Biennial Journal of the Department of Sociology, University of Ibadan, Nigeria.

www.ibadansociology.org

Ibadan Journal of Sociology is an open access, peer-reviewed journal that considers Articles from sociology, anthropology and other related disciplines. The journal has a special focus on all aspects of social relations and the impact of social policies, practices and interventions on human relations.

Ibadan Journal of Sociology focuses on the needs of individuals for reporting research findings, case studies and reviews. We offer an efficient, fair and friendly peer review service and are committed to publishing all sound scientific studies, especially where they advance knowledge in any human endeavor.

Editor-in-Chief: Olutayo Akinpelu Olanrewaju
Professor of Sociology
Department of Sociology, Faculty of the Social Sciences, University of Ibadan, Ibadan, Nigeria.
E-Mail: lantopamtu@yahoo.com
Tel.: +234-8034006297

Members

Okunola Rashid Akanji, Department of Sociology, Faculty of the Social Sciences, University of Ibadan, Ibadan, Nigeria.
Email: mayeloyecaliphate@yahoo.com

Akanle Olayinka, Department of Sociology, Faculty of the Social Sciences, University of Ibadan, Ibadan, Nigeria
Email: yakanle@yahoo.com

Steve Tonah, Professor of Sociology, Department of Sociology, University of Ghana
Email: tonah@ug.edu.gh

Mogalakwe, M, Professor of Sociology, Department of Sociology, University of Botswana, Botswana
Email: mogalakwe@mopipi.ub.bw

Africana Studies University of North Carolina, Charlotte, USA.
Office: Garinger 113 A
Phone: 704-687-2355
Email: Ogundiran@uncc.edu

Adesina Jimi O, Professor of Sociology
Department of Anthropology and Sociology, University of Western Cape
Bellville 7535, South Africa.
Email: jotadesina@gmail.com

Frost Diane, Senior Lecturer,
Department of Sociology, Social Policy and Criminology, University of Liverpool, Eleanor Rathbone Building, Bedford Street South L69
7ZA, United Kingdom.
Tel: 0151 794 3017
Email: Dfrost@liverpool.ac.uk

If you like to submit manuscript to Ibadan Journal of Sociology or make an informal inquiry, please contact the editor at: Department of Sociology, Faculty of the Social Sciences, University of Ibadan, Nigeria.
Instructions to authors are available at the journal’s website http://www.ibadanjournalofsociology.org/manuscript.html
IBADAN JOURNAL OF SOCIOLOGY

The Biennial Journal of the
Department of Sociology, University of Ibadan, Nigeria.
Articles

Criminogenic Conditions, Political Corruption and Nigeria’s Economic Crisis: A Macro Level Analysis 5..............
Richard A. Aborisade

Kidnapping and the network of relationships among the principal actors in the administration of criminal justice in selected states of Nigeria 26..............
Obarisiagbon, E.I & Aderinto, A.A

Social Change, Harmful Socialization Processes and the Future of Female Genital Mutilation in Abeokuta, Nigeria 46..............
Obatunde Bright Adetola

Institutionalizing Transparency and Accountability in Nigerian Public Procurement Process: Challenges for Civil Society Organizations (CSOs) 73..............
David U. Enweremadu

Networking and Capacity Building for the Management of Urban Renewal Programme in Nigeria 108......
Olajide, Olumide Ephraim

This issue is available at:
www.ibadanjournalofsociology.org

Copyright © 2014-2017 Ibadan Journal of Sociology (IJS)
Criminogenic Conditions, Political Corruption and Nigeria’s Economic Crisis: A Macro Level Analysis

Richard A. Aborisade
Department of Sociology
Olabisi Onabanjo University,
Ago-Iwoye, Ogun State, Nigeria
Mobile: +234 (0) 805 6147 100

Abstract

This paper discusses specific criminogenic conditions that are responsible for the prevailing economic crisis in the country from a macro analytical perspective. Analyses of the key factors that inhibited savings during oil boom, promoted philandering practices of politicians, enabled corrupt practices with impunity and ultimately hindered growth were made. Based on the perusal of various studies and theoretical orientations, existing literature have identified strong connections between political corruption and the current economic crisis in the country. Specific criminogenic conditions like weak legal and political institutions, subsidy of prices of petroleum products, epileptic power supply, lack of public demand for accountability are positively related to the severity of the economic crisis in the country. Legislations and measures to ensure effective curbing of political corruption in the country must put into consideration these criminogenic conditions in order to evolve a sustainable fight against corrupt practices.

Keywords: Criminogenic conditions, Economic recession, Political corruption,
Introduction

The crisis in the Nigerian economy has continued to worsen progressively, as the country navigates along a perilous combination of record inflation, massive fall in the price of oil globally, astronomical increase in prices of goods and services, and the worst growth in 17 years (Hinshaw, 2016). The Gross Domestic Product (GDP) of the country shrank by 2.06% in the second quarter of 2016, following a 0.36% shrinking in the first quarter, which happens to be the first negative growth in many years (National Bureau of Statistics, 2016). Christine Largarde, the Managing Director of the International Monetary Fund, in observing the ominous situation, asked Nigeria and Nigerians to brace up for harder times, following the massive fall in the price of oil globally and the nation witnessing the slowest pace of growth since its inception. The Nation’s President stated at a meeting of the National Economic Council that the economy is so bad that “27 states (out of the Nation’s 36 states) are having difficulties paying their worker’s salaries.” (Sahara Reporters, 2016).

Nigeria, a country that has been variously referred to as having the potential of being Africa’s richest country as a result of its status as world’s sixth largest producer of oil, huge reserves in mineral deposits, agricultural resources and manpower (Nwaoba, 2009; Forbes, 2013), has ironically been witnessing a steady increase in poverty rate. The nation’s Vice President, Yemi Osibajo stated that about 110 million Nigerians are still living below the poverty line in spite of the policies of past governments to improve their welfare and alleviate poverty (Nwabughiogu, 2015). He stated further that the failure of the poverty alleviation policies were largely due to insincerity of purpose, poor management and corrupt practices by past governments. Until recently when the country lost its position to Angola, Nigeria maintained the status of being Africa’s largest producer of crude oil since the last decade (The Punch, 2016; Quartz Africa, 2016), and also lost its position as the largest economy in Africa to South Africa (Bloomberg, 2016; Business Tech, 2016).
Consequently, the perennial question that have been asked by social analysts and development specialists across the world is why the country has remained poor in the midst of substantial earnings on crude oil (Akanle & Adesina, 2015; Alliyu, 2015). The expected growth that the booming oil industry in the country is supposed to facilitate has been plagued by corruption and mismanagement (Alliyu, 2015). The World Bank has estimated that as a result of corruption, 80% of energy revenues in the country only benefit 1% of the population (World Bank, 2013). Moreover, the agricultural industry that accounts for 26.8% of the GDP of the country and two-thirds of employment has continued to witness progressive decline due to years of neglect (Amaedozie, 2016). Pertinent questions have been asked about the failure of past administrations to save excess crude funds realised during different oil booms experienced in recent past. The nation’s President Muhammadu Buhari pointed out that Nigeria “failed to protect its economy from the volatility of the oil market.” He stated further:

…if from 1999 to at least 2003, oil was above $100 a barrel and an export of about two million barrels per day, how come Nigeria failed to make some arrangements to cushion the effect of a probably volatile oil market?... Had the nation continued with the spendthrift corruption and vagabond economic policies of that administration, we would have soon experienced such a collision with the harsh consequences of that government’s malign ways that our very institutions of government may have been distorted beyond fixture and repair.

Premium Times (2016: P. 26)

He submitted that the nation’s prevailing economic problem is mainly a product of over dependence on oil, mismanagement of public funds, and corruption.

Meanwhile, as Nigerians continued to struggle to eke out a living amidst sparse economic activities occasioned by the recession, the ruling and opposition parties have progressed with blame trading on who is responsible for the nation’s economic crisis and which party is
more suited to run the country. While the leadership of the ruling All Progressive Congress (APC) continues to push out statements to condemn the People’s Democratic Party (PDP) whose “disastrous 16-year rule” the ruling party claim, is largely to blame for the prevailing distress, the opposition party on the other hand defends itself by stating that the country’s economy fared better under its rule.

Extant literatures have focused on the causes, consequences and control of the problem of corruption in Nigeria specifically, and Africa in general (Abraham 2008, Aliyu and Akanni 2009, Anazodo, Okoye and Ezenwile 2012, Akanle and Adesina 2015; Anaedozie 2016). However, this paper moves beyond this scope to discuss specific criminogenic conditions that are responsible for the prevailing economic crisis in the country from a macro analytical perspective. In so doing, analyses of the key factors that inhibited savings during oil boom, promoted philandering practices of the politicians, enabled corrupt practices with impunity and ultimately hindered growth will be made. This is premised on the fact that addressing these conditions that fostered corrupt practices in the country will invariably impact positively on the fight against corruption. Furthermore, theoretical orientations that support macro level explanation of the growth and sustenance of political corruption in Nigeria were adopted, and these theories equally evolved sustainable solutions to the country’s lingering and destructive corruption.

**Theoretical Consideration**

There are quite a number of theories that have been advanced for the explanation of the causes and trends of corruption which are very applicable to Nigeria. However, for the purpose of this study, the idealistic and theory of resource curse are reviewed and synthesized. This is consequent upon their micro-analytical approach at explaining the emergence and development of corruption which is very relevant to the Nigerian social reality.

**Idealistic Theory**

The idealistic theory is based on the proposition that people’s ideas are influenced by their culture, behaviour and organisation of their society;
therefore, corruption is the nature of social and moral values prevailing in the society (Nkom, 1982). This theory therefore explains corruption in terms of some selfish ideas, which are prevalent in the value system of the society (Anazodo, Okoye, & Ezenwile, 2012). Metiboba, (2002:158) further subdivided this approach into traditionalist and modernist idealists. He regarded the traditionalist as those that see the adoption of Western social values and attitudes as the determining factor of corruption in Nigeria, and as a therapeutic measure; the traditionalist idealist advocates a return to the social values of the traditional society (Freund, 1984; Mazrui & Tidy, 1984; Ayittey, 1992; Makumbe, 1994; Hope, 1997; Mulinge & Lesetedi, 1998). According to Ezeanya (2012), most part of pre-colonial Africa was founded on strong ethical values sometimes packaged in spiritual terms, mainly targeted to ensure social justice and compliance. Though laws are basically unwritten which makes them to be easily forgotten, they were usually situated around supernatural premise in a way to drive fear and reverence in the subconsciousness of the people (Johnson, 2010).

As posited by the traditionalist idealists, administrative corruption was introduced to Africa by the colonialists through the different features of their governance of the continent which included; direct and indirect rule system- where power was held in trust for the colonial authorities as against being held in trust for people (Mulinge & Lesetedi, 1998; Ezeanya, 2012); taxation- in which the colonial masters made an imposition of flat rates of tax on the colonies without adequate information of their earnings, giving rooms for the evolution of a latently corrupt system (Mazrui & Tidy, 1984). The police and military- were established primarily to meet the need of the colonialists to crush civilian opposition, rather than protect citizens and ensure territorial integrity (Aborisade and Fayemi 2015). The African traditional value that used to be based on communal life was eroded by the western value of monetised economy, capitalism, and materialism, without Africans or Nigerians fully internalising corruption control mechanisms in the new system evolved in Africa by the West. As a result, the moral value of the people became perverted, leading to endemic corruption.

However, the modernist idealists holds that corruption is connected with certain acts of traditional practices such as gift-giving,
ethnic loyalty and other parochial tendencies which tend to encourage corrupt behaviour and which may be overcome by modern rationalist values. These theorists flawed the submission of the traditionalist idealists that it failed to account for the pre-colonial cases of corrupt practices in traditional African societies. It is however still arguable whether the level of corruption in traditional African societies was negligible until the invasion of the Western countries. The modernist idealists further pointed out that corruption in Nigeria is a remnant of the unyielding attitude of institutions within the country. They posited that the parochial tendencies inherent in traditional practices of protecting members of one’s kinship and tribe is a major factor encouraging the growth of corruption in Nigeria (Azelema 2002; Anazodo et al. 2012). They concluded that only an adoption of modern rationalists values will see to an end to corrupt behaviour in the country.

**Theory of Resource Curse**

The theory of resource curse which is also referred to as paradox of plenty observed that countries with abundant resources, especially non-renewable resources, such as fuel and minerals, tends to have less less growth economically, less democracy and worse development outcomes than countries that have less of such resources (Sachs and Warner 1995; Ross 1999; 2015; Venables 2016). The idea that resources might be more of an economic curse than a blessing started to emerge in debates in the 1950s and 1960s about the economic problems of low and middle-income countries (Ross 1999). Studies have pointed out dependence on oil leads to a skewing of political forces. It makes revenue to be concentrated on geographical enclaves and power deposited into the hands of a few elites; therefore reducing incentives of developing governance mechanisms that will generate taxation. According to Bamiduro (2012), countries that depend on oil revenue, especially the developing African nations that derives at least 25% of their exports from natural resources are more likely to have conflicts, which usually stems from “poor governance, greed and corruption.” Nigeria has continued to witness a number of militancies in the Niger Delta region, causing mayhem in the form of kidnapping, killing, bombing of oil instalations, sabotaging government’s program and so on. The aims and activities of the militants are mainly directed towards controlling the oil resources domiciled in their region.
Otaha (2012:85) stated that “major oil producers such as Algeria, Angola, Iran, Saudi Arabia and Venezuela have experienced fundamental decline in per capital income in recent decades.” Meanwhile, Nigeria, following the massive fall in the price of oil globally, is witnessing its worst growth since the oil boom and poverty rate in the country is increasing astronomically (Hinshaw, 2016). This is in spite of the fact that over US$420 billion has been earned from the exploitation of oil in the country from since the 1970s. This reality has prompted the question of what has happened to the income realized from oil since the 1950s when the exploitation of the resource commenced in the country. It is equally worthy of note that there is no indigenous company among the companies that are presently exploring crude in the Niger Delta region of the country, therefore, the so-called ‘national cake’ is not being baked by Nigerians but by multinational companies owned by foreigners (Otaha, 2012). Furthermore, in oil-dependent states (especially among the developing countries), nutrition and life expectancy is reported to be usually low, while child mortality is high, unemployment is often on the rise, literacy rate increases at decreasing rate, and importation of food is prevalent, even though there is the capability to self-sufficient in food production (Ijewereme 2015).

As stated by the World Bank’s Voice and Accountability Index, majority of resource (oil)-dependent rich countries rank very low (Ijewereme 2015). Aside from the high level of corruption that plagues such oil-rich countries, there is also a prevalence of sit-tight syndrome in which their leaders want to stay in power for life. In Africa especially, there are a number of such leaders that either stayed or attempted to be ‘life President’ of their countries. Examples of past leaders of oil-dependent African countries who prolonged their rule are: Gabon’s Omar Odinma Bongo (42 years), Libya’s Mommar Gaddafi (42 years) Cote D’Ivoire’s Felix Houphouët-Boigny (33 years), and Zaire’s Mbuto Sese Seko (32 years) (Ayittey, 2012). Similarly, there are some current leaders of such countries that have already spent more than three decades in power which include Angola’s Jose dos Santos, Equatorial Guinea’s Teodoro Mbasosgo, Zimbabwe’s Robert Mugabe, and Cameroon’s Paul Biya. Though none of Nigeria’s leaders have been
successful in their attempts to elongate their stay in power, however, those that made such efforts to stay longer include General Gowon in 1975, Alhaji Shehu Shagari in 1983, Gen. Ibrahim Babangida in 1993, Gen Sanni Abacha in 1998, and Chief Olusegun Obasanjo in 2006 (Otaha, 2012).

The absolute dependence of Nigeria on oil revenue as served as albatross of the country’s development bid in recent times. First the collection of oil revenue in the country is done in such a way that it is difficult to track and easy for corrupt officials to divert, hence, some revenues end up in off-budget accounts or the pockets of government officials, and is never heard of again (Ross 1999). Mungiu-Pippidi (2015) noted that governments that depend on oil or that get their revenue from natural resources become less democratic and hence less accountable than countries that rely on other income sources such as taxation. Although, there are examples of countries that are able to break the oil curse, other countries avoided being caught in the web entirely (Otaha, 2012). The United Kingdom, United States, Canada, and Norway are some of the countries that had entrenched the rule of law in their countries before the exploitation of oil started. This enabled those countries to avoid the resource curse syndrome as democratic values and application of rule of law ensure accountability and good governance.

**Signs and Symptoms Heralding Nigeria’s Prevailing Economic Crisis**

Prior to the admission of government authorities to the nation’s economy slipping into recession, there has been marked acceptance of the gravity of the precarious socio-economic realities in the country. Specifically, in the first quarter of the year 2016, the nation’s Finance Minister and her economic team had initially, out of denial, stated that Nigeria was only “technically in recession,” promising better days (The Punch, 2016), even when economic indices clearly pointed to the reality that the nation’s economy was in tatters. However, in the second quarter of the year, the daunting nature of indices that point to an economy in recession was too strong for any form of denial prompting the Minister of Finance, Mrs. Kemi Adeosun to admit that Nigeria was in its worst possible time based on the Gross Domestic Product figures released by
the National Bureau of Statistics (The Punch, 2016). Some of the major symptoms that pointed to the fact that the country’s economy was advancing towards recession include:

- **Massive lay-off of workers in banks and financial institutions**: Skye Bank Plc sacked 475 of its employees, Ecobank sacked 1,040, Diamond bank fired 200, Access bank laid off 1,110, Zenith Bank fired 1,200 (Premium Times, 2016). It became obvious that the banks were retrenching as a measure to restructure its staff in their bid to adjust to the harsh economic realities in the country. In order to stem the tide of sack in the financial industry, the Federal Government through the Minister of Labour and Productivity ordered the banks to halt the ongoing retrenchment of workers in the sector (The Punch, 2016), threatening to withdraw the operating license of banks that fails to comply with the directive (Vanguard, 2016).

- **State government’s challenges in paying salaries**: It has been reported that 27 states out of the country’s 36 are having difficulties in paying salaries of their workers (Sahara Reporters, 2016). This is in spite of the bailout funds that they have continually received from the federal government.

- **Federal government’s resolution to borrow to fund 2016 budget**: One of the key signs that signaled the troubled economic condition of the country was the decision of the federal government to borrow to fund the 2016 budget as a result of the declining price of oil in the international market. Late in the year 2016, the Senate of the country rejected the request for authorization of the government to borrow about $30billion (Premium Times, 2016).

- **Nigerian manufacturing companies recording massive loses**: The biting economic crunch is highly felt by the manufacturing sector as their earnings took a massive plunge with high number of employees being laid off as a result. Recently, four major blue-chip companies (Nestlé Nigeria Plc, Nigerian Breweries Plc., Dangote Cement Plc. and Lafarge Africa) lost as much as N51.86 billion in the first half of 2016 as the economy continues
to take a dip (The Guardian, 2016). According to the Central Bank of Nigeria’s Purchasing Manager Index (PMI), within the manufacturing sector, production level, new orders and employment level and raw material inventories declined at a faster rate, while supplier delivery time improved at a faster rate (Vanguard, 2016). The CBN further stated that the “manufacturing PMI dropped to 41.9 index points in June 2016, compared to 45.8 in the preceding month”.

- **Impending increase in fuel price:** There has been continuous alarm being raised by oil marketers in the country over the imminent increase in fuel price as a result of scarcity of dollar to finance the importation of the product (Soriwei & Nnodim, 2016). According to them, the US dollar hit an all-time high last week, as it exchanged for above N400 at the parallel market making it difficult for the marketers to sustain their current mode of operations.

- **Incessant exit of foreign and indigenous airlines from Nigerian aviation market:** As realities of the current economy bite harder in the country’s air travel business, about fourteen (14) airlines have withdrawn their services from Nigeria as a result of low patronage, the bad economy and millions of dollars trapped in the country. Reports have it that both Delta and United Airlines have an estimated sum of $180 million hanging in the Nigerian economy (The Guardian, 2016). Those of Air France-KLM are estimated to be over $150 million.

- **South Africa overtakes Nigeria as Africa’s biggest economy:** Nigeria has been overtaken by South Africa as Africa’s biggest economy in dollar terms. This is largely an outcome of the appreciation of the Rand, South Africa’s currency, and the devaluation of the Nigerian Naira following the introduction of a flexible exchange regime (This Day, 2016). The International Monetary Fund equally reiterated this in its publication of year 2015 of the Gross Domestic Product (GDP) of the two countries. Bloomberg reported that the size of South Africa’s economy was $301 billion at the rand’s current exchange rate, while Nigeria’s
GDP was put at $296 billion (Business Tech, 2016).

- **Nigeria’s plunging currency:** The Nation’s currency has slumped above 40 percent against the dollar since the central bank allowed it to trade freely in the inter-bank market on June 20, removing a currency peg that had deterred foreign investment and squeezed importers (Bloomberg, 2016). Foreign-exchange flows have been slow to trickle in to the country since the devaluation.

**Criminogenic Conditions Fostering Corruption in Nigeria**

There are several criminogenic conditions that favour the growth corruption by public and political office holders which has been discussed by various scholars. However, this paper will focus on the specific conditions that had direct impact in facilitating high level of corrupt practices that grounded the economy of the country and led to the prevailing economic recession.

**Weak Legal and Political Institutions**

One of the most important criminogenic conditions that make corruption to fester in Nigeria is weak institutions. It is equally responsible for wanton misappropriation of public fund that have driven the economy of the country aground. Scholars and social analysts have posited that corruption has a high propensity to thrive when legal and political institutions are weak and government policies generate economic rents (Imhonopi and Ugochukwu 2013; Mohammed 2013; Ijewereme and Dunmade, 2014; Ijewereme 2015). In Nigeria, the public sector holds a lot of incentives as legal and administrative institutions provide public and political officials with wide unrestricted authority and powers to create avenues for unjust enrichment or use the discretionary authority powers at their disposal to manipulate the system (Oladele, 2013). As stated by the World Bank (2013) it will be difficult for public officials and politicians to remain honest and corrupt-free in an atmosphere where political leaders use public office for private gain or if there is no protection for those that resist corruption.
The failure of past administration to save in time of oil boom for the rainy days which is partly responsible for the prevailing economic crisis is as a result of the country’s weak institution. Former Nigerian President, Goodluck Jonathan stated that the excess crude oil revenue account which stood at over $20 billion at the inception of his administration, suffered depletion during his time to about $2 billion as a result of continued pressure from state governors to draw from the reserve fund anytime there was a drop in the price of oil. In demanding for the fund, the governors usually “insisted that there is no place in the laws of the country that the federal government should keep the reserve” (Premium Times, 2016).

Compromised Judiciary and absence of the rule of law

Prior to the recent arrest of Federal judges, and three honorable judges of the Supreme Court by agents of the Department of State Security, DSS, the Nigerian Judiciary System has always been in the spotlight of claims and counterclaims of corrupt practices and circumvention of the rule of law in the country. The unholy alliance between the Nigerian political class and Judiciary was further exposed on the revelation that followed the arrest of the judges. One of the arrested judges, Justice Iyang Okoro, named the Minister of Transportation, Rotimi Amaechi, as having allegedly approached him to influence the outcome of Rivers governorship election (Sahara Reporters, 2016). In Ebonyi State, the Minister of Science and Technology, Mr. Ogbonnaya Onu, was also accused by Justice Sylvester Nwali Ngwuta of allegedly pressuring him to influence the Ebonyi governorship decision (The Punch, 2016). In the recent past, politicians like Diepreye Alamieyeseigha, former governor of Bayelsa State who had been accused of embezzling $55 million (The New York Times, 2015) and James Ibori, former governor of Delta State who had been charged for misappropriating $266 million were discharged and acquitted by Nigerian judges but convicted in the United Kingdom of the same crimes (BBC News, 2012). This goes a long way to demonstrate how the judiciary has failed in its responsibility to check the excesses and impunity of the politicians in misappropriating public funds. A general belief about corruption in the judicial process is simply a judge taking bribes. However, ‘judicial corruption’ or ‘corruption in the judicial processes’ goes beyond this theory as it entail corrupt acts by judges, court officials, prosecutors, lawyers, as well as police officers.
and other Law Enforcement Agents who are closely involved in the operations of the criminal justice system.

**Misappropriation of Security votes**

Apart from the fact that terrorism thrived in the country because of the “safe space” created by political corruption which enabled terrorists to infiltrate, collect intelligence, and continuously launch attacks, corrupt political leaders also took advantage of the security challenges posed by the terrorists to enrich themselves at the expense of the society. The prominent evidence of Nigeria’s political elites taking advantage of Boko Haram’s terrorist activities is in the $2.2 billion arms deal fraud that had a good number of political leaders in the country indicted. The country’s former national security adviser, Sambo Dasuki was arrested for allegedly diverting funds meant to procure equipment to fight Boko Haram Islamist militants through the award of phantom contracts to his political associates. Some of those that have been implicated include Chief Raymond Dokpesi who is said to have received N2.1 billion (Premium Times, 2015); former minister of State for Finance Bashir Yuguda (N1.5 billion); former Sokoto State governor Atahiru Bafarawa (N100 million); former national chairman of Peoples Democratic Party, Chief Bode George (N100 million) (Express Nigeria, 2015); former Senate President David Mark (N10.1 billion); and former governor of Rivers State, Peter Odili (N100 million); former Chairman of the Presidential Implementation Committee on Marine Safety, Air Vice Marshal Salihu Atawodi (N600 million) (Vanguard, 2015)

**High Cost of Political Participation in Nigeria**

The cost of participating and seeking political office in Nigeria is so high that majority of those that have not enriched themselves through corrupt means cannot have the financial strength to participate actively. For instance the PDP charged willing presidential aspirants N22 million (approx. $92,000\(^1\)), while the APC had a price tag of N27 million (approx. $112,500) (Nweje, 2015). This is a situation that often makes the elected politicians to be desperate to recoup their huge ‘investment’ in the course of seeking to be elected. Meanwhile, the high cost of party

---

\(^{1}\)The rate of Dollar to Naira was N240-$1 as at the time of the 2015 election
nomination and election cost in the country is also adjudged to be responsible for the high level of violence that often characterise the election process (Falade, 2014). This high cost of political participation makes incumbent political office holders to convert public resources to their campaign funds as witnessed in the past administration when trillions of dollars of public funds were used by incumbent federal and state governments to fund their campaign (Nweje, 2015).

Fuel subsidy frauds

The issue of fuel subsidy which is originally put in place as a people-oriented policy that will help reduce the price of fuel for Nigerians led to the polarisation of the country. The Senate President of the country Bukola Saraki stated that fake fuel subsidy operators are responsible for one of the most massive frauds in Nigeria. He posited that inappropriate fuel subsidy management in the past six years has led to the loss of $32 billion from the national treasury (Vanguard, 2015). Similarly, the erstwhile governor of the Central Bank of Nigeria stated that the country spent over N500 billion in the first two quarter of the 2015 alone on debt servicing largely due to the high amount that goes for fuel subsidy (Daily Post, 2015). It has been posited by various scholars and social analysts that the benefits of corruption that fuel subsidy come with are responsible for the failure of successive governments to repair the nation’s refineries (Ijewereme, 2015).

Conclusion

This article has established the fact that the growth of grand corruption in Nigeria is a factor of criminogenic conditions that allows it to fester. Based on the perusal of various studies and theoretical orientations, existing literature have identified strong connections between political corruption and the current economic crisis in the country. However, as against the perception of the public that the People’s Democratic Party that ruled the country since the beginning of the Fourth Republic is to blame for the continuous growth of grand corruption in the country, this paper has pointed at specific criminogenic conditions that are responsible for the continuous growth of political corruption in the country. This submission is further supported by the spate of corrupt practices that have been attributed to the present dispensation in spite of
its anti-corruption policies. The budget padding scandal, MTN N500million bribery allegation against Buhari’s Chief of Staff, selective prosecution of corruption cases among others have affirmed that campaign, measures and prosecution of corrupt practices will not be successful except sustainable measures against criminogenic conditions are taken.

Consequently, conscious efforts need to be taken to address the conditions that allow corruption to thrive in the country as a prerequisite to effectively checking the spate of the practices. Specifically, the conditions of lack of transparency and accountability, weak oversight institutions, limited enforcement mechanisms and insufficient capacity have to be addressed urgently. Second, the public should be educated about how corrupt practices negatively impact on the society and how it is responsible for the prevailing economic recession. The civil rights society and media should be on top of this campaign to enlighten the public on who to demand for accountability from public and political officers. Next, the government should empower the anti-graft agencies and make them truly independent from political influence. This will enable them work without fear or favour, and not be a tool to witch-hunt political opposition. Finally, effective legislations and reforms of the judiciary that would ensure certainty and severity of punishment to corrupt politicians and other actors should be made.

References


Kidnapping and the network of relationships among the principal actors in the administration of criminal justice in selected states of Nigeria

Obarisiagbon, E.I
Aderinto, A.A
Department of Sociology,
University of Ibadan, Ibadan
aderinto@yahoo.com

Abstract

This study investigated the interplay between kidnapping and the network of relationships among the principal actors in the administration of criminal justice in selected states of Nigeria. To achieve the objective of the study, the qualitative method – in-depth interviews and key informant interviews were utilized in generating data from 60 interviewees for the study. The qualitative data generated from the study was analyzed using a manual content analysis. The study showed that there is generally a cordial relationship among the principal actors in the administration of criminal justice in Nigeria. However, the study also revealed that there are occasional misunderstandings among the principal actors in the administration of criminal justice which situation, kidnappers exploit to their advantage. Based on the findings, it is recommended that there should be an interactive session for the police officers, prison officers and judicial officers where their roles, challenges and likely areas of conflict in the line of duty can be articulated and possible ways of enhancing their jobs without skirmish can be developed.
Introduction

The spate of kidnapping today in Nigeria has assumed an unprecedented dimension that many people are visibly worried about the seeming helplessness of the state to combat the social menace that was hitherto unheard of before the 1990s (Okengwu, 2011). The genesis of the present state of kidnapping in Nigeria is traceable to February, 2006 when disillusioned and angry Niger Delta youths (militants) abducted a few expatriate oil workers. The essence of the abduction was to draw the attention of the international communities to the deplorable, pitiable and largely neglected Niger Delta region from which the Nigerian nation gets its main revenue and yet the people there live in abject poverty, have inaccessible roads and environmentally polluted areas. Unfortunately, this undesirable social phenomenon has spread to other parts of Nigeria with the southern and eastern regions being its hotbeds. Since then, kidnapping has spread to most parts of the country, especially the south-eastern and south-southern regions of Nigeria. The targets are no longer oil workers or foreigners alone; every Nigerian is now at risk. In fact, the safety of persons in Nigeria and their property cannot be guaranteed owing to the near daily incidents of kidnapping.

Kidnapping though an offence which carries ten years imprisonment or death penalty upon conviction by a court of competent jurisdiction depending on the State in Nigeria, there is still an upsurge in its commission. This is also in spite of the existence of the police, the courts and the prisons which make up the criminal justice system. There is a formal relationship between the police, the courts and the prisons. The police in Nigeria are saddled with the responsibility of not only apprehending suspects but charging them to the court for the determination of their guilt or innocence while the court in turn either sets the suspects free or sends them to prison for custody (Dambazau, 2007).

Ordinarily, there is a cordial relationship between the principal actors in the administration of criminal justice, however, where there is a malfunctioning in any of these institutions as it relates to carrying out their function, it affects the effectiveness of the other institutions. Occasional misunderstanding and disagreement have been reported
among the principal actors in the administration of criminal justice, and these have a way of being exploited by suspected kidnappers. Therefore, this study examined the interplay between kidnapping and the network of relationship among the principal actors of the administration of criminal justice in selected states of Nigeria.

Statement of the problem

Unarguably, one of the contemporary social problems in Nigeria today is the series of kidnapping for ransom that seems to occur unabatedly. This phenomenon has assumed an unprecedented dimension in Nigeria and there seem to be no end in sight (Ogugbuaja, 2010, Abati, 2010, Osumah and Aghedo, 2011). The unprecedented upsurge in kidnapping currently being experienced across the country has drawn attention to the imperative of reviewing the current strategy of dealing with the crime. In particular, there is the need to explore the extant laws and the extent to which they are being enforced with a view to establishing their efficacy as a punitive measure and as a deterrent.

Section 364 of the Criminal Code of Nigeria (2004) classifies kidnapping as part of the offences against liberty. A kidnapper, when convicted, is liable to ten years’ imprisonment. Given the seriousness of the crime, it seems that this jail term has not served as an adequate deterrent. Could this be why some states, like Edo, Delta, and Anambra, have gone the extra mile to adopt capital punishment for kidnapping? However, in Nigeria, merely legislating the death penalty may not end the crime of kidnapping. Experience has shown that no state governor has been willing to give the go-ahead for the execution of condemned criminals under the law. The laws in many instances would appear not to be the problem but the interpretation and enforcement by the personnel in the administration of criminal justice which encourages impunity. Once, the legal framework in force and the network of relationship among the principal actors in the administration of criminal justice has been examined, and is seen to be inadequate, and then there would be the need to revise the present law.

The question that seems to agitate the minds of many concerned citizens of Nigeria has been and still is: what are the security operatives
doing to stem this problem? In a country where the Police Force, State Security Services and the Army exist, why have their combined efforts not wiped out this social malaise? Besides, one wonders what role the judiciary is playing in the matter. First, are there laws against kidnapping? If the response is positive, are they enforceable? Or, are the provisions in the statute such that they cannot serve as a deterrent? This, perhaps, explains why Abati (2002) has argued that people should take a closer look at those administering justice in our society. In his view, some of the judicial officers seem to have compromised their constitutional roles, especially with the way they exercise judicial discretion in the granting of bail applications and interlocutory injunctions. Manby (2004) attributes this to the fact that the state security apparatuses are characterized by systemic corruption and ill-equipped personnel which make them collude with the perpetrators of kidnapping and help them subvert the course of justice when arrested and during prosecution.

Is there something wrong with the formal relationship that exists amongst the principal actors in the administration of criminal justice? Is there harmony and cordiality in their functions? It would appear from Abati (2002) that there is a malfunctioning in the judiciary and that this has a way of impacting on the overall administration of criminal justice. In other words, what is the network of relationship among the principal actors in the administration of criminal justice in Nigeria? This study, therefore, investigated the issues involved in the relationship among the principal actors in the administration of criminal justice and how they have impacted on kidnapping.

Research objectives

The general objective of this study was to undertake an examination and thorough understanding of kidnapping and the network of relationships among the principal actors in the administration of criminal justice in selected states of Nigeria.
Review of Related Literature

Modern societies the world over has mechanisms put in place not only to prevent the commission of crime but to arrest offender(s), investigate the commission of the offence, charge the offender(s) to court and if found guilty by the court, to send the offender(s) to prison. This mechanism is usually referred to as the criminal justice system and it involves the police, the courts and the prison.

Criminal justice system involves different organs which though independent, work through a process that involves other organs with the aim of bringing anyone who has breached the law to justice (Iwareme-Jaja, 2003). The criminal justice system can also be viewed as comprising of parts that are linked to each other. This perhaps explains why the first arm in the criminal justice system which is the police, apprehends criminals and charge them to court (which is another arm in the criminal justice system) to either convict and sentence to the prison or set free (Ayorinde, 2014).

Clare and Kramer (1977) notes that criminal justice could be seen as either a legal process which involves the police, the court and the prison each carrying out their function for the wellbeing of the society or as an academic discipline which makes us to have a better view of criminal justice system in relation to the society we live in.

Ostensibly, the police, the court and the prison are the three components of the criminal justice system in Nigeria. The police in Nigeria is charged with several responsibilities amongst which is the maintenance of law and order, prevention and detection of crime. Besides these statutory functions which are embedded in the Nigeria Police Act, 2004, it also charges suspected offenders to court and give evidence whenever the need arises so as to prove the guilt of the suspected offenders(s).

The court is statutorily saddled with the interpretation of the law and in relation to criminal matters, it is guided by either the Penal or Criminal Code, 2004 depending on the State where the offence was committed as well as the Administration of Criminal Justice Act, 2015.
In the determining the guilt or innocence of an accused person, the court takes evidence from witnesses amongst which is the investigating police officer whose evidence cannot be dispensed with. The court either discharge and acquits an accused persons or convicts and sentences them to a term of imprisonment. The sentence is usually served in the prison.

The prison is the third arm in the criminal justice system and its duty is to take in inmates (both awaiting trial and convicted persons). The prison in addition to the above also takes inmates to court and bring them back too. Its goals include: serving as a deterrent to would-be offenders, as punishment for violating the law, reformation and rehabilitation of offenders. The Nigeria prison is however guided by the Prison Act, 2004.

There is a relationship between the various parts, organs or units of the criminal justice system in Nigeria and as Aiguobasinmwin (2014) notes, this relationship can be seen from the fact that the police usually make arrest, charge suspects or the case to court, and not only give the case file to the court officials but also give evidence when summoned to do so by the court. The police in this sense provide materials for the court to work with. Dambazau (2007) asserts that the police, the court and the prison are in a triangular relationship, with the police providing the entry point into the criminal justice. He notes further that the prison receives the accused persons who have been convicted and sentenced by the appropriate court of justice.

Commenting on the relationship between the police and the prison, Adewale (2015) notes that the police provide security not only to the society but to magistrates, judges and guards the prison facility as well as escort prison personnel whenever accused persons are being taken to and fro the court for the determination of their case.

On a general note, the existence of a cordial relationship among the various organs in the criminal justice system can be deduced from the complementary roles each play to ensure the smooth functioning of the system. However, disharmony and discord in the functioning of the three organs in the criminal justice system can be observed among its
personnel. This happens in the occasional misunderstandings that occur in the line of their duties. Okpere (2014) notes that where police officers have issues with judicial officers as is sometimes the case. These have grave implications on the ability of the judge or magistrate to give sound judgment on the criminal case before him. This also applies to the prisons, as unresolved issues between the judicial and prison officers lead to the non-production of the accused persons in court thus, stalling the hearing and determination of the case against the accused persons.

Even though, Pound (1952) notes that the administration of criminal justice revolves around the court, one cannot thus undermine the symbolic roles of the police and the prison in the effective and efficient dispensation of justice in Nigeria. The police ensure that the society is near crime free while when offenders are convicted and sentenced, the prison ensures that others are deterred from committing similar offences as well as ensuring societal protection through the incapacitation of offenders (Alemika and Alemika, 1995).

Functionalism

The functionalist theory is one of the oldest sociological theories that have been used to explain social phenomenon. Its major proponents include: Durkheim (1897), Parson (1951), Merton (1958), Radcliffe-Brown (1944) and Malinowski (1944). The underlying assumption of this theoretical perspective is that the society is made up of different but interconnected units that function together in order to have stability which is needed for the survival of the society.

The functionalist theory sees society as an organism with different parts that are needed to carry out necessary functions. Though these parts are distinct, they however cannot function alone without the other parts. Thus, a malfunctioning in any of the parts will invariably affect the smooth functioning (Durkheim, 1897).

A major emphasis of the functionalist theory is that all the interconnected structures of the society are marked or known by the functions which they carry out. These functions could be discernible while others are not easy to discern. The discernible functions are seen
as intended functions (manifest) while the indiscernible are the
unintended functions (latent) (Merton, 1968). Society according to the
functionalist theorists can be likened to the functioning organs within
the human body. These parts or organs are norms, customs, traditions
and institutions and must work essentially towards the smooth
functioning of the body as a whole.

Basically, criminal justice system is a part of the social structure
in the society. It not only interacts with other parts of the system, but is
also dependent on them. In the event of a malfunctioning in its process,
this will invariably affect the other parts of the system without doubt,
every unit of the social system has flaws or defects. Criminal justice
system is not an exception and so, this has inadvertently led to an
upsurge in kidnapping in Nigeria. Three institutions viz: The Nigeria
Police Force, the judiciary and the Nigeria Prison Services make up the
criminal justice system in Nigeria. These institutions although they are
independent, are also interrelated. Thus, a malfunction in any of them
invariably affects the smooth functioning of the others and vice versa.
Kidnappers live in the society and are fully aware of the flaws inherent
in the criminal justice system. The flaws are consequently exploited the
kidnappers much to the detriment of members of the society.

Methods and Materials

The research design adopted for this study was exploratory. It was
chosen because of its suitability for investigation that seeks familiarity
or new insight on phenomena. The in-depth interview (IDI) and key
informant interview (KII) methods were utilized in generating primary
data for the study. The choice of these qualitative techniques arose from
the fact that they help to better understand any phenomenon and also to
know more about phenomenon that quantitatively may be difficult to
convey.

This study was conducted in the south-south and south-east of
Nigeria which are two out of the present six geographical divisions of
Nigeria. The south-south region comprises Bayelsa, Rivers, Akwa-
Ibom, Cross River, Edo and Delta states, while the south-east comprises
Imo, Abia, Ebonyi, Anambra and Enugu states. Edo, Delta and Anambra states were selected as study locations of this work.

The selection of the south south and southeast geographical divisions for this study was based on the fact that they are the hotbeds of kidnapping in Nigeria. This assertion is further given credence to by some other findings that have established its prevalence in these regions (Ogugbuaja, 2010; Osumah and Aghedo, 2011).

The population of this study comprised of members of the judiciary—judges and magistrates, members of the Nigeria Police Force—Officer in charge (o/c) anti-kidnapping, Officer in charge (o/c) legal and investigating police officers, members of the Nigerian Prison Services—senior and junior officers, members of the Nigerian Bar Association (NBA), members of the Ministry of Justice – Director of Public Prosecution, senior legal officers and state counsel.

For the efficient collection of data and owing to the near impossibility of studying the entire population as a result of cost and time constraint, a fairly distributed sample was used. Due to the nature of the phenomenon under investigation, the purposive and quota sampling techniques were adopted to select the interviewees. The sample size of the study consisted of sixty interviewees (48 IDIs and 12 KII s) in the capital cities of the selected states. The reason for restricting the selection of interviewees to the capital cities was due to the fact that the principal actors in the administration of the criminal justice have their headquarters in the state capitals.

With the aid of official police, court, and prison records, interviewees were purposively selected and interviewed. The same technique was adopted in selecting and interviewing other respondents in this study. The qualitative data generated from the study was analyzed using a manual content analysis.
Results and Discussions

Nations the world over establish legal code and also put in place a mechanism to ensure that rules as enshrined in the codes are not only known but kept, and in the event of its breach, personnel and procedure for arrest, trial, and punishment to deal with such violations are also put in place. The Criminal justice system of any nation refers to established system that not only spells out the nature of offences but also how commission of any is dealt with or controlled. Some issues emerged under the subject of a network of relationship between the principal actors in the administration of criminal justice. From the informants’ perspectives, some of these are positive, while some of the themes are negative.

The informants in this study were of the view that the police are the initial gateway to the running of criminal justice, as they play very important role in arresting, deciding who to charge to court and with which offense as well as giving evidence in court to ensure that the offender is convicted accordingly by the judge. Most interviewees disclosed that the police is the first arm criminal justice system and networks with other actors in the criminal justice to ensure that offenders are promptly brought to book. A police informant who was very emphatic about the relationship between the police and other actors in the criminal justice stated thus:

I must tell you that without us doing the dirty work of going after the kidnappers and other criminals in the society and handing them over to the court (charging them to the magistrate court), the society would have been a hell to live in.
(KII, Male, O/c anti-kidnapping, Awka, August, 2015)

A police informant opined that:

My relationship with the court is very cordial as I do not only take the accused to court but also give evidence against
him as an Investigating Police Officer (IPO) who investigated the crime whether at the magistrate court or the High Court. (IDI, Male, Investigating Police Officer (IPO), Asaba, August, 2015)

Also, another police interviewee said:

I have taken at least three suspected kidnappers to court this year. I have also duplicated the case file which was sent to the Director of Public Prosecution (DPP) for legal advice. If I don’t hand over the case file for onward transmission to the office of the Director of Public Prosecution (DPP), there will be no work for the Director of Public Prosecution (DPP) to do. (IDI, Male, Investigating Police Officer (IPO), Benin City, September, 2015)

A police informant noted that:

We provide security for the magistrates and judges to enable them to do their work. We also provide security for the prison officials, guard their prison, escort accused persons from the prison to the court and back to the prison. (IDI, Female, Police Officer, Benin City, May, 2015)

The data gathered from this study shows that the police provide the necessary check against the inconsistencies in human nature by networking with other actors in the administration of criminal justice in Nigeria. The court is the second arm in the criminal justice system and it statutorily saddled with the responsibility of determining the guilt or innocence of an accused person standing trial before it. To arrive at a
just verdict, the court usually hears evidence of witness (es) and where necessary, exhibits are tendered and used. The decisions of the courts have serious implications for the other components of criminal justice.

Many of the informants were of the view that for the court to play an effective role in criminal justice, it must network with the other actors in the administration of criminal justice. The Court works in collaboration with the police and the prisons to obtain facts about the materials (the accused) brought to it by the police and, in turn, the court networks with the prison to receive the accused into its custody either as awaiting-trial inmates or a serving inmate.

The network of relationship that exists between the court and the other actors in criminal justice was well captured in the view of a magistrate in Asaba:

I can say without any fear of contradiction that the court works in harmony with both the police and the prison. We cannot strictly speaking be successful in carrying out our judicial assignments without collaborating with these other agencies.

(IDI, Female, Magistrate, Asaba, August, 2015)

Another informant also alluded to the network of relationship thus:

Just as we rely on the police to feed us with suspects, so too do they rely on us to help decongest their cells. The police cells during the six months’ judicial strike in Edo State were filled up with suspects, and we had to sit and hear some of the cases in the police headquarters, just to help decongest their cells.

(IDI, Male, Magistrate, Benin City, September, 2015)
The relationship between the courts and the prison was described by a serving Hon. Justice in Delta State judiciary thus:

The judiciary and the prisons work together even though distinct in their functions. Sometimes, we go on prison visits with the Chief Judge and, within the prison walls, we set some inmates free to decongest the prisons. We review cases within the prison premises and brainstorm on the best way forward for the criminal justice.
(KII, Male, Judge, Asaba, October, 2015)

The third arm in the triangular relation is the prison. This is the narrow funnel of criminal justice into which new offenders are kept. This implies that accused persons could be remanded in the prison from where they come to stand their trial. Convicted persons are also sent to the prison by the court to serve their jail term. The prison officials constantly relate with the police and the court in a symbolic way which was viewed by a respondent thus:

Whenever we don’t take the prison inmates to court, the criminal matter involving them is stalled, and the court’s proceeding is adjourned. We have a relationship with the court in that we feed it with our products and also accept products from it for final custody.
(KII, Male, Senior Prison Officer, Awka, August, 2015)

A junior prison officer corroborated the view above:

We depend heavily on the police just as the court also depends heavily on us to enable it to carry out its function of adjudicating in matters brought before it.
Another informant was very emphatic that there is a network of relationship between the prison and other agencies in criminal justice which should always be cordial:

The relationship between the prison and others like the police and court is such that if anything goes wrong with the prison, for example, if there is a jail break or jail riot, it will affect the court as well as the police who would have to look for the jail breakers, to re-arrest and/or quell the jail riot.

(IDI, Male, Junior Prison Officer, Ogwashi-Uku/Asaba, August, 2015)

Despite the agreement on the tripartite and cordial relationship that exists among the principal actors in the administration of criminal justice, evidence of misunderstanding was also observed, as noted by this respondent:

It can be very irritating when a magistrate in the open court starts rebuking an officer who is carrying out his lawful duty. Some magistrates can be very rude, saucy and get on one’s nerves.

(IDI, Male, Junior Prison Officer, Benin City, September, 2015)

Another informant puts it thus:

Some magistrates are difficult to work with particularly the females. As an orderly, they treat you as if you are a house help. Even when giving evidence to help the court arrive at a just decision,
they sometimes ridicule the Investigating Police Officer.
(IDI, Male, Police Officer, Asaba, August, 2015)

A police informant noted that:

It can be so annoying when judges who do not know what investigation of criminal cases entail, shout and make a mockery of one during evidence. This is why some of us tend to give flimsy excuses in order not to appear before arrogant judges and defence counsels. The truth is, when we do not come to give evidence, there is no miracle that the state counsel can perform to earn conviction for the accused person. That is why many of the accused persons are usually discharged for want of diligent prosecution.
(IDI, Male, Police Officer, Asaba, September, 2015)

A magistrate averred that:

Some of these junior prison officers make our work very difficult. When you talk to them to have the right attitude to work, they take offence. They are always using faulty vehicles as excuse not to bring inmates to court, this affect our work. And for the police, getting them to give evidence in a matter they investigated is an uphill task. They go about it as though they are doing the court a favour.
(IDI, Male, Magistrate, Awka, August, 2015)
Another informant put his view thus:

I really do not like the way some magistrates and judges play god these days. They are so annoying and fail to realize that we are all partners in progress. That is why I sometimes deliberately do not collect hearing notices from the court for accused persons in our prison so that I will see how they can work.

(IDI, Female, Junior Prison Officer, Awka, August, 2015)

This view on the frosty relationship among the principal actors is further corroborated by an informant who said:

Due to the behaviour of some judges, who feel they know it all, some of us sometimes stand the court up by claiming that our vehicles are faulty and so, we end up not bringing the accused persons who are in custody to court and this makes the judges redundant for the day.

(IDI, Male, Junior Prison Officer, Benin City, September, 2015)

Discussion of Findings

On the network of relationship that exists among the principal actors in the administration of criminal justice in Nigeria, the study discloses that the police is the gateway to the running of the criminal justice as they determine who gets charged to court and is remanded in prison custody. In addition, the study disclosed that there is a cordial relationship between the police, the court and the prison. Many interviewees were of the strong view that none of the principal actors in the administration of criminal justice could function effectively without the other.
This finding is supported by the works of Dambazau (2007) and Aiguobasinmwin (2014). To Aiguobasinmwin (2014), this cordial relationship among the criminal justice personnel can be seen from the fact that the police usually makes arrest, charge suspects or the case to court, and not only give the case file to the court officials but also give evidence when summoned to do so by the court. There is a formal relation between the Nigerian judiciary, the prison, and the police. Dambazau (2007) asserts that the police, the court, and prison are in a triangular relationship, with the police providing the entry point into criminal justice. The criminal court has a very symbolic role as it provides the forum for determining the guilt or innocence of the accused and processing the raw data from the police for which the prison takes custody of the final product.

Although on a general note, the study revealed an established tripartite and cordial relationship among the principal actors of the criminal justice system, it however found that occasional squabbles and misunderstanding do exist among them. This finding is significant because it revealed the disjunction in the criminal justice system and how this has impacted negatively on the administration of criminal justice in Nigeria by leading not only to undue delay in the dispensation of criminal justice but also to its perversion. The finding further supports Okpere (2014). He notes that where police officers have issues with judicial officers as is sometimes the case, these have grave implications on the ability of the judge or magistrate to give sound judgment on the criminal case before him.

Moreover, this finding is also credence to by the functionalist theorists who contend that a malfunctioning in one unit of the social structure affects the other units and this in turn, leads to disequilibrium in the social structure (Haralambos and Holborn, 1995).

Conclusion and Recommendations

Nigeria’s criminal justice system ordinarily is well laid out as comprising the police, the court and the prisons with each having its defined roles backed by statutory provisions. There is an established
tripartite and cordial network of relationship between the three principal actors in criminal justice. However, there still exist occasional squabbles among the personnel in criminal justice system. These occasional squabbles among the actors of the criminal justice system have been and still are the clogs in the wheel of the administration of criminal justice, as each actor tends to assume superiority over the others. These, in turn, frustrate the smooth functioning of the actors of the administration of criminal justice.

There should be an interactive session for the police officers, prison officers and judicial officers where their roles, challenges and likely areas of conflict in the line of duty can be articulated, and possible ways of enhancing their jobs without skirmish can be developed.

The Chief Judge of the various states of Nigeria should use the opportunity of their annual prison visits to also preach harmony amongst the actors in the administration of criminal justice. This is against the background that the police officers and judicial officers are usually represented on such occasions.

The various heads of the prison, police and court should also give lectures to their subordinates on their functions and need to have cordial relationships with other actors in the administration of criminal justice. Similarly, where occasional issues are brought to their notice bothering on misunderstanding and squabbles in their line duties, such should be promptly addressed.

The actors in the administration of criminal justice should be made to realize that they are partners in progress and that no one role is superior to the other. Without one, the other cannot function effectively or function at all. Besides that, kidnappers usually exploit the occasional unhealthy relationship amongst them to feather their nest.
References


Penal Code, Laws of the Federal Republic of the Federation of Nigeria, 2004

Police Act, Laws of the Federal Republic of the Federation of Nigeria, 2004


Prison Act, Laws of the Federal Republic of the Federation of Nigeria, 2004

Social Change, Harmful Socialization Processes and the Future of Female Genital Mutilation in Abeokuta, Nigeria

Obatunde Bright Adetola.
Department of Sociology
Olabisi Onabanjo University,
Ago-Iwoye,
Ogun State, Nigeria

Abstract

In response to the report of decline in the Practice of Female Genital Mutilation (FGM) in the literature, the article set out to monitor and document Participatory Learning Approach (PLA) approach to FGM and to identify social realities and processes associated with cultural change in the practice. An exploratory method was adopted in the study to give room for expression of value-laden and rational thoughts as convenient as possible by all participants. The tools used include Focus Group Discussions, Key Informant Interview, SLL? Sexuality Life Line, Flow chart, Matrix Scoring, Mapping and Diagrams etc. It was found out that age and education played primary role while modernization played secondary role in the entire process of the decline in the practice of FGM. Possibility of further decline was equally established through the interaction between orthodox medical practitioners and parents of circumcised children.
Introduction

The fundamentals (norms, values and beliefs) of socio-cultural existence in human society, largely impact upon the formation of character, embedded in personality traits. Therefore, because children are instrumental to the continued existence of societies, they become transmission channels for ensuring the persistence of socially and culturally approved behavior. Thus, socialization via the primary (family and religion) and secondary (mass/virtual media, school and peer pressure) agents inform and mold the characters and personalities that are retained in society. Emerging from the concept of socialization, internalization as a core of socialization never occur once-and-for-all. It accentuates the idea that socialization is a life-long process of cultural learning which revolves around social actors at all levels. Socialization is an endless process.

Socialization is symbolic in building personality because it markedly goes hand-in-hand with the process of human development. The process of socialization is substantively hinged to the individual’s interaction with the concrete and abstract entities of the society. In Macionis (2012), socio-psychological theories of personality development underscore the interplay of physical growth, mental/cognitive development and the environment (physical/social). They are core determinants of human personality. Emerging from the viewpoint of psychological theory, Sigmund Freud’s thesis of personality development focuses on the interaction between instincts (life instinct – eros and death instinct thanatos) and the society (culture). Freud’s model of personality although laden with assumptions about sexuality, emphasizes the role of culture and biology and its influence on childhood experiences which presumably shape the development of personality (Freud, 2000).

Notably, beyond these psychological theories/explanations, sociologists who explicitly study the role of society and social interaction have extended the discourse on personality development. Following Cooley’s description of the looking glass self (1902), Herbert Mead elaborated the emergence of the self and how human personality is shaped by it. The self is regarded as a product of social experience
(interaction with others). Mead opines that biological drives and biological maturation are not sufficient ground to describe personality development. The self is a person’s distinct identity which is developed through social interaction. This is because, according to Mead, the self is not there from birth, it develops.

Going further, another point of view of personality development by Lawrence Kohlberg explains that moral development is an important aspect of the socialization process. Because socialization is defined in this light as the process of learning what the society defines as bad or good, it is knowledge imperative to understand how people are socialized into distinguishing between right and wrong. This is largely related to the level of cognition that individuals develop across three stages of physical development – classified as pre-conventional, conventional and post-conventional stages (Kohlberg, 1981). Again, an improvement on the socialization postulate of Kohlberg was developed by Carol Gilligan, which added a gendered perspective to the development of morality between the sexes. Gilligan opines that the sense of justice varies between males and females, which are reflected in the fact that males are socialized for the work environment, where rules and laws are necessary for the smooth running of organization, while females are socialized for a home environment where flexibility is important for ensuring harmony in care taking and nurturing (Gilligan, 1990). More importantly however is what actually constitutes ‘bad’ or ‘harmful’ socialization process and what is a ‘good’ or ‘helpful’ socialization process?

Socialization Agents and Child Development

As Ladd and Pettit (2002) define the concept of socialization, it refers to the acquisition of education, experience, attitudes and behaviors that are required for a successful adaptation to the society and the family. This means that socialization agents are in fact social facts – external and coercive of social actors. Socialization reflects the complex interconnectedness of human beings to their social worlds. The process of socialization is intended to help individuals to function effectively and successfully. Therefore, learning takes place through various agents of socialization – in formal, semi-formal and informal
social organizations/institutions. Agents of socialization can be divided into two groups – Social groups (family, peer group) and Institutional agents (school, workplace, religion, government and mass-media). Although Menhas, Tabbasam, Jabeen (2014) opine that in discussing child socialization, major focus is to the family, school (peer group), and mass-media/new media. This is likely because other dimensions of socialization (religion, government and so on) do not occur or play very significant role at the earliest/primary level of socialization. The family will therefore be the only agent focused on in an attempt at answering the questions posed about ‘harmful’ socialization processes.

Family as an Agent of Primary Socialization

The family does not socialize a child into a vacuum. This is because the family exists within the complexities and realities of the society. In Guralnick (2006), family values, expectation and routines make up family patterns, whose interaction influences social and intellectual competencies that enable children to pursue their own goals as effectively as possible. Parenting is the core value of family relationship. Therefore, it is through the parenting processes that children are socialized into the society. Significant to note, is that while the parenting process is responding to the increasingly changing structure and function of the family the world over and the decline of the family is evidentially connected to the second half of the twentieth century (Pew Research Centre, 2010), there are however some instances where some family values and beliefs have remained unchanged or at best responded to social change very reluctantly.

For this article therefore, the main focus shall be on the primary socialization where a new born is formed and shaped. More importantly also it is under this form of socialization that the subject of discussion i.e. harmful traditional practices in the society shall be explored.

And since the prevailing societal values impact on the constituent families, it is argued that families are more likely to comply with socially acceptable socialization processes. What therefore constitute a ‘helpful’ or ‘harmful’ socialization process is a function of many dynamics, time and space in the life of any society. For example,
the Feminist in contemporary times have challenged the concept of ‘society’ arguing that the word ‘society’ is not gender neutral especially in a patriarchal society where males’ view is dominant in almost all aspects of society (Alliyu 2014). And as long as this is so, socialization and family functions based on such ‘society’ cannot be neutral. Consequently, they reject the Parsonian analysis of socialization because of its grave implication of seeing the differences between men and women from differences in socialization process. They would rather view the gender differences as a consequence of systematic inequalities (Tepperman and Curtis 2009). It is only through this type of analysis that the inequalities between male and female (especially the structural barriers faced by women) avoided by Parsonian analysis can be brought to the fore. For example, several harmful cultural practices that challenge the rights of women and girl-child have been identified and they include: food taboos during pregnancy or at birth (Oni and Tukur 2012); widowhood practices/rights and wife inheritance (Alliyu, 2015) and ritual processes all combine to have negative effect on the female gender in Nigeria. This notwithstanding, UNFPA 2014 reported that the various harmful traditional practices are subject to change based on reframing of concepts and tradition around such practices. This probably accounted for the views of Alo and Gbadebo, 2011 when they reported that there are evidences that the cultural transmission of FGM is receding significantly in spite the previous record of high prevalence among the Yoruba south west Nigeria.

What is therefore central to this study from the foregoing are the roles of the family as an agent of socialization, and how these roles function to suppress the basic female sexual impulse about sex especially through Female Genital Mutilation (FGM) in the African Societies.

The family is the most impressive agent of socialization because of the foundational roles it plays in primary socialization of the new born in any society. Parents made their children to imbibe the norms and values of the society whether ‘helpful’ or ‘harmful’. In essence, the culture or the way of life of the society is a major content and vehicle for socialization process.
Study Area

Abeokuta, the capital city of Ogun state south western Nigeria is a mixed bag of FGM practicing and non-practicing communities. There are areas that are historically known to be practicing FGM and they have attracted attention of scholars and other professionals over the years. These communities are Owu, Gbagura, and Oke-onà Ilawo. The communities are known to be practicing infant girl circumcision predominantly even though adult girl circumcision is seldom done due to one delay or the other at childhood.

The study is an attempt to explore the existing social realities and processes supporting the practice of FGM sourcing directly from the primary stakeholder’s perspectives using participatory tool. These tools, we believe, will afford the participants the right environment to express their views on the issue already considered as a harmful traditional practice.

The main goals of the study therefore are: -

- To monitor and document PAR approach to female circumcision
- To identify social processes associated with community change in the practice of female circumcision.

Methodology

Egba zone is one of the four zones in Ogun-state southwestern Nigeria. The zone has six local government areas comprising of Abeokuta North Local Government Area; Abeokuta South Local Government area; Ifo local Government area; Odeda local Government area; Ewekoro local Government area and Obafemi - owode local Government area. Abeokuta is the prime settlement in the Egba zone of Ogun state and it is divided into five major traditional quarters -Ake, Gbagura, Oke-onà, Owu and Ibara. Three out of these five communities are practicing FGM.
Since they are practicing communities, they are purposively selected for the exploratory study. Within the selected communities, participants were also purposively selected with some eligibility criteria which include- age group, whether they have female children or not and of course availability for the study. Five major groups were involved in the study. They are: Women under 35 years; Women over 35 years; Unmarried women 18-25 years; Men under 35 years and Men over 35 years.

Additional information was also sourced from some other categories of people such as the kings, chiefs, and religious leaders, health workers etc.

**PLA Design and Methodology**

The PLA design and methodology draws its strength from the PLA toolbox, which is qualitative in nature and flexible for use as convenient in the field. The method becomes very relevant for this kind of study that is exploratory in nature. It gives room for all views to be expressed as convenient as possible by the entire participant. Both verbal and non-verbal approaches were used in this regard. The tools used are- Focus Group Discussion, (FGD), Key Informant Interview(KII), Sexuality Life Line(SLL), Flow Chart/Diagrams, Preference Ranking, Matrix Scoring, Historical Profile Mappings etc. Specific tool appropriate for groups or individuals were used to gather the data. The tools were also designed to address the goals and specific objectives of the study.

**Data Analysis**

Apart from the on the spot analysis done on the field and the daily evaluation or debriefing, fieldwork final stage analysis was done after going through a one-day workshop on qualitative data analysis. The training assisted in organizing the data, transcribing, coding, sorting, collating, arranging and writing of the draft report.

Finally, the emerging theme from the data forms the main topics around which the findings were written.
Discussion of Findings

1. Traditions that are Associated with Child Birth

The traditions associated with childbirth in the communities studied could be divided into three main categories. One, those stories passed from one generation to another. Two, those rules and regulations handed over from the elderly to the younger members of the society particularly in the process of socialization. Three, the various practices observed by the younger ones from the elderly in the society. The traditions related to childbirth also differ from one family to another. In fact, the religious belief of a family dictates what is said or done about a child, the mother etc. This seems to negate the views of men has et.al that in discussing child socialization, major focus is to the family, school (peer group) and mass-media.

There are different traditional practices reported by the participants. These include: - Egungun, Oro, Eluku, Sango, Igunnuko, Yam festival etc. These traditional practices/festivals exist side by side with Christianity and Islamic religions. They all combined to influence and shape what happens to a child and the mother. The treatment of the child and mother in the areas of study could therefore not be said to be the same. What could be said to be the same however is the fact that families name their children on specific chosen days. It might be interesting if some cases of variations in family traditional practices are reported here:
Case 1

1) If a woman marries those from the Obatala family, she would not eat anything pepperish for seven [7] days if she had a female child and nine [9] days if she had a male child.

Case 2

2) I got married to the Egungun family, the custom and traditions in my husband’s family states that when a mother delivers, she would have to remain in the pool of blood that came out during the child birth and the mother have to be there until the child has been properly cleaned up before she can then stand up.

Case 3

3) In some family when a child is born the child will be taken to the river. The child will be placed in the river, if for instance, the river takes the child away and brings it back, and it shows that the child is not a bastard but if the other way then the child must be a bastard.

The list of this practice is long we have presented only the above because they seem to have gender colorations that influence the discrimination against the female gender. For case one, the mother will not eat pepper for only seven days for girls and nine days for boys. The number of days signify a culture that is slant in favor of male child than female since 9 is more than 7. Although no clarification on this practice was sought, it could
however be perceived that such practice would accord girl-child less place in the society than the boy child.

Case 2 did present gender specific issue because it is not unclear why a mother that delivers a baby from her womb would have to stay in the pool of blood from her body while the child is being washed up. What happens to the father was not mentioned.

Lastly, case 3 is not gender free as well because the community under study claimed that FGM is done to prevent promiscuity on the part of the woman. As a follow up therefore if any woman is suspected to have fornicated it was further proved through the case 3 narrated above to establish the paternity [father] of the child. If the child is not from the legal husband of the woman then it must be another man and it becomes a bastard. The river must carry such child away. No mention was made about a father that fornicates or impregnates another man’s wife. We are not sure if such a child will also be a bastard to the father or not. We have taken the pain to report the cases above and offer explanation on them because it is believed that the traditions that permit these may have very strong link with FGM. It is hoped that if some of the practices are disappearing FGM may as well begin to follow after.

The children are also taken through one traditional practice or another just as the mothers pass through theirs. Ilugun community for example all new babies’ heads are shaved irrespective of their sex or religion. In other words, sharp objects are used on both male and female children. The objects are used for shaving of the hair on the head of the new child, body scarification, facial mark and circumcision. The shaving of the hair is important before the religious priest could do the naming ceremony. It is also important for some families to investigate the future of the child from an Ifa oracle priest before the eight-day naming ceremony. This is done to ward off any evil that may affect the child in future. The climax is the naming ceremony
done for all children on either the eight-day or ninth day depending on the family.

Circumcision is done for both male and female in the communities studied. It is part of the traditions that is very sacrosanct to the participant depending on each family’s attitude towards tradition.

The Practice of FGM in Abeokuta

The common factor that accounted for the origin of FGM from these practicing communities is their ‘Forefathers’. No reference was made to their ‘fore mothers’. Many of the participants have not really questioned the practice because it is taken as normal. It is none performance that is considered as deviation from the norm. The adherents of the practice or tradition described it as ‘beneficial’ and ‘not harmful’. Since it was from their fore fathers it is sacrosanct to them and it must not be challenged. No participant was able to link the practice with any religious belief as it was done for male circumcision.

A participant affirms that:

Circumcision [FGM] is something very important in this community [ILAWO]. The belief of our forefathers is that if you circumcise a female child, it could prevent her from been promiscuous and to stop the ability to be sexually aroused at any time.

It is customary for the young ones to obey the elderly in Yoruba community unchallenged even when the elderly is wrong. In fact, it is a sign of a well-behaved one and a rounded personality. This attitude, in a way, determines the level of importance attached to the rules and regulations handed over to the younger generations by the older ones. The fear of violating the rules and the consequences also assisted in keeping on with some practices in the face of its harmful effects in the communities. The case of FGM is not different at all from this situation. It is the same situation that sustained body scarification, facial marks,
shaving of new baby’s hair etc. However, since some of these practices are gradually being abandoned due to diverse reasons, it is hoped that FGM also would give way as others.

The practice of FGM has passed through different stages of growth in Abeokuta from the time of their fore fathers till the present. There used to be some done at ages eight to ten years due to some reasons. Others claimed it used to be performed on teenage girls. A participant from Owu says:

When we give birth in my own husband’s house we do it [FGM] in the eight-day of the child’s birth. Sometimes around 1980s and 1990s if both male and female are ready to marry they would be circumcised but with time the system has changed, it is now done when the child is young like some days old.

Another participant from Oke-ona Ago-oko claimed, “the child can be up to eight [8] years before circumcision is done on her”. A reason was offered for this by another participant that “at the time of the circumcision, the child may have one sickness or another and this would prevent them from circumcising a girl until a later date”. A male participant narrated another striking one about adult FGM. He is less than 35 years of age.

If you want to circumcise a female, it is somehow dangerous and risky but, may be in the case of a very young girl it might be easy on them. But the one I witnessed it was for a mature lady. They have to look around for four strong men to hold her down and what was removed from the lady was the flesh called “Ido” [i.e. the clitoris].

These are however exceptions to the rule as the general practice are the infant FGM in Abeokuta. The traditional professional group called Alabede, Oloola, Onikola, and Akomola e.t.c does the FGM and
indeed all circumcisions and other traditions requiring the use of sharp objects on baby. The view expressed above by the male participants about his account of FGM process on mature girl is in tandem with the Feminist position on the concept of ‘society’ that is argued to be slant in favour of the male gender. The ‘men holding the girl down’ are simply enforcing the value of the ‘society’ and indirectly the desire of one sex (male) over another (female). The clitoris that is removed by the men is also seen as compliance to the ‘society value’ on the face-value to prevent girls from promiscuity. What becomes of the body part (i.e. the clitoris) of the girl circumcised was not mentioned as the professional circumcisers have exclusive control of the process. The emotional and psychological feeling of the girls really do not matter and if any at all, especially in the practicing communities, it is a thing of pride having fulfill the requirement of the ‘society’.

The Alabede [Circumcisors]

The Alabede literally means, “The one who has the knife has come”. The Oloola means “the one who owns the knife”. And Onikola means “the one who makes the mark” Akomola “one who marks the child”. All signifies the application of sharp object on a person for one reason or another based on traditions. They are professional families known for the practices and they are identified by their name as mentioned above and their special facial marks. “When you see them [i.e. the Alabedes] you will know them by their facial mark”. A male participant above 35 years from Ilugun Asalu claimed. It was therefore not a job for any or every new comer.

When asked if the Alabedes have other jobs apart from circumcising people. One of the circumcisers in a group discussion quickly said “personally, I do business and trading in ‘Aso-oke’ but do circumcise when it comes”. Though the Alabedes are professionals they do other jobs to make a living since they do not circumcise every day. More importantly, medicalization of circumcision particularly male circumcision must have reduced the rate of customers they get because some participants reported that they now prefer to use hospitals instead of the traditional circumcisers. The profession is also reported not to be a prerogative of any family today as it was claimed that anyone interested in the profession could also learn the practice from the
families of *Alabedes* to be able to practice and have customers. A participant summarized the role of *Alabedes* thus:

Me, personally I was circumcised, my mother told me, it was done by the “*Oloolas*” and it was done very early in the morning. The man was brought into our house to do the circumcision, because they were about four females in the household to be done for. Also, this “*Oloolas*” also do give tribal marks to both male and females child, all mothers will bring their children to the markets and the “*Oloola’s*” would go to the market and perform the tribal marks, on them, even, the body scarification, would be done. The “*Oloola’s*” also made marks called “*Ona*”, this is done by combining three knives at a time to make a line right from the hand to the waist, it is done of both hands and side waist. This is mostly done to our mothers and grandmothers.

**Why FGM: Culture Specific Justification for the Practice of FGM**

Diverse reasons were given for the practice of FGM apart from the fact that it was handed over to them by their fore fathers and they accepted it unquestioned. Indeed, a female participant (less than 35 years of age) from Owu community reported proudly:

Me I am from Owu, our family culture and traditions demand that we must be circumcised, we females, my personal self I was circumcised by the age of four and this shows whether you are a bastard or not.

The issue of bastard here connotes whether one conforms to the traditions or not. If one does, she is not but if one fails or deviates she is
regarded as a bastard. It means the person is ‘not born’ by the members of that family. Being not a bastard means you must have been biologically reproduced [born] by that family and socially reproduced [socialization] by same family into the family traditions. Still part of the tradition, as reason given for the practice of FGM, another male participant (less than 35 years) said he grew to meet the practice “but the story I was told was that in those days some female refused and they have serious problems”.

This is the story (rather fearful story) used in subtly coercing the younger generations into the practice by the elders in an attempt to keep on the practice. The issue of the fearful story is not strange in Yoruba land including Abeokuta because ‘fear’ of imaginary spirits is part of the teaching/socialization method of integrating new members into the society. It is also a form of social control mechanism to enlist compliance from member of the society. In concrete term, no young ones needed to have existed in “those days” reported by the elders but certainly no young girl would want to be adversely affected by her own disobedience. This position is corroborated by Oni and Tukur, 2012; Fayehun and Omololu 2011 where it is reported that elements of culture of respect for the opinion of elderly persons are significant factor that shapes a great deal of decision making across families and communities in Nigeria. In a situation where such young ones do not have any contrary information they are more likely to believe their parents particularly mothers (who herself might have been circumcised) and continue the practice of FGM sometimes forcefully because of fear of the unknown.

Besides the above, another subtle way and reason given for the practice is reported by a male participant (above 35 years) from Ilugun Asalu. He submitted that:

According to our fore fathers FGM is a help for the Female because if females are not circumcised, it may hinder her chances of giver birth.

And going by the value of children in Africa, no woman will resist FGM in the light of the reason given above particularly from the fore fathers who were assumed to have seen it all and well experienced
to counsel the younger ones. The real reason as a follow up on the inability of a woman to give birth is that if the head of the baby should touch the clitoris the child will die. So, a way of ‘help’ is to cut off the ‘agent of death’ in the woman’s body in order to be procreative in life. This is a wide spread belief among the participants however, one argued that he has moved around and discovered that it is Egbas that circumcise and Ijebu do not. He was inferring the fact that, after all Ijebu do give birth without FGM!

Perhaps the cutting of the clitoris is not to ‘help’ the female alone. It seems it was a sort of ‘help’ for the male as well. How?

“Yes, you know that clitoris is cut away to allow for easy penetration, to avoid stress when you want to have sex with the lady. You men of nowadays don’t talk about virginity, but about engagement. That is why you spend much time before you penetrate but when a lady is circumcised it allows for quicker and easy penetration, which the lady would enjoy too.

Sexual mutual ‘help’ seems to be yet other reasons for FGM according the participant above. The cutting is perceived as a way to create an avenue for easy entry of the male organ and easy exist of the baby. The other popular reason is the attempt made to prevent the female sex from fornication and promiscuity.

We grew up to know that our fore fathers do circumcision for female child and the reason is to prevent them being sexually aroused and active. This prevent them from promiscuous life. And for males, they are circumcised to allow for easy penetration into the female private part. These are the reasons given to me by our fore fathers.

The reason given above was agreed to by other male participants in the group because it was from their fore fathers. A careful look into
the reasons will show a high level of gender discrimination in the practice. While females are circumcised to deny them the sexual benefit and enjoyment, male are circumcised to derive the utmost benefit and enjoyment.

The Process of the Act of FGM in Abeokuta

Having reported the salient reasons for the FGM it might be interesting to focus now on the real process of the act. This shall be done by taken a narration from one of the participant undiluted from Ilawo community.

When you want to circumcise female, this is done by men who specialize in this job. They used to collect for the circumcision- foul, palm oil, soap [black], ori, orogbo and some other things. When they want to circumcise, the men will hold the legs tight on the ground or bed. They, the other men will then use sharp object like blade or penknife to cut the flesh [clitoris]. I think I have witnessed two or three times now. During the cutting, the child will cry and blood will be on all her body and me I don’t like this idea because it looks like they are just forcing the blood out of the female child in a dangerous way. After the circumcision, I don’t know what happens to the cut clitoris because they believe that if dog picks it up and eat the clitoris, the child will be promiscuous. But in the case of the male the fore skin will be thrown away in the toilet.

The above seems to represent the case of inflicting avoidable injury on the child without her consent. Generally, however the act is believed to be decreasing today due to reasons such as education, civilization, modernization- all often termed as ‘Olaju’ literally meaning “eye opening” this seems to suggest that some of the harmful practices are ‘sincere mistakes’ made and continued by the people due to lack of or inadequate knowledge about how best to handle a particular social problem. Availability of superior knowledge and information may therefore be a catalyst to ending some of the harmful practices.
A corollary to the above reasons is resistance from the younger generation. A participant reported that:

When my children gave birth I ask them to circumcise the females and put tribal marks, they refused. They argued that if they travel out the tribal marks will make other people to notice them quickly. I refused but they did not accept.

Another participant also noted that:

The practice is decreasing because modernization has taken over. In those days we do not know how and when circumcision took place on us. But nowadays I believe many parents cannot stand the pains and agony their children go through during circumcision.

It therefore seems that child-parent education may be another means of change in the practice. Though the elderly may influence the young ones in accepting particular traditions, a well-informed child may as well influence and change the existing traditional believe of parent in this case the harmful traditional practices.

“Benefits” and Effects of Female Genital Mutilation (FGM)

To the practicing communities/families FGM has a lot of “benefits”. It equally has some practical effects reported by those who have been afflicted, infected or affected by the practice. The under listed are some of the ‘benefits’ mentioned by the respondents.

1. Prevention of prostitution, fornication and promiscuous life-once the clitoris is cut it makes woman less active sexually because she would not be easily sexually aroused easily any more.

2. Easy delivery of children at birth because the perceived hindrance that is the clitoris has been removed.

3. Easy penetration of the male organ into the female sexual organ.
4. “It allows for quick pregnancy because if a female is not circumcised she will be promiscuous and it may lead her to looking into God for a child in future”.
5. Circumcised women are much easier to be dis-virgined than uncircumcised women.

The practical effects are also reported in the cases presented here under:

Case 1

Sometimes ago I took my own daughter out for circumcision and there was a lot of blood flowing, which I have to rush her to the hospital and on getting to the hospital I was asked for the matter and I said I am just coming from where I went to circumcise her and the nurse’s response was “this is rubbish” and I said, “It is not, rubbish, it is our custom” the belief is that if the clitoris is not cut the baby would not be able to have her own child.

[Male >35, Owu community]  

Case 2

It happened at this Ilugun community though it created fear in life and heart of many. The female child in question was circumcised and some days later, the mother left her with a neighbor I think the girl defecated after, which she needed to be cleaned up, and in the process the cut part was touched and rubbed, the child cried and cried till she died with flow of blood. This made many people run away from circumcision knowing it was circumcision that kill the girl.
Case 3

There is infection to some circumcised woman. There was a case of a woman that was circumcised. At the time of delivery, she had some problem and she was transferred to LUTH [i.e. Lagos University Teaching Hospital for operation. So it is not good to do circumcision for ladies.

Case 4

People don’t do it again because a lady was circumcised sometimes ago and after some time the cut part started decaying and this led her into infertility. For this reason, the practice was stopped.

In addition to the practical life experiences that had been harmful to the participants as a result of practicing FGM, there are other effects they perceived could be part of the consequences of the FGM. These include:

1. FGM could lead to bleeding and infection.
2. “The dangers involved are more than the “benefit” derived. Firstly, if the child is circumcised and if the knife is not sterilized it may cause infections, itching, pulse and any other thing”
3. “In those days where a child is circumcised, and the bleeding and treatment did not go well with the lady it may lead to difficulty in delivery and may also lead to death.
4. FGC may lead to infertility.
5. “The circumcised woman may have some difficulties in passing urine as well”
6. Improper disposal of the cut clitoris could further expose the circumcised girl to danger such as using it [the clitoris] for rituals.

The Trend and the Future of FGM in Abeokuta

Following from the harmful [practical life experiences the practicing communities have gone through; there are some other reasons why the
continuous practice of FGM may gradually decline faster than expected. There is a high level of awareness on the part of the majority of the participants about the dangers of FGM than the perceived benefits handed over to them by their fore fathers. As such there have been some noticeable changes in the communities even though some still feel the practice must continue ‘because it is the custom of their fore-fathers’. This argument is likely to collapse finally but gradually in light of social change.

FGM and indeed other harmful traditional practices are gradually given way to better and human practice. Some practices have been completely eradicated while some have only been medicalized - e.g. male circumcision. The participants gave various reasons for the change and prominent among the reasons were - civilization, modernization, and education. This is generally referred to in Yoruba parlance as “Olaju” i.e “eye-opening” meaning “knowing better”. Other reasons discovered are information availability and effective communication particularly between spouses.

On the issue of information, for example, a key informant who was a medical or health worker at Owu community reported that:

“There was a woman who brought her male child here for circumcision and she also wanted me to give him tribal mark at the same time but I have to educate her and pleaded with her that civilization has taken over. Eventually, she agreed with me”

Similarly, on the issue of communication a participant reported that:

My daughters were circumcised but we don’t do it anymore because civilizations have taken place and even modernization. In my household the husband has the final say but where we have cooperation between husband and wife, anyone can influence decisions on
any issue including FGM. e.g. if I say my husband this thing is not good, and you are able to give very good reasons then, he would reason with you.

What emerged from the two instances above are:

1. Ability to plead with the people even when you have all the knowledge and information about a particularly harmful practice. An attitude of condemnation on the part of the knowledgeable person towards a custom or practice will be counter-productive.

2. Ability to give or offer good reasons on the part of the either spouse more especially from the woman to the men [the head of the household] under an atmosphere of cooperation will yield positive result of desired change against any harmful practices. This, we believe, is however dependent on availability of such information, education and knowledge particularly to the women.

Going by the traditional practices that have changed or changing gradually, the participants generated a long list of who brought about or influence change in their communities and of course, those with potentials to do so. They include: The kings and the king makers, The heads of households, Mother-in-laws, Father-in-laws, Community members, Wealthy people, The Government, Religious leaders/religious, Medicalization/health workers, Enlightenment-Radio, Television, Non-formal education, Elderly people within family, Baales [Area chiefs].

In addition to the list generated, the participants also demonstrated how the identified agents of change combine to effect change in the community.

Anytime you want to do this kind of thing [i.e. research] you must consult the Oba, the king makers, chiefs and the community leaders. More over the
ideas of female circumcision is being heard on the radio and television sometimes now. Our people are changing for better and now we are having lectures [ie PLA activities] on it again. So if you want any change you must go to the root [i.e the people/community concern].

One could deduce a situation where the participant seems to be suggesting the application of diverse approach to solving any problem at the same time or period. The importance of the primary stakeholder is equally mentioned as significant to any change programme referring to it as the root.

Religion and the role of religious leaders could also be potent means to addressing change with regards to FGM. Introduction of the two dominant religion’s i.e. Islam and Christianity have contributed immensely to the eradication of some traditional practices through education, information and communication. Moreover these religions are also perceived as being modern and civilized in practice. A participant said:

A lot of traditions have changed because of religions and modernizations have taken over. In those days, the Yoruba inherited Ifa Oracle but religion has taken over. The idea of female circumcision has changed, because of modernization and civilization, people now go to the hospital instead of traditional healing homes.

Perhaps as a result of the combined effects of all the above factors of change another participant interjected that:

In fact, a lot of people can now see that those days of circumcision are days of past [days of unknown]. Now we can see that there is no difference between those that practice FGM and those who do not.
This woman, who is above 45 years, from Owu community was actually asserting that the benefits claimed by the practicing community are not beneficial after all. The reason was anchored on the Ijebu who do not practice it yet; they do not run into all the perceived dangers of non-circumcision. FGM seems not have done them any good better than other women not circumcised. There would have been a difference if the circumcised women have come out better.

Finally, some other participants simply felt that the practice of FGM as many others will disappear naturally. His reasons, which others agreed with, are based on civilization and non-continuation of the practice by the younger ones. Hear him:

There are traditions that have come and gone because of civilization. These traditions are from our fore fathers and because most of them are dead and nobody to take after them, the traditions had stopped.

This statement from the participant (less than 35 years) seems to give insight into why the practice is no longer prevailing in the practicing communities as a community issue / problem but rather family issues.

The more the presence of the tradition-inclined elderly in a family the stronger the continuation of the FGM. However, the elderly are not impossible to change as some participants from other families have actually demonstrated that their elders have bowed to change from them in light of superior information.

Conclusion

The study was conceptualized against the backdrop of the reports of decline in the practice of Female Genital Mutilation (FGM). It then set out to monitor and document PAR approach to Female Genital Mutilation and to identify social realities and processes associated with community change in the practice.
It was found out that FGM is very important to the practicing communities going by the length of time of the practice and the various ‘benefits’ attached to it. The study was however a confirmation of the decline as the community equally reported a gradual decline in the practice in spite of the traditional importance attached to it in the past. Reasons adduced for the decline include age and education of mother. Education has resulted in ‘eye opening’ to see things from different perspective. This ‘eye opening’ made them to see the harm in the practice, which was hitherto considered as ‘benefits’.

Modernization plays a secondary role in the decline of FGM as most parents now prefer to circumcise their male child in the hospitals instead of the traditional circumcisers (Alabedes/Ololas). This somehow begins to have indirect effect on the patronage of the traditional circumcisers. A combination of other factors with modernization is suspected to have contributed to the gradual decline in Abeokuta.

Principal among these factors apart from age, and education, is the unintended consequences of FGM on the health of the child, which sometimes include infection and death in extreme case. The process of interaction between the parents of circumcised child and hospital/health workers equally played a major role in discouraging the practice. The hospital is often the last point of call after any unpleasant outcome of FGM. If the interaction is sustained and if it transits from curative interaction to preventive interaction, FGM is more likely to further decline.
References


R Plomin and I J Deary. 2014. Genetics and intelligence differences: five special findings.


Institutionalizing Transparency and Accountability in Nigerian Public Procurement Process: Challenges for Civil Society Organizations (CSOs)

David U. Enweremadu,
Department of Political Science,
University of Ibadan, Ibadan, Nigeria
Email: uchennadave@yahoo.com

&

Solomon I. Ifejika
Department of Political Science,
University of Ilorin, Ilorin, Nigeria
Email: solomonifejika22@yahoo.com

Abstract

The Nigerian public procurement environment has historically been marked by the absence of accountability and transparency, leading to frequent loss of scarce public funds that are meant for the provision of essential public goods and services. Beginning from the mid-2000s, the need to institutionalize greater accountability and transparency in the Nigerian public procurement system became one of the central objectives of public sector reform. This culminated in the passage of the Public Procurement Act, 2007. Under the Act, CSOs are supposed to lead the way in the effort at bringing this dream and aspiration into reality. After over a decade of its application, Nigerian procurement processes continue to be dogged by allegations of massive corruption. Thus, the need to ascertain the extent to which CSOs working in the field of public procurement have been effective in this role. The main objective of this paper is therefore to analyze the factors that account for the unimpressive state and/or role of the CSOs in contributing to the enthronement of accountability and transparency standards in the Nigeria public procurement sector. The paper adopts the structural-functional theory where CSOs are seen as existing because of their roles as promoters of public accountability and transparency. For its
methodology, the study relies on qualitative method where data were derived from secondary sources and analyzed descriptively. The paper’s major finding is that certain factors including dearth of procurement information, poor enforcement of the public procurement law, and obsolete monitoring techniques are responsible for the abysmal performance of CSOs’ in this regard. The paper thus concludes by arguing that the capacity of the relevant CSOs needs to be enhanced for better performance.

**Keywords:** Accountability, Corruption, Good Governance, Public Procurement, Civil Society Organizations (CSOs), National Development.
Introduction

Transparency and accountability are the hall-marks of good governance and efficient management in all organizations. This applies even more to the public sector where the magnitude of financial resource collectively owned and managed on the behalf of the generality of the people. Moreover, the donor community and other international financial institutions, such as the World Bank and African Development Bank, that fund a considerable amount of development projects and programs in developing countries, emphasize integrity in government procurement (Abebe, 2012). These reasons underscore the essentiality of good measure of effectiveness, accountability and transparency in national public procurement systems. Efficient public procurement practices will enhance adequate public expenditure management (Evenett and Hoekman, 2005), which invariably contributes to the effective management of the public sector in particular, and the national economy generally (Abebe, 2012). Undeniably, African countries have already taken a number of steps to improve their public procurement systems. However, ensuring efficiency, accountability and transparency in undertaking the national, regional and international public procurement process is still challenging (Abebe, 2012:1266).

In Nigeria, there has been obvious inability on the part of government to obtain commensurate value for the huge budgetary spending on provision of public goods. As a matter of fact, collusion by government procurement officials in MDAs and contractors to inflate contract sum has been rampant, delivery of sub-standard jobs permeates the system due to lack of adequate mechanism for quality control; projects, works or services are not often completed within specified period, and there is a culture of rampant abandonment of projects (Okoduwa, 2011; Ahmed, 2011). It becomes apparent, therefore, that enhancing accountability and transparency in the award and execution of government contracts in Nigeria is pivotal, in view of the abysmal effects of corruption and opaque procurement processes on the efficiency of the country’s procurement system and by extension socio-economic development. This re-affirms UNDP (2010) assertion that, institutionalizing appreciable level of accountability, transparency and
effectiveness in any public procurement systems, public oversight and monitoring are highly essential. One of the institutions responsible for assuring these roles in Nigeria is CSOs. This role is elaborately provided for in section 1 (1) of the PPA 2007.

Since the passage of the PPA in 2007 and the subsequent establishment of the Bureau for Public Procurement (BPP), there have been observable discrepancies, anomalies and deficiencies in the country’s procurement system and practice (Akosile, 2010; Ahmed, 2011; Forum for Transparency in Government Procurement, 2013; Nigeria Exchange News, 27 May 2010; Onyekpere, 2010). This has fueled the perception that the designated CSOs have not been playing this very important role of public oversight and monitoring actively. It is against this backdrop that this article seeks to analyze the role of Nigerian CSOs in developing and infusing accountability and transparency measures into the country’s public procurement system, with a view to key identifying the challenges to the effectiveness of and suggests workable ways of repositioning them for better performance. To achieve this objective, the article is structured into five sections. The first section is the introduction, while the second section examines the concept of public procurement, accountability, transparency and civil society organizations (CSOs). The third section provides a theoretical framework for the study, while the fourth examines the challenges CSOs are encountering in their role of promoting accountability and transparency in Nigerian public procurement process and system. The fifth section offers some concluding remarks and recommendations to guide future reforms.

Conceptual Clarification

There is the need to properly explain the meanings of the key terms or concepts that are central to the topical issue being interrogated in this study so as to enhance adequate understanding of the main argument of the paper. In view of this, the important concepts are Public Procurement, Accountability, Transparency and Civil Society Organizations.
Public Procurement

The concept of public procurement attracts different but closely related definitions by scholars. According to Kashap (2004:134), public procurement means “the purchasing by governments and local authorities of the works, goods and services they need to operate-ranging from simple office items to sophisticated high-tech equipment”. For Ifejika and Aliu (2015:125), public procurement is the “the most active business part of government, the means by which essential goods and services are provided to the public while ensuring adequate and efficient public expenditure management”. To the World Bank (1995) it means the purchase of commodities and contracting of construction works and services with use of funds from state budgets, local authority budgets, state foundation funds, domestic loans or foreign loans guaranteed by the state, foreign aid and revenue received from the economic activity of state. A common trend in all the three definitions is the idea that Public Procurement is an important economic activity that provides opportunities for interaction between the public and private sectors for the exchange of goods, works and services for financial resources. There is also a common assumption that, as far as the public sector is concerned, public procurement drives development.

Accountability

Accountability is a highly essential and indispensable ingredient in modern governmental administration, especially in the democratic systems. It is a key component of the control mechanisms in the public domain aimed at curtailing the potential undue excesses or misconducts of those saddled with public responsibilities. Within the broad public sector, accountability is a standard of public life that requires holders of public office to be held accountable for their decisions and actions while serving the public and to submit themselves to whatever scrutiny that is appropriate to their offices (Armstrong, 2005). There are no substitutes to the principle of accountability in terms of exercising or ensuring proper control over public office-holders while performing their duties and responsibilities. Specifically, in view of its general meaning, accountability in public procurement thus refers to commitment to the high standards for professional conducts of the public officers involved.
in conducting government procurement activities. This is especially with regards to compliance with the frameworks for public expenditure control. It also relates to good conducts on the part of those who do business with governments - contractors and suppliers (Abebe, 2012). Combating corruption is the major aim of public procurement reforms in most countries, particularly developing nations, but attainment of this goal is dicey if adequate legal and institutional measures for ensuring accountability and control are not incorporated in the emerging procurement frameworks. Thus, “accountability constitutes a central pillar of any public procurement system” (UNDP, 2010).

According to UNDP (2008:12) “accountability exists when rights holders and duty bearers both deliver on their obligations”. This conceptually links accountability to a rights-based understanding of development following three principles (UNDP, 2010:1): inclusive rights for all people, the right to participation, and the ‘obligations to protect and promote the realization’ of rights by states and other duty bearers (Gaventa 2002: 2). To this effect, active and constructive engagement of the government on one side and the citizenry on the other is necessary to achieve any measure of accountability (UNDP, 2010). Even in a system with low levels of corruption, public and civic oversight can help identify inefficiencies, thereby increasing procurement efficiency and effectiveness for the benefit of improved service delivery, and ultimately, the citizens (UNDP, 2010:1). These processes have been extremely difficult to reproduce in many developing countries, especially those in Africa.

Transparency

“Transparency” is another important principle of public life. Transparency, in generic terms, simply emphasizes greater openness and avoidance of opacity in the management of public affairs. The principle requires adequate publicity of the rules and processes involved in the conduct of government businesses as well as the outcomes of such transactions. Armstrong (2005) succinctly refers to transparency as implying unrestricted access by the public to timely and reliable information on decisions and performance of the public sector. In public procurement, transparency is a requisite element which demands that
procurement activity is carried out in an open and impartial way (Elegbe, 2012). It is a key requirement of any modern public procurement system that gives to the public information concerning, and access to the law, regulation, policies and practice of procurement by government agencies (Abebe, 2012). Transparency in public procurement, therefore, means availing the public with all necessary information concerning government procurement system and its activities.

As an upshot, transparency standards are an important instrument for checking the menace of corruption in the public sector. Indeed, it is one of the most potent deterrent mechanisms to corruption and a pre-condition to ensuring accountability on the part of public officials (OECD, 2007). Lack of transparency in procurement gives rise to corruption, scandal and abuse of public resources (Shu et al, 2011). Absence of transparency in public procurement also constitutes a serious obstacle to sustained economic growth through investment and trade (Abebe, 2012). Criteria for ensuring transparency in public procurement include: timely advertisement of contract opportunities in an accessible platform, specificity of the criteria to be used in awarding contracts, strict compliance with rules by government agencies, keeping adequate and accessible records in case of request, and releasing information to contractors on why they were not selected for a contract (Arrowsmith, 2005; Allen, 2002; Elegbe, 2012). Transparency beefs-up accountability in public procurement. Allowing unfettered access by civil society, the media and other stakeholders to important procurement information, and the manners in which they use the information, directly affects accountability (UNDP, 2010). Accountability and transparency are, therefore, interrelated and interconnected concepts in public procurement governance, and they are both important tools for enhancing integrity and performance in the public sector.

Civil Society Organizations

The term “civil society” is a popular and relatively an old concept in the literature of social sciences - albeit, it lacks precision in terms of definition due to subsisting disagreement between scholars in the field. Most definitions are borne out of authors’ biases in relation to the
concept but, at least, these definitions enable an understanding of the meaning of the term. For instance, Gordon White described civil society as “an associational realm between the state and the family populated by organizations which are separate from the state, enjoy autonomy in relations to the state and are formed voluntarily by members of society to protect or extend their interests or values (Larok, 2012:)”. On its own, the World Bank (2010: online) construes the term civil society to mean “the wide array of non-governmental and not-for-profit organizations that have a presence in public life, expressing the interests and values of their members or others, based on ethical, cultural, political, scientific, religious or philanthropic considerations”.

Based on this conception of civil society, the World Bank (2010: online) therefore refers to Civil Society Organizations (CSOs) as, “a wide of array of organizations: community groups, non-governmental organizations (NGOs), labor unions, indigenous groups, charitable organizations, faith-based organizations, professional associations, and foundations”. Similarly, Hutter and O’Mahony (2014:1) are of the opinion that “the term civil society organization is broad and inclusive of NGOs, charities, trusts, foundations, advocacy groups, and national and international non-state associations, which are all particular types of organization within civil society”. The presence of these organizations in the public domain produces the energies for protection of common interests, cross-examination of public issues, and where necessary, actions such as in the demand for transparency and accountability in the management of collective affairs.

Theoretical framework

This paper relies on the Structural-Functional Theory as a basic explanatory framework for advancing it argument. The Structural-Functional Theory is one of the dominant theories often adopted in conducting inquiries into a wide range of subject issues/matters within the broad field of the social sciences. The theory originated from anthropology, and one of its major proponents is Gabriel Almond (Enemuo, 1999). Other notable exponents of the theory include Talcott Parsons, Harold Lasswell and Marion Levy, among others. The Structural-Functional Theory basically emphasizes the role of structures
and functions in understanding of politics and political processes. In the context of the theory, a structure refers to a pattern of interrelated roles. Functions, according to Marion Levy are the “condition or state of affairs resultant from the operation of a structure through time”. On its own “structure” refers to any human organization that can do things and affect human beings and other human organizations such as family, a public corporation, a court, a bureau, a legislature, etc. “Function” is seen as the activity of the agency and its external effects, and it could be “manifest” or “latent”, meaning that the former are intentional and the latter incidental (Eminue, 2005).

In Political Science, the main contribution of the theory its emphasizes on a shift from physical, legal, and historical description of institutions and agencies to identification of functions or services, hence regarding the study of Political Science as a study of a “system” (Eminue, 2005). The Structural-Functional Theory is, therefore, somewhat similar to the system theory. But unlike the System Theory, the Structural-Functional Theory posits that the units of a system do not function separately. In other words, the theory does not define a system by the units or parts, but by the functions performed by these units within the system (Enemuo, 1999). The thrust of the theory’s argument is that, for any social system, there is a set of functional requirements. These constitute operational conditions that must be satisfied in order for the structure to continue to exist. According to the theory, a relationship can only be described as being functional if it promotes the survival of the political system and others structures, that is, if it enhances its functionality. On the contrary, a relationship that limits the chances of survival of the political system and related structures, or impairs it functionality is considered dysfunctional. Talcott Parsons, for instance, identifies such functions as pattern maintenance, goal attainment, adaptation and integration (Eminue, 2005). Thus, optimal performance of these functions is a pre-requisite for the continual survival of a political system.

The justification for adopting the Structural Functional Theory in this study lies in the fact that, as watch-dog institutions, Nigerian civil society organizations (CSOs) working in the field public procurement have been founded essentially to promote a more transparent and
accountable procurement process in the country. The performance of these functions, notwithstanding numerous challenges, has helped to promote accountability and transparency in public sphere, which together facilitate good governance. The roles of these CSOs, along with the numerous challenges encountered in the process are discussed in the section follow.

CSOs and Public Procurement in Nigeria

Since the coming into effect of the Public Procurement Act, 2007 in Nigeria, a large of CSOs have been established seeking to actualize the goals of the reforms (See Annex 1 for the full list). These CSOs have made several significant attempts to positively influence the public procurement process including through their observation and monitoring of the government procurement process, public enlightenment and policy advocacy. However, these attempts have been undermined by a number of factors, which collectively militate against CSOs effectiveness in promoting accountability and transparency in the country’s public procurement system. Some of these factors are hereby examined below. Notwithstanding, before highlighting these militating factors, it will be necessary to first explain the specific ways some of these CSOs have worked to positively influence the public procurement process. To this end, this section of the article is further divided into two sub-sections. The first dealing with the efforts of Nigerian CSOs aimed at enhancing transparency and accountability in public procurement process based on the contribution of one prominent and active CSO in the filed - Public Private and Development Centre (PPDC), while the second sub-section highlights the challenges that have emerged from that experience.

Role of CSOs in Promoting Transparency and Accountability: The Case of Public Private and Development Centre (PPDC)

The Public Private and Development Centre (PPDC)

The Public Private and Development Centre (PPDC) is a Nigerian civil society organization established in 2001 (Zovighian, 2014). PPDC has an office in Abuja, but its head office is in Aba, Abia State, Nigeria
(UNODC, n. d.). The core areas of PPDC’s concerns or activities cover anti-corruption, good governance, promotion of popular participation in governance and development, pursuing policy change, and advocating a right based approach to development and poverty alleviation in Nigeria (PPDC, 2011). PPDC seeks to increase citizens’ participation in governance and development in a manner that prevents corruption, improves public and private sector and to assist and empower the ordinary people to exercise great measure of influence over the public space (PPDC, 2011). In line with the three (3) core traditional activities of CSOs: policy advocacy, public enlightenment and mobilization, and observation and monitoring of government policies and decisions, the PPDC has played proactive role in the pursuit of the attainment of goal of improved transparency and accountability in the Nigeria public procurement process. The contributions of PPDC in Nigeria’s procurement sector are thus briefly explained under the themes below.

**Observation and Monitoring of the Government Procurement Process**

As earlier observed, PPDC is a citizenship-centered non-governmental organization that aims at improving integrity of both the public and private sector processes in Nigeria. For more than ten years now, PPDC has actively been involved in campaigning on issues related to integrity, particularly in the areas of public finance management, procurement monitoring and governance in Nigeria. At present, the PPDC is a leading non-governmental organization in Nigeria committed to promoting wider public participation in procurement governance with the aim of checkmating corruption in the field (PPDC, n. d.). PPDC has its Procurement Watch Programs supported by PACT Advance Program, funded by USAID, through which it effected the activation of non-government sector procurement observation and monitoring in Nigeria, and championed the founding of the National Procurement Watch Platform NPWP. The platform developed a standard checklist for monitoring procurement and trained several civil society organizations in procurement monitoring (PPDC, 2011).

Specifically, PPDC is dedicated to engaging CSOs in sector specific procurement monitoring in oil and gas, power, health and education.
sectors (Zovighian, 2014). It has two main programs through which it seeks to promote the goal of attaining integrity in public and private sectors in Nigeria, namely; Procurement Monitoring and Home Video Integrity Awards (Homevida). Homevida is a yearly competitive film award platform for rewarding Nigerian films that promote specifically identifiable integrity values and holds annual short scripts competitions among young people; winning scripts using a grant are produced into short scripts (PPDC, 2011). In November 2009, PPDC received a grant from the United Nations Democracy Fund (UNDEF) to execute the Nigerian Procurement Monitoring Project. The major aims of project are to:

a) Build the capacity of non-state actors on procurement observation and monitoring;
b) Strengthen the legislature on procurement oversight and monitoring;
c) Improve access, analyses and sharing of procurement information;
d) Strengthen advocacy for improved transparency and accountability in the public procurement process (PPDC, 2011:11).

Notably:

*The project has in addition to revising the standard checklist making it ICT compliant, established an online portal for collation, analyses and dissemination of procurement monitoring information based on the standard checklist, with capability to provide online training and free legal advice to monitors and investigative journalist working on procurement issues, it has trained civil society organizations on procurement monitoring and its use and has begun real time online collation of reports from procurement monitors (PPDC, 2011:11).*
PPDC is also a recipient of a World Bank grant for the Civil Society Fund (CSF). The World Bank Civil Society Fund (CSF) is an initiative that provides financial and technical support to CSOs with a view to improving their capacity and effectiveness to meaningfully participate in governance reform and policy processes. In view of its broader concern for governance reforms globally, the World Bank places particular emphasis on supporting CSOs engagement in monitoring the use of public resources, including budget and procurement processes and the delivery of public assets and services. The World Bank’s support is in the area of providing capacity-building and technical advice to CSOs, and financing the piloting of innovative social accountability activities. In Nigeria, the World Bank’s Civil Society Fund (CSF) grants specifically focuses on budget and procurement monitoring for social accountability (Zovighian, 2014).

The CSF-funded project on procurement monitoring in the oil and gas sector is an integral component of the PPDC’s Nigerian Procurement Monitoring Program, which was designed to enhance citizens’ observation and reporting of procurement processes by federal agencies working in the country’s oil and gas sector. The general aim remains to institutionalize greater accountability and transparency within the sector. Through the World Bank’s CSF-funded project, the PPDC has contributed through training in building the capacities of at least twenty (20) representatives of NGOs currently working in the oil and gas sector as procurement monitors. This is geared towards stimulating achieving transparency in the sector through the monthly release of collated and analyzed procurement watch e-newsletters that are usually disseminated to at least 1000 people; as well as to generate, and make evidence based tools that support advocacy for increased transparency and accountability in the oil and gas sector available to other initiatives (Zovighian, 2014).

**Policy Advocacy and Engagement with Government**

PPDC has made some noticeable achievements in the area of policy advocacy and meaningful engagement with government on matters relating to public resources; governance, particularly in the procurement sector. On the basis of its belief and driving principle that improved
citizens’ participation in governance is a key strategy for improving accountability and transparency in governance, reducing corruption and delivering good governance, PPDC’s is credited with the legislative advocacy that resulted in the statutory inclusion of CSOs and professional bodies in the observation and monitoring of public procurement process in the Public Procurement Act, 2007. PPDC pioneered the formation of the first coalition of CSOs and professional bodies that currently in public procurement watch called the National Public Procurement Platform. This platform has developed detailed checklist for public procurement observers and a code of conduct for observers, which have been approved and published by the Bureau for Public Procurement which also enforces them. In addition to continuously acting as a strong voice in the public procurement arena, PPDC is currently engaging the National Assembly on proposed amendments to the Public Procurement Act 2007 (UNODC, n. d.). PPDC also successfully advocated and secured the adoption of the Open Contracting Data Standards by the Nigerian Government (OCDS) (Nyager, 2016).

In its attempts at monitoring procurement processes, PPDC has been engaging the Nigerian Government through writing and where possible physical meetings. All of this is documented in writing (Zovighian, 2014). From the onset of the CSF project, PPDC attempted to engage with government officials to request procurement information and advocate for transparency in the procurement process. In one instance, PPDC wrote to the Group Managing Director of Nigerian National Petroleum Corporation (NNPC) to attend its procurement training, but the invitation was however not honoured (Zovighian, 2014). Aside this approach of writing request for procurement information and advocacy visits, PPDC also employ other drastic means of engaging the government, such as litigation in the courts, particularly when all options have exhausted and failed to yield expected outcome. Another resulted oriented way PPDC has resorted to in terms of its engagement with both government officials and citizens in discussion on the values of transparency and good governance in the management of public resources in through the film medium. For PPDC, this has proven to be the best form of “disguised propaganda,” where both facts are presented in a manner that stirs-up emotions towards contribution to
change in attitude and values that are highly desired within the citizenry in Nigeria. The PPDC has made significant positive impacts on increasing transparency and accountability in public resources’ governance through the use of the film medium since the past three years (Zovighian, 2014).

Public Enlightenment and Mobilization

The PPDC’s role in educating the Nigerian publics on issues related to transparency and accountability in governance, public integrity and corruption prevention in both public and private sectors is undoubtedly explicit. The core of PPDC’s programming is in the area of empowering and mobilizing more citizens to participate in government processes. One of the mediums through which PPDC encourages and stimulates popular participation is through radio programs, where its representatives share their experiences and emphasizes the need for all stakeholders and groups to join forces in order to ensure the institutionalization of open contracting practices in Nigeria. PPDC also currently has a 2-minute episode animated series titled “The National Cake”, through which it tries to build a community of vibrant, responsive and enlightened citizens within private and public institutions alike and various communities (PPDC, n. d.).

Furthermore, in line with its core objective of increasing citizens’ participation in government process, has been reaching a large multitude of Nigerian citizens through the film channel. PPDC’s Nigeria Integrity Film Award (HomeVida) provides opportunities for film makers to promote important national and corporate values through their films. In the last three years, PPDC has supported young film makers to produce short movies that promote accountability, due process, business integrity, human development and peace resolution. PPDC has also developed documentaries that inspire people to participate in government processes, such as available at its website: www.homevida.org and its Youtube Channels (PPDC, n. d.). The PPDC also tries to educate the Nigerian publics on procurement governance through its numerous studies and surveys outputs documented and available for public consumption. Prominent among such studies is one conducted in 2011 on the topic, “Implementing the Nigerian
Procurement Law: Compliance with the Public Procurement Act, 2007”, which reveals vital information about the Nigerian procurement practices based on a survey of Procuring Entities, Civil Society Observers, Bidders and Contractors, Legislators, and the Bureau of Public Procurement. These studies conducted and documented and made available on the PPDC’s website have proven to be useful in keeping the citizens abreast with events and on-goings in Nigerian procurement sector. Researchers and scholars in the field also find studies conducted by PPDC very useful carrying-out further researches.

Challenges Faced by CSOs in Enhancing Transparency and Accountability

CSOs working in the area of public procurement in Nigeria are confronted with numerous challenges in their attempt at enthroning transparent and accountable procurement process in the country. Below are some of the most important ones.

Lack of Access to Information

Unrestricted access to information related to procurement activities can rightly be regarded as the most important pre-condition for effective citizens’ procurement monitoring. Although in some case, monitoring can be conducted in a hostile environment with scarcity of information, but it is only access to key documents such as technical specifications and award notices that actually puts citizens and CSOs in a position to detect corruption and fraud (Transparencia Mexicana, 2012). Globally, conditions regarding access to procurement information differs from country to country (Mallaney, 2009). In some countries, laws related to access to procurement information almost explicitly cover procurement information, while in some others, procurement laws spell-out specific procurement documents that should be made available to the public and which should remain confidential or accessible only to bidders. However, in some countries, even when an access to information law exists or when a procurement law provides for access to certain documents, this does not guarantee the availability of information to the citizens. Some access to information laws lack teeth, and in some cases government agencies may lack the will, resources or training to make
relevant information on available in a timely manner (Transparencia Mexicana, 2012). Government agencies also deliberately deny CSOs access to procurement information in order to prevent them from uncovering possible misdeeds by them.

This, typically, is the case in Nigeria. In section 1(2) (f), the Nigerian National Public Procurement Act, 2007 is positive and vocal on the involvement or inclusion of the civil society in the procurement procedures. Indeed, the PP Act guarantees unrestricted access to civil society organizations (CSOs) in the procurement process. That is, it provides for their full participation, to serve as representatives of the citizens in all the stages of the procurement process, but most MDAs tend to be resistant to the provision of the law, as they frustrate efforts by CSOs to effectively monitor the procurement process (Ifejika and Ibeh, 2015). Most government ministries, departments and agencies (MDAs) usually display hostile attitudes to CSOs at the latter’s demand for information and details of procurement activities. Also, they often apply the awful tactics of giving CSOs short and sudden notices of their bid opening and prequalification exercises, in order to deny them access to adequate information (Onyema, 2011). All these tactics are to allow them (MDAs) uninterrupted chance to perpetrated procurement corruption and frauds. Denying CSOs unrestricted access to monitor the procurement process limits their ability to properly evaluate and gather important information on government procurement activities. This in-turn inhibits their effectiveness in facilitating the attainment of the goals of accountability and transparency in the procurement system.

**Lack of Requisite Procurement Technical Knowledge**

Lack of adequate technical knowledge is another stumbling block for many CSOs engaged in public procurement monitoring. By its very nature, public procurement monitoring is a complex exercise and requires adequate understanding of the procurement processes and various techniques for monitoring, as well as sector-specific knowledge. Also, a good understanding of the patterns, dimensions and grounds for corruption and the use of modern technologies for checking them, such as forensic investigation techniques are all necessary. In addition to this, CSOs also need sufficient knowledge and expertise on their specific
countries or regions in terms of how to access the information needed, on what to do when they observe traces of corruption and malpractices and on available ways of reporting the anomalies (Transparencia Mexicana, 2012). CSOs also need to have good knowledge of the procurement law and procedures itself, so as to be able to follow in the processes properly and ensure that they are conducted in the light of the provisions of the law. In Nigeria, there is more or less a general lack of good knowledge of public procurement activities on the part of the citizens due to the technicalities involved in that sphere of governmental function. Only a limited number of the citizens have the required knowledge and skills for effective procurement monitoring and reporting (Public Private Development Centre, 2009). Members of CSOs representing the entire citizenry in the public procurement sector do not possess the required competence and capacities on procurement operations (Attah, 2011). The CSOs are also yet to gain full knowledge and understanding of the Public Procurement Act, 2007 and the procurement procedures. According to Ifejika and Ibeh, “this places them at the vagaries of the field agents and contractors who leverage on their wealth of knowledge and experience to perpetrate all sorts of sharp practices resulting into corruption to actualize their selfish material gains at the expense of the entire Citizenry and the country” (2015:70-71). Consequently, without requisite knowledge of the procurement law and technicalities involved in the procurement implementation procedures, it becomes difficult for the CSOs to detect any abuses of the Act by MDAs and contractors (Ifejika and Ibeh, 2015). As it stands, without capacity the CSOs are just satisfying legal obligations, whereas they are not achieving the expected results in terms of improved transparency and accountability which is main goal of the PP Act (Public Private Development Centre, 2009). This also hampers their ability to know when and where to exact influence on government procurement officials and contractors in demand for absolute compliance with due process.

**Limited Financial Resources, Small Sizes and Poor-Organization**

Procurement monitoring is generally capital intensive; it involves huge financial expenditures on logistical issues, and resources are scarce and not readily available at the disposal of most CSOs. For example, even
when resorting to the use of volunteers, civil society organizations incur expenses on matters related to transportation, the hiring of experts, the training of monitors, the obtaining of access to bidding documents (governments in some case make them available to CSOs free of charge or at a reduced rate) (Transparencia Mexicana, 2012). Most CSOs, especially those in developing countries lack financial capacity to bear these expenditures, mainly due to their relatively small sizes and poor organization and co-ordination of their affairs. To make it worse, government does not usually fund CSOs procurement monitoring exercise in almost all the countries, and the CSOs themselves are also skeptical of collecting money from both the government and the private sector organizations in order to guard against any form of manipulation or influence capable of causing them to compromise their stance as independent watchdogs of the society. Many donors fund procurement monitoring activities, but the funds are usually for specific projects, and their sustainability cannot not be guaranteed (Transparencia Mexicana, 2012). Particularly, the CSOs specializing in public procurement monitoring in Nigeria are poorly organized, relatively small and financially deficient, as such they lack the wherewithal to fund their monitoring activities. Lack of funding contributes to why CSOs representatives in the public procurement lack adequate procurement monitoring competence owing to their inability to involve experts in the training of their field representatives. Poor remuneration by their organizations also places the representatives of CSOs at the mercies of government procurement officials and contractors who employ every possible means to lure them to compromise the goal of their involvement in the procurement process through giving and acceptance of financial gifts by CSOs members’. Poor financial state of the CSOs in Nigeria also makes them focus mainly on particular procurements or contracts where they have vested interest. Due to vested interests, the CSOs tend to demonstrate vibrancy on certain projects where they stand the chance of obtaining financial benefits and vice versa.

Inadequate Enforcement of the Public Procurement Act

Another issue that has greatly contributed in aggravating the ineffectiveness of CSOs in the field of public procurement monitoring in Nigeria, is poor enforcement of the PP Act by appropriate authorities.
There have been serious outcries that the Bureau of Public Procurement (BPP), which is the principal institution, established to apply, regulate and enforce the law on Public Procurement at the federal level, has not been active in performing its mandated role (Punch, June 16, 2013). The Bureau is expected to supervise and ensure the comprehensive application and compliance with the provisions of the Public Procurement Act, 2007 in the execution of public procurement activities by government ministries, departments and agencies (MDAs). In addition, the position of the Nigerian Federal Government in all of this has not also helped matters. The Federal Government has not shown any element of genuine political will and commitment towards ensuring full enforcement and effectiveness of the Public Procurement Act, after initiating and executing the reform that brought about the birth of the new procurement law (Onyekpere, 2010). Ironically, the Bureau and the Federal Government have been severely criticized for being the chief violator of the Act and the major obstacles to the actualization of the goals of the reform recently undertaken in nation’s public procurement system. On its part, the Federal Government has has failed to fully implement the recommendations of the public procurement reform that gave rise to the law (Akosile, 2010; Punch, 16 June 2013; Onyekpere, 2010; Forum for Transparency in Government Procurement, 2013; Ahmed, 2011). Failure by the Bureau of Public Procurement and the Federal Government to lend adequate backing and force towards ensuring absolute adherence to the provisions of the PP Act by all stakeholders in the public procurement sector, has reduced the effectiveness of the law. Consequently, MDAs are thus more or less at freedom to fragrantly abuse or flaunt the law, neglecting its stipulations while carrying-out their procurement programs. The act of shielding CSOs by most MDAs, from monitoring their procurement activities in spite of the position of the PP Act, is deliberate abuse and desecration of the public procurement law, and despite the alarm being raised in various quarters concerning this, appropriate authorities appear to have grown deaf ears. It is not surprising, therefore, that the CSOs have not attained the expected result in their procurement monitoring activities and the promotion of accountability and transparency in the Nigerian public procurement system.
Poor Monitoring Technique/Methods and Non-Adaptation to Change

CSOs in Nigeria’s public procurement system still heavily rely on old and analogue techniques and methods of procurement monitoring. This is another major contributor to their poor performance. At the current time, procurement monitoring has gone increasingly digital and technological. Indeed, in most developed societies, monitoring and combating corruption in public procurement now involves the use of modern technological equipment that enhance effective and accurate citizens’ tracking or follow-up of the procurement process without necessarily having physical contact with government procuring entities – MDAs. Some of these ICTs include Websites, SMS monitoring or surveillance programme, Mobile Phone Applications or Hotlines (Wickberg, 2013). Civil society organizations and other non-state actors involved in public procurement monitoring in Nigeria are yet to adapt to the use of these technologies to make for improved operations. One major reason for this is, as earlier pointed-out, CSOs in Nigeria are financially deficient that they lack the resource to purchase and maintain some of these modern technologies and equipment. Aside this, implementation of government procurement programs in Nigeria itself is still dependent on the old analogue system, while many countries including some African nations, now executed their public procurement programs on the E-Procurement System or platform. This makes for improved transparency and accountability as well as proper control of corruption and related malpractices in the procurement process, due to reduced physical contact between contractors and government procurement officials and MDAs. In other words, even if the CSOs have the money to purchase the modern technologies for procurement monitoring, the procurement system on ground in Nigeria ordinarily discourages the use of such modern equipment. Therefore, Nigeria’s reluctance to adapt to changing realities in public procurement practices and techniques is one of the factors responsible for inability on the part of the CSOs involved in procurement monitoring to buy into the idea of using modern technologies or improved methods of monitoring. Reliance on the analogue method is deficient in so many ways and it
hinders effective monitoring of the public procurement processes by civil society organizations (CSOs).

**Conclusion**

Transparency and accountability are essential for achieving integrity and efficiency in public expenditure management system. The extent of institutionalization and entrenchment of these principles has consequences for developmental in a country. This is because the largest proportion of government yearly budgetary spending is in the area of public procurement. The availability of sizeable amounts of financial resources in the public procurement market, however, makes the procurement sector highly prone to corruption and under-hand practices. The quest to institutionalize appreciable degree of transparency and accountability in the use of government funds for the procurement of essential goods and services so as to avoid unnecessary wastages through corruption and misappropriation of scarce public resources in Nigeria led to the formations of numerous CSOs solely devoted to public procurement. These CSOs provide useful mechanism for improved accountability and transparency in public expenditure management through various ways including: oversight and monitoring of the public procurement process, accessing and dissemination of information on government procurement activities, or raising public consciousness in general and ultimately policy advocacy.

As the structural functionalist theory adopted in this work suggests, where well-organized and vibrant civil society organizations exist, they would employ these techniques effectively to drive home accountability and transparency in the execution of government procurement functions. This is what was expected in Nigeria. However, like in most developing countries where the culture of civic life and engagement is yet to take firm roots, Nigerian CSOs, as we have seen here, face a vast array of challenges which have limited their effectiveness. These challenges include lack of access to information, lack of requisite procurement technical knowledge, limited financial resources to fund operations, inadequate enforcement of the public procurement law, poor monitoring techniques or methods and non-adaptation to new trends in public procurement monitoring.
If CSOs in Nigeria are to become an important tool for advancing the goal of improved transparency and accountability in the Nigerian public procurement system, clearly there will be need for some conscious efforts to tackle these factors. Flowing from the obstacles identified, the following strategies or measures can be recommended.

First, public procuring entities in Nigeria – Ministries, Departments and Agencies (MDAs) should accord full respect and recognition to the provisions of the Public Procurement Ac, 2007 concerning CSOs involvement in the public procurement process. Accordingly, they should play by the rules by allowing CSOs access to observe and monitor their procurement activities as provided for by the law, so as to enable them (CSOs) to adequately obtain necessary information and report to the entire citizens the on-goings in the government procurement sector. This would help to raise general awareness level and keep the public informed on the procurement activities of the government. If the MDAs fail to do so, CSOs should take various necessary actions against them including; pursuing litigation against them in the court of law, mobilizing the public to protest against the undesired practice, as well as exploiting the Freedom of Information Act to force them to conform to the PPA.

Secondly, CSOs involved in public procurement monitoring and reporting need to train and re-train their members, who represent them and the citizenry in the public procurement circle. They should be given adequate and appropriate training on public procurement monitoring and observation, so as to increase their knowledge and capacity to discharge their duties properly. They should also be made to gain in-depth knowledge and understanding of the Nigeria procurement law – the Public Procurement Act, 2007 in order to place them at better position to detect and report any abuses or violations of the procurement procedures by government officials, MDAs and contractors.

Thirdly, relevant CSOs need to begin to look inwardly to evolve plans on how to create viable own sources of financial resources in order to enable to adequately funding their procurement monitoring operations. This could be in the form of involving in some sorts of
commercial activities, that is, establishing own businesses to ensure steady inflow of revenues with which to support their traditional watchdog services to the public. This would help to make them sufficiently financially buoyant to perform their role as protectors of public interest. Sufficient funding would, in fact, increase the vibrancy and effectiveness of the CSOs in monitoring and reporting on government procurement programs.

Fourthly, international organizations have a critical role to play in improving the capacity of CSOs to be fit for this purpose. Concerned Nigerian CSOs should seek the support and intervention of international organizations working in the area of transparency and accountability promotion to assist them in term of funding, logistics and training, among other things, in order to facilitate the actualization of their objectives.

Fifthly, the Bureau of Public Procurement should wake-up from sleep and begin to compel all government procuring entities and stakeholders in the procurement arena to comply with the procurement law. It should closely monitor the procurement programs of the MDAs to ensure that they are carried-out in line with the provisions of the PP Act, if the goals of the recent public procurement reform - transparency and accountability, must be achieved. The Federal Government should also lend support to enforcing the procurement law by exhibiting strong political will towards making the PP Act work and achieve its objectives. Any reported cases of abuse or flaunting of the procurement law by government officials, MDAs or contractors should be frowned at, and appropriate sanctions and punishments should be meted-out for offenders in accordance with the law. This would help to instill fear in MDAs that are fond of shielding CSOs from monitoring their procurement process.

Lastly, CSOs should compel the Nigerian Federal Government to review the country’s public procurement practice techniques and methods. Discarding the obsolete analogue public procurement methods is highly necessary and urgently needed so as to improve the efficiency and effectiveness of the country’s procurement practice. Injection of new trends or improved procurement implementation methods, that is,
the introduction of the E-Procurement technology or system in the country’s procurement practice is highly needed to curb the high incidences of corruption and sharp practices, thereby improving the integrity of system. This would also propel CSOs to begin to consider the valuable option of resorting to the use of relevant ICTs for effective follow-up and monitoring of the public procurement process, as a way of institutionalizing high level of transparency and accountability in the country’s system and practice.

In all, we argue that there is much prospect for improved performance by CSOs in the country’s procurement system if the recommendations of this paper are fully adopted and properly implemented by appropriate authorities.
References


presented at the Fifth International Public Procurement Conference, held 17-19 August, 2012 Seattle, Florida, USA.


https://openknowledge.worldbank.org/bitstream/handle/10986/21116/927260WP0budge00Box385377B00PUBLIC0.pdf;sequence=1. Retrieved 9 February 2017.

Annex 1: List of Accredited CSOs Participating in Public Procurement Process in Nigeria

<table>
<thead>
<tr>
<th>S/N</th>
<th>APPELLATIONS OF CIVIL SOCIETY ORGANIZATIONS (CSOs)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Active Support for Rural People Initiative (ASURPI)</td>
</tr>
<tr>
<td>2</td>
<td>African Centre for Corporate Responsibility (ACCR)</td>
</tr>
<tr>
<td>3</td>
<td>African Missions Centre International Incorporated</td>
</tr>
<tr>
<td>4</td>
<td>African Network for Environment &amp; Economic Justice</td>
</tr>
<tr>
<td>5</td>
<td>Agape Foundation for Literacy and Rural Development</td>
</tr>
<tr>
<td>6</td>
<td>Anambra Rebirth</td>
</tr>
<tr>
<td>7</td>
<td>Alliance in Nigeria Aids</td>
</tr>
<tr>
<td>8</td>
<td>Association for Public Policy Analysis</td>
</tr>
<tr>
<td>9</td>
<td>Bethesda Health Project</td>
</tr>
<tr>
<td>10</td>
<td>Bida Forum</td>
</tr>
<tr>
<td>11</td>
<td>Budget Transparency and Accountability Initiative Nigeria (BTAN)</td>
</tr>
<tr>
<td>12</td>
<td>Budget Transparency Network</td>
</tr>
<tr>
<td>13</td>
<td>Budget and Procurement Watch (BUPWA)</td>
</tr>
<tr>
<td>14</td>
<td>Care for Life</td>
</tr>
<tr>
<td>15</td>
<td>Centre for Organizational and Professional Ethics (COPE-AFRICA)</td>
</tr>
<tr>
<td>16</td>
<td>Christian Rural and Urban Development Association of Nigeria (CRUDAN)</td>
</tr>
<tr>
<td>17</td>
<td>Centre for Development Constitutionalism</td>
</tr>
<tr>
<td>18</td>
<td>Community Action for Popular Participation</td>
</tr>
<tr>
<td>19</td>
<td>Commonwealth of Niger Delta Youths</td>
</tr>
<tr>
<td>20</td>
<td>Civil Society Legislative Advocacy Centre (CISLAC)</td>
</tr>
<tr>
<td>21</td>
<td>Convention of Business Integrity</td>
</tr>
<tr>
<td>22</td>
<td>Concerned Professionals</td>
</tr>
<tr>
<td>23</td>
<td>Coalition of Budget Transparency Advocacy in Kano</td>
</tr>
<tr>
<td>No.</td>
<td>Organisation Name</td>
</tr>
<tr>
<td>-----</td>
<td>-------------------</td>
</tr>
<tr>
<td>24</td>
<td>Coalition for Transparency, Accountability and Good Governance</td>
</tr>
<tr>
<td>25</td>
<td>Coalition on Budget Transparency Advocate in Kano (COBTAK)</td>
</tr>
<tr>
<td>26</td>
<td>Community Action for Popular Participation</td>
</tr>
<tr>
<td>27</td>
<td>Community Based Development Non – Governmental Organization Forum (CBD – NGO)</td>
</tr>
<tr>
<td>28</td>
<td>Community Information Project</td>
</tr>
<tr>
<td>29</td>
<td>Community Health and Development Advisory Trust (COHDAT)</td>
</tr>
<tr>
<td>30</td>
<td>Community Life Project</td>
</tr>
<tr>
<td>31</td>
<td>Computer Forensics Institute</td>
</tr>
<tr>
<td>32</td>
<td>Creative Minds Development Initiative (CMDI)</td>
</tr>
<tr>
<td>33</td>
<td>C.C.G</td>
</tr>
<tr>
<td>34</td>
<td>Civil Liberties Organization</td>
</tr>
<tr>
<td>35</td>
<td>Centre for the Development of Civil Society</td>
</tr>
<tr>
<td>36</td>
<td>Civil Society Forum</td>
</tr>
<tr>
<td>37</td>
<td>Civil Resource Development and Documentation Centre, Enugu</td>
</tr>
<tr>
<td>38</td>
<td>Civil Rights Initiatives Resource Centre (CRI)</td>
</tr>
<tr>
<td>39</td>
<td>Centre for Transparency Watch</td>
</tr>
<tr>
<td>40</td>
<td>Centre for Peace Building and Socio- Economic Resources Development</td>
</tr>
<tr>
<td>41</td>
<td>Community Action for Popular Participation (CAPP)</td>
</tr>
<tr>
<td>42</td>
<td>Centre for Social Justice (CSJ)</td>
</tr>
<tr>
<td>43</td>
<td>Centre for Democracy and Development (CDD)</td>
</tr>
<tr>
<td>44</td>
<td>Centre for the Development of Civil Society (CDCS)</td>
</tr>
<tr>
<td>45</td>
<td>Centre for Women, Youth and Community Action (NACWYCA)</td>
</tr>
<tr>
<td>46</td>
<td>Centre for Human Rights and Ethics in Development (CHRED)</td>
</tr>
<tr>
<td>47</td>
<td>Crime Free &amp; Peace Initiative (CFPI)</td>
</tr>
<tr>
<td>48</td>
<td>Christian Rural and Urban Development Association of Nigeria (CRUDAN) North West Zone</td>
</tr>
<tr>
<td>49</td>
<td>Christian Rural and Urban Development Association of Nigeria (CRUDAN) Central Zone</td>
</tr>
<tr>
<td>No.</td>
<td>Organization Name</td>
</tr>
<tr>
<td>-----</td>
<td>-------------------</td>
</tr>
<tr>
<td>50</td>
<td>Christian Rural and Urban Development Association of Nigeria (CRUDAN) South East Zone, Enugu</td>
</tr>
<tr>
<td>51</td>
<td>Christian Rural and Urban Development Association of Nigeria (CRUDAN) North East Zone</td>
</tr>
<tr>
<td>52</td>
<td>Centre for Information Technology and Development (CITAD)</td>
</tr>
<tr>
<td>53</td>
<td>Centre for International Volunteers for Youth Development (C4144YD)</td>
</tr>
<tr>
<td>54</td>
<td>Centre for Advance Social Sciences (CASS)</td>
</tr>
<tr>
<td>55</td>
<td>Centre for Research &amp; Documentation</td>
</tr>
<tr>
<td>56</td>
<td>Centre for Society Reconditioning and Development (CESFORD)</td>
</tr>
<tr>
<td>57</td>
<td>CD - COPA</td>
</tr>
<tr>
<td>58</td>
<td>Dawn of Life Foundation (DOLF)</td>
</tr>
<tr>
<td>59</td>
<td>Delta (IEDND)</td>
</tr>
<tr>
<td>60</td>
<td>Development Exchange Centre</td>
</tr>
<tr>
<td>61</td>
<td>Environmental Team Consultants (ENVICONS)</td>
</tr>
<tr>
<td>62</td>
<td>Forward Africa (FOFA)</td>
</tr>
<tr>
<td>63</td>
<td>Gadawur Youth Forum</td>
</tr>
<tr>
<td>64</td>
<td>Gender Equality, Peace and Development Centre (GEPaDC)</td>
</tr>
<tr>
<td>65</td>
<td>Global Agenda for Total Emancipation (GATE)</td>
</tr>
<tr>
<td>66</td>
<td>Global Initiative for African Development</td>
</tr>
<tr>
<td>67</td>
<td>Global Rights</td>
</tr>
<tr>
<td>68</td>
<td>GCDA</td>
</tr>
<tr>
<td>69</td>
<td>Grassroots Community Development Initiative (GRACODEV)</td>
</tr>
<tr>
<td>70</td>
<td>Health and Community Development Initiative</td>
</tr>
<tr>
<td>71</td>
<td>Human Right Writers Association (HURIWA)</td>
</tr>
<tr>
<td>72</td>
<td>Hurilaws</td>
</tr>
<tr>
<td>73</td>
<td>Initiative for Food Environment and Health Society (IFEHS)</td>
</tr>
<tr>
<td>74</td>
<td>International Society for Poverty Elimination</td>
</tr>
<tr>
<td>75</td>
<td>Int’l Centre for Peace Charities &amp; Human Development (INTERCEP)</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>104</td>
<td>Nigeria Network of NGO (NNNGO)</td>
</tr>
<tr>
<td>105</td>
<td>Nigeria Youth Network on HIV/AIDS (NYPETHA)</td>
</tr>
<tr>
<td>106</td>
<td>Obong Dennis Udo-Inyang Foundation</td>
</tr>
<tr>
<td>107</td>
<td>Okiero Anthony Okoro Development Foundation (OAODF)</td>
</tr>
<tr>
<td>108</td>
<td>Organization against Corruption and Drug Abuse</td>
</tr>
<tr>
<td>109</td>
<td>Paul Belabo Justice Foundation (PBJF)</td>
</tr>
<tr>
<td>110</td>
<td>Pharmaceutical Society of Nigeria</td>
</tr>
<tr>
<td>111</td>
<td>Project Agape (PROAGAPE)</td>
</tr>
<tr>
<td>112</td>
<td>Publish What You Pay</td>
</tr>
<tr>
<td>113</td>
<td>Public and Private Development Centre (PPDC)</td>
</tr>
<tr>
<td>114</td>
<td>Rahama Women Development Programme (RW)</td>
</tr>
<tr>
<td>115</td>
<td>RBS Consulting Ltd</td>
</tr>
<tr>
<td>116</td>
<td>Remo Ambassadors (REMBASS)</td>
</tr>
<tr>
<td>117</td>
<td>Richud International Incorporated (RII)</td>
</tr>
<tr>
<td>118</td>
<td>Right To Know (R2K) Nigeria</td>
</tr>
<tr>
<td>119</td>
<td>Rural Women and Youth</td>
</tr>
<tr>
<td>120</td>
<td>Rural Development Counsellors for Christian Churches in Africa (RURCON)</td>
</tr>
<tr>
<td>121</td>
<td>South-East Budget Network (SEBNET)</td>
</tr>
<tr>
<td>122</td>
<td>TamTass Development Initiative</td>
</tr>
<tr>
<td>123</td>
<td>The Anchor</td>
</tr>
<tr>
<td>124</td>
<td>Transition Monitoring Group (TMG)</td>
</tr>
<tr>
<td>125</td>
<td>Transparency in Nigeria (TIN)</td>
</tr>
<tr>
<td>126</td>
<td>Transparency Movement</td>
</tr>
<tr>
<td>127</td>
<td>The Regional Accountability Centre: Niger Delta Budget Monitoring Group (NDEBUMOG)</td>
</tr>
<tr>
<td>128</td>
<td>Transparency and Anti-Corruption Campaign in Africa</td>
</tr>
<tr>
<td>129</td>
<td>Transparency and Development Information Initiative (Tdii)</td>
</tr>
<tr>
<td>130</td>
<td>Uche Wogu &amp; The Zions Outreach Ministry</td>
</tr>
<tr>
<td>131</td>
<td>Women’s Development and Co-operatives</td>
</tr>
<tr>
<td>132</td>
<td>Women in Agriculture Association (WIIA)</td>
</tr>
<tr>
<td>133</td>
<td>Women Advocates Research &amp; Development Centre</td>
</tr>
<tr>
<td>134</td>
<td>Women Advancement and Child Protection Initiative (WACPI)</td>
</tr>
</tbody>
</table>
135 | Women for Peace and Empowerment Initiative of the Niger Delta (WOPEIND)  
136 | Youth Coalition for MDG’s Jigawa State (YOCOM)  
137 | Youth-Reestablishing Values  
138 | Zero Corruption Coalition

**Source:**

Networking and Capacity Building for the Management of Urban Renewal Programme in Nigeria

By

Olajide, Olumide Ephraim
Department of Adult Education
University of Ibadan, Nigeria
ephraim0307@gmail.com
+234 803524 3331

Abstract

The rate of urbanization especially in developing countries Nigeria inclusive is frightening as a result of population explosion. This has necessitated the emergence of urban renewal programme for effective planning, development, and management of towns and cities in Africa’s most populous country – Nigeria. The cardinal philosophy of the renewal programme is premised on curtailing the unbridled rural-urban migration and the associated challenges of infrastructural deficiencies. However, it has been observed that this programme is not producing the desired results envisaged in the design of the goals, objectives, and implementation mechanisms. Based on the observed shortcoming, above, it became imperative for a deeper investigation of alternative strategies for ensuring the effectiveness and success of the programme.

In response to this, this study was designed and carried out to find-out if the introduction of participatory principles of networking and capacity building process will result in collective action which can stimulate effective management of the renewal programme. The population comprised selected Community Development Associations (CDAs) in Ibadan Metropolis. Data was obtained through a self-constructed questionnaire tagged Networking & Capacity Building and Urban Renewal questionnaire (NCBURQ). Finding showed that development programmes of this nature must be built on networking and capacity building of CDAs to perceive such programmes as theirs rather than as government programmes. Once this is achieved, it will accelerate and promotes the spirit of collectivism in the mindsets of community members. Based on these findings, the study made some necessary recommendations that development practitioners must thoroughly
understand the key principles and processes of networking and capacity building in the design and implementation of development programmes. Keywords: Networking, Capacity Building, Urban renewal, participation, & mobilization
INTRODUCTION:

Nigeria one of the developing countries of the world has experienced one of the fastest rates of urbanization, available data revealed that the population of Nigeria is over 170 million and that the population is increasing at an alarming rate at the rural, and urban cities. The rate of population growth in urban cities in Nigeria over the last three decades has grown close to about 5.8% per annum and this has posed a great challenge to sustainable development programme in Nigeria. (FGN 2008, World Bank 2014, & FOS 2015).

This frightening rate of urbanization especially in developing countries is as a result of rural-urban drift and population explosion in the world (World Bank 2014), according to Eni, (2009), only 2% of the world population lived in cities in 1850 by the year 2000 the proportion of world population that are living in the city was less than 40% out of which 17% of the present rate of urbanization is taking place in developing countries. As a result of this, urban renewal is gaining popularity and is synonymous with development of cities and some towns in developing countries. This trend seeks to cope with and contain unbridled rural-urban migration and the associated challenges of same on infrastructural facilities in these urban areas. It is a system of preventing the premature obsolescence of urban neighbourhood, assemblage of facilities for the restoration of declining areas, as well as the recreation of worn-out areas.

According to the United Nations Fund for Population Activities (UNFPA) (2004), 30% of the 10 largest cities were located in developed countries, while the other 70% were fund in developing countries. By projection, it was assumed that by 2010, there were 23 mega cities in the world each with a population in excess of 10 million, out of which 19 were located in developing countries. Experts on urban studies agree that the level of urbanization in developing countries most especially Nigeria exceeds the overall level of population growth rate. For example, Okoro (2007) has shown how the urban population in Nigeria increased dramatically from 1 million in 1850 to about 11 million in 1963 and by the year 2000, the number of millionaire cities rose from 14 to more than 20.
The glaring portrayal of urban growth and city expansion shown above is replicated in very visible environmental consequences such as cities encroachment on land immediately surrounding them, shortage of shelter or housing deficit, pollution of land, air and water, urban environmental degradation, proliferation of slums, squatters and other unconventional settlements, overcrowding of persons and tenements, homelessness forcing people to take shelter under bridges or broken down vehicles (Eni, 1998; Cunningham & Saigo, 2003; Enger & Smith, 2004). There is also malnutrition, despicable poverty, a deficient urban infrastructure such as inadequate water supply, toilet, electricity, roads, drainage, lowering of property values or blighted structures, environmentally induced diseases such as cholera, malaria, typhoid, loss of biodiversity, and different forms of deviant behavior usually associated with substandard living conditions. (World Bank, 2014). It is in the light of this, that this study seeks to address the creative attempt to redress the noted problems of urbanization in these cities that gave birth to urban renewal programme of the present administration. In all the study seeks to see how networking and capacity building can be deployed to manage the negative attitude, lack of knowledge display by the citizens and low participation in the programme.

Literature Review

Networking and Capacity Building:

Networking is a supportive system of sharing information and services among individuals and groups having a common interest, while Capacity building is defined as a process of developing and strengthening the skills, instincts, abilities, processes and resources that organizations and communities need to survive, adapt, and thrive in the fast changing world (Wakely 2012). Capacity building is a name for the familiar concepts of community and workforce development, it taps into the existing abilities of individuals, communities, organizations or systems to increase involvement, decision-making and ownership of issues.

A network approach to capacity building offers examples of how networks are especially effective for capacity building because they
catalyze innovations, improves communication and reduce duplication of past mistakes as well as spread good ideas faster. UNDP (2014) recognizes that capacity building is a long term, continuing process in which all stakeholders participate (ministries, local authorities, non-governmental organizations professional associations, and others). In the broadest interpretation, capacity building encompasses Human Resource Development (HRD) as an essential part of development. It is based on the concept that education and training lie at the heart of development efforts and it focuses on a series of actions directed at helping the development process to increase their knowledge, skills and understanding to develop attitudes needed to bring about the desired developmental change. Capacity Building is much more than training and includes the following:

- **Human resource development**: the process of equipping individuals with the understanding, skills and access to information, knowledge and training that enables them to perform effectively.

- **Organizational development**: the elaboration of management structures, processes and procedures, not only within organizations but also the management of relationships between the different organizations and sectors (public, private and community).

- **Institutional and legal framework development**: making legal and regulatory changes to enable organizations, institutions and agencies at all levels and in all sectors to enhance their capacities. (Morgan 2010)

Capacity building should cut across all levels and fields of human activities that impinge upon the development and management of cities and settlements. However, in doing these priorities areas should be taken seriously and should take precedence over others in their need for attention and resources because the new paradigms are calling for an urgent and massive exercise in re-building the capacity of human beings and administration. This can be characterised by three types of activity.
• First, is the task of equipping the stakeholders, (CDC, CDAs, community Leaders, youth leaders, transport worker’s union leaders, market women, government administrators and the private sector and communities) with necessary information to interact, to confront and command the new urban renewal agendas.

• Second, is the task of re-structuring, local authorities, and community organisations to enable them to initiate and sustain a new style of operation agenda? This includes the processes of decentralisation, devolution and the privatisation of the delivery and maintenance of urban infrastructure; the formation of new partnerships for the supply and management of public services and amenities; the provision of enabling supports to households and communities in the control and management of their own neighbourhoods and dwellings.

• Third, is the task of developing, attracts, and motivates the best professionals, technicians and managers and rewards their creativity and innovation. Some of the knowledge and skills required to carry out these tasks are readily available. Others, such as working with local communities and with the private financial sector are new and need to be developed before they can be transferred. And some global, regional and local processes affecting the development of cities are so new and complex that substantial basic research is necessary before they can be usefully transferred to those who need them. (UNDP 2014)
Strategies to Networking and Capacity Building

(a) Community Mobilisation:

Community mobilization is a means of encouraging, influencing and arousing interest of people to make them actively involved in finding solutions to some of their own Problems

(b) Community participation:

Community participation is seen as been important to all aspect of renewal promotion, from perceived benefit to action taking prescribed by others to be consulted as part of planning a solution to problems and finally to plan and evaluate benefits of the solution by once self. (Oyebamiji 2014) believe that; meaningful community involvement can only develop community responsible and control at all stage.

(c) Awareness Creation through advocacy in the media, informal groups, & community organisations.

(d) Organisation of Training in form of role play, dance drama, cultural displays, case study etc

(e) Organize a cleanup campaign

(f) Involvement of Community leaders such as; Market women, youth leaders, leaders of thought, union leaders etc

Urban Renewal Programmes and Networking and Capacity Building

Osuide (2004) view urban renewal as regeneration, redevelopment and a deliberate effort to change the urban environment through planned large-scale adjustment of existing city areas to present and possible future requirements for urban living and working. In other words, urban renewal implies attempts to redesign, re-plan, rebuild, re-structure and reconstruct a rundown area of a given city.
Urban renewal, as its name implies, was designed to empower local governments to reverse the trend of physical and economic decline in the central districts of cities around the nation. According to Eni and Abua, 2014 urban renewal programmes can be traced to the great depressions of the 1930s where there was obvious dissatisfaction with the housing conditions in Britain. Urban renewal is an instrument and expression of social and political tendencies and power relations. It is also a relatively comprehensive community redevelopment programme through which a particular city seeks to re-fashion and rebuild the physical structures of a particular segment of the city in order to enable it to cope more successfully with the problem confronting it. Urban renewal has been described as a process of upgrading the status and structure of a particular section of a settlement, with a view to making them “new” through modernisation.

First attempt of urban renewal in Nigeria was in Lagos in 1955 as an aftermath of the outbreak of cholera and bubonic plague in 1929 (Mabogunje, 1974; Kutela and Adesola (1984), Sule (1988) and 2003; Usani, (1986). Other Nigerians towns and cities are presently undergoing very massive and deliberate urban renewal programmes such as Ibadan, Port Harcourt, Calabar, Makurdi, Kano, among others. In addition, a number of slum up-grading programmes/schemes are being executed in different States in Nigeria under the World Bank Community Based Urban Development Programme. The States benefitting from this programme are Bauchi, Jigawa, Ondo, Ebonyi and Akwa Ibom. Furthermore, the National Urban Renewal Programme is presently going on in three Nigerian cities namely Badgray in Lagos State, Aba in Abia State, and Kurna Asabe in Kano metropolis. What can be gleaned from the foregoing is that urban renewal is mostly undertaken by government and a few supportive international organizations.

According to World Bank, (2000) slums are highly congested urban areas, inhabited by urban squatters, marked by deteriorated, unsanitary buildings, poverty, and social disorganization. In addition, they are also considered as a residential area in an urban locality inhabited by the very poor who have no access to tenured land of their
own. Therefore, slums could also be referred to as squatter settlements. The slums are characterized by substandard housing units, acute shortage of dwelling units which resulted in overcrowding, poor urban living conditions, and services and infrastructure below the adequate or minimum levels, and indeed high crime rates (World Bank/UNCHS, 2000). City is an autonomous phenomenon, the exploration of whose historical, cultural economic and political ramifications is not only intellectually exciting, but also contributes immensely to our understanding of the larger society (World Bank 2014). Just as there have been great empires in history, there have also been great cities past and present reflecting various flourishing civilizations. That can be said of Ibadan which indeed is a city of earlier epoch that seems to have refused to change. Just as empires rose and fell in history some cities have developed tremendously while others have simply decayed. Ibadan is a curious mixture of the two experiences: it has not really developed economically and physically, but it has not decayed. Ibadan city was, and still is, a place of conflict, an arena in which rival classes and emerging status groups struggled for power, a place in which the major changes, structural, institutional and ideological, in the larger society produced fundamental reactions affecting the structure of social and political behaviour.

Ibadan is the capital of Oyo State in Nigeria. Its exact population is not known, in spite of the national census of 1991. However, current population estimates of the city vary from 3 to 5 million inhabitants. Ibadan is a city that is growing amorphously and characterised by traditional slums and spontaneous slums (Agbola, 1987 and Abumere, 1987). It is heavily overcrowded and the environment is largely degraded. In terms of its spatial spread, Ibadan sprawls over a radius of 12-15 km and it is still expanding uncontrollably, due to rapid and uncontrolled urbanisation. Most parts of the city, particularly the inner core and south-eastern section, are unplanned and lack basic facilities due to the inability of municipal governments to keep pace with the level of infrastructure needs and the speed of growth. The need to make Ibadan sustainable has resulted in several interventions in recent years, including the renewal or upgrading of some slums in the city and the participation of the city in the Sustainable Cities Programme among others.
Inadequate provision and management of environmental infrastructure – poor access to potable water, unstable electricity supply and haphazard physical development which constrains the provision of facilities.

Poor waste collection and management: wastes often block drain roads, waterways and the stench from dumpsites cause severe air and water pollution.

Flooding due to the invasion of flood plains by through illegal buildings and construction, inadequate storm drains, acute deforestation and poor solid waste management which have resulted in perennial floods; and High health risks due to poor water supply, inadequate and unreliable refuse collection services, water pollution, overcrowding, and flooding among others.

Fine (2001) described networking and capacity building as “a sack of analytical potatoes”. He says, “what is striking about networking and capacity building is not only the extent of its influence, and the speed with which this has been achieved, but also its ready acceptance as both analytical, empirical and policy panacea”. Networking and capacity building is the “missing link” that can explain any aspect of social, cultural or economic (under) performance, across time and place. Networking and capacity building perspective argues that both the quality of democratic politics and the vitality of a region’s economic life depend on the degree to which its people enjoy social relation.

This, in turn, depends on the quality of its associational life, because voluntary associations are seen to generate social capital by supporting norms of reciprocity and civic engagement, building social trust and providing networks of social relations that can be mobilized for civic action. Idea of urban renewal with the adoption of networking and capacity building connote the correction of urban decay in the urban areas, slum clearance and the rescuing of both the fabrics and functions of the Central Business District (CBD). (Morgan 2010)
Objectives of the Study

Based on the concerns mentioned above, this study aims at elucidating the effect of networking and capacity building for urban renewal programme in Nigeria.

The specific objective is to:

- quantify the effects networking and capacity building for urban renewal programme for sustainable development.

Research Questions

- to what extent do networking and capacity building (networking, mobilization, participation and membership of social organization, collective action, and culture) predict urban renewal programme for sustainable development?

- which of these variables of networking and capacity building has the greatest contributory effect on urban renewal programme for sustainable development in Ibadan metropolis, Nigeria?

METHODOLOGY

A Survey research design of expose facto type was used to obtain information on the study area that is Ibadan metropolis, the researcher and his assistants distributed questionnaire and conducted group interviews with urban residents, local government staff, community leaders, and community development Association’s (CDAs) officers in the study area. A sample size of one thousand, four hundred and twenty respondents (1420) was selected through a multi stage and snowballing sampling procedure were used. One of the fundamental principles of research area is that the sample size must represent the population being described. Therefore, a complete list of the households in Ibadan is necessary for sampling, but it is difficult to get such a list. Owing to growing concern about protection of personal information, it is also, difficult to use residents or voters’ records for sampling in Nigeria. The
researcher and his assistants visited respondents in their household repeatedly and requested them to introduce other residents in the area who are knowledgeable and would be willing to be interviewed. This approach is known as the “snowball method.” It is effective for finding volunteers, but it causes some bias in data collection. In general, respondents were elderly male and females.

In addition, urban survey was conducted to collect information on networking and capacity building for urban renewal programmes and other related development activities of the people so as to have a good opportunity of grasping the situation of groups’ activities through a questionnaire tagged Networking & Capacity Building and Urban Renewal questionnaire (NCBURQ) and interviews. Therefore, some questions directed at the type and level of group activities in urban communities were added to the study questionnaire. In addition, questions about rural-urban linkage and usage or management of urban center which are emerging topics in Nigeria were asked. Data were analysed through the use of inferential and descriptive statistics

Findings and Discussion

Research Question 1

- to what extent do networking and capacity building (networking, mobilization, participation and membership of social organization, and collective action) predict urban renewal programme for sustainable development?

Table 1.

Prediction of networking and capacity building (networking, mobilization, participation and membership of social organization, and collective action,) predict urban renewal programme for sustainable development
<table>
<thead>
<tr>
<th>Sources of variation</th>
<th>Sum of square</th>
<th>df</th>
<th>Mean square</th>
<th>f-ratio</th>
<th>Sig of p</th>
<th>R</th>
<th>r-square</th>
<th>Adj- r square</th>
</tr>
</thead>
<tbody>
<tr>
<td>Regression</td>
<td>7570776.83</td>
<td>5</td>
<td>189269.2</td>
<td>243.8</td>
<td>.000</td>
<td>.63</td>
<td>.407</td>
<td>.406</td>
</tr>
<tr>
<td>Residual</td>
<td>1101418.2</td>
<td>1419</td>
<td>776.19</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>1858495.2</td>
<td>1429</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*sig at P<0.05

The above table shows that all the variables used to measure networking and capacity building: networking, mobilization, participation and membership of social organization, and collective action if taken together have a joint prediction on urban renewal for sustainable development in Ibadan. This is because the independent variables accounted for 64% direct effect on dependent variables. The observed F-ratio value of 243.8 at 0.05 level of significance is an indication that the effective combination of networking and capacity building will influence urban renewal programme in Ibadan metropolis, this could not have been a matter of coincidence. The degree of relationship between urban renewal and the independence variables that is networking and capacity building, is reflected in the values of the coefficient of Multiple regression (R) of 0.64 and multiple regression square (R²) 0.40 as shown in the above table. It can, therefore, be deduced that 64% of the total variance in networking and capacity building, is accounted for by a linear combination of these factors to urban renewal programme for development. This result is corroborated by the result obtained in the interview conducted, because the membership of associations one belongs play greater roles in influencing members to act or behave in a particular way. Members have a sense of belonging, leaders influence members of organization to participate in development programme of their community. This result is in agreement with Sills (1966), and Dresbach (1992), whose submission on the importance of membership of social organisations showed that development can be facilitated. Also social trust can enhance or hinder the development of rural community because community members often feel incompetent to organize a community response unless the reasons are compelling to their community interest. In addition, creditability of those in leadership...
positions or prominent members of a social organization are necessary for success of rural development.

Furthermore, Beard (2005) concluded that membership of social organization means contributing time and resources, an individual economic status will affect his or her level of involvement in development. In addition, peoples’ trust becomes imperative when they have enough information about developmental issue. This can only take place if social trust was imbibed in community people because of social pact among members of associations. The above is in agreement with Abiona (2003), who submits that attitudes are developed through culture and interaction of people, which will bring development.

**Research Question 2**

- which of these variables of networking and capacity building has the greatest contributory effect on urban renewal programme for sustainable development in Ibadan metropolis, Nigeria?

**Table 2:** Relative Prediction of social capital factors on rural development in Iseyin LGA

<table>
<thead>
<tr>
<th>Variables</th>
<th>Unstandardized Coefficient</th>
<th>Standardized Coefficient</th>
<th>Ranking of the independent variables</th>
<th>T</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>Constant</td>
<td>-56.368</td>
<td>6.760</td>
<td>-8.339</td>
<td>6.240</td>
<td>.000</td>
</tr>
<tr>
<td>Networking</td>
<td>2.126</td>
<td>.341</td>
<td>.171</td>
<td>3</td>
<td>7.885</td>
</tr>
<tr>
<td>Mobilisation</td>
<td>1.857</td>
<td>.236</td>
<td>.200</td>
<td>2</td>
<td>5.714</td>
</tr>
<tr>
<td>Participation &amp; memberships of social organization</td>
<td>1.484</td>
<td>.260</td>
<td>.166</td>
<td>4</td>
<td>.000</td>
</tr>
</tbody>
</table>

*significant at P<0.05
Table 2

Above shows that among the networking and capacity building variables, the variables with the strongest influence on rural development is collective action ($\beta = 0.25, p < 0.05$). This is followed by mobilisation ($\beta = 0.20, p < 0.05$), next is networking ($\beta = 0.17, p < 0.05$) and lastly is the participation and membership of social organisation ($\beta = 0.16, p < 0.05$). Thus, the table reveals that each of the networking and capacity building variables used in this study has a positive significant influence on the dependent variable. From the table and the result of data analysis, one can conclude that the result is in agreement with Beard (2005) submission that participation and membership of social groups to which individuals belong increase or decrease the number of people they know and the number of people they potentially engage in exchange of relationships. Also, Abiona 2003 is of the opinion that attitudes are developed from networking. The way people react to development is derived from the culture, which exists in that particular community. It is, therefore, assumed that the members of cultural groups are more likely to participate in the development of their cities. There must be mutual respect for all the diverse cultures present in a community for there to be maximum support for development.

Development activities take place in urban communities because of collective action, this was revealed by both the qualitative and quantitative methods employed in this study, collective action make people more comfortable, make them depend on one another and give them sense of ownership and belonging in development activities of their area. This is because they can easily converge and take collective decision. The above submission is in agreement with the work of Dresbach 1992, Abiona, 2003, and Adekola 2004, who were of the opinion that active participation of community members in collective action is directly related to socio-economic development of their communities.

Furthermore, membership and networking of organization also influence community members’ attitudes toward development. The outcomes of the interviews and data collected revealed that members are attached to one another because membership of association play a
significant role in the behaviour of others and the tendency of carrying one another along in a similar way, most especially on issues that has direct relationship with the corporate existence of their organization. Also, leaders and influential members can mobilized and motivate members towards development activities of their communities. Adekola, (2004).

This result is in agreement with the submission of Nnoli (1998), who affirmed that it is a fundamental and an erroneous assumption that when participation, mobilization and membership of social groups exist in the same political unit, conflict between them is inevitable. In his word, the problems of ethnicity are magnified out of proportion to their real significance. It has been found that ethnicity is unstable in nature when there is an interaction of many ethnic groups. This is in line with Ottite (2002), and Clark (2002) who were of the view that “ethnic identity boundary fluctuates within the context of wider social relations, being modified and maintained through competitive interaction with other ethnic groups as against the perceptions of national identity”. Against this finding, one can rightly say that Ibadan metropolis is going through a process of cultural diffusion; therefore, the study reveals that ethnicity is an inherent aspect of social change in heterogeneous communities. People of Ibadan metropolis in recent time down play their ethnic affiliation when it comes to pooling resource together for development.

Conclusion

Urban renewal programmes is transformation of cities to give a facelift to the state, as well as to improve the living standard of the people in the cities. The urban renewal projects are considered highly essential as the environment contributes to the level of spiritual, social, economic, intellectual and cultural development of the people. Urban renewal was designed to eliminate poverty by spurring the physical improvement of low-income communities. Networking and capacity building brings people into contact with those outside their normal circle, broadening horizons and raising expectations, and can link people into informal networks through which work is more easily found. It promotes self-
help whereby people identify their needs and been able to proffer solutions.

On the other hand, care must be taken to ensure that networking and capacity building are not be viewed as a panacea for development and assumed to make up for the absence of other resources. The study conducted by Warren, Thompson and Saegert (2001) noted that over-dependence on self-help method of community development has led to undue focus on social resources without due consideration to other non-social resources most especially in poor communities. Rather networking and capacity building constitute an essential means of promoting non-social resources so as to make effective use of them.

The implication of the above is that attempt to build networking and capacity building may disrupt existing regulations that people have come to depend on because bridging social network is not an easy task, and may be achieved at the expense of bonded group in the societies.

Although this study is in agreement with social capital factors in predicting rural development, it raises new questions on research that needed to examine the type of action each of these factors is supported. Also, Ibadan metropolis is a big heterogeneous city. Additional research is needed in homogeneous communities to determine whether the findings differ in a small community. Regardless of the issues raised, the findings indicate that Networking and capacity building are strong predictors for urban renewal strategies for enhancing community action for development.
References


Eni, D and Abua, C (2014): The Impact of Urban Renewal on Quality of Life (QOL) in Calabar, Nigeria. Research on Humanities and Social Sciences. ISSN (Paper) 2224-5766 ISSN (Online) 2225-0484 (Online) Vol.4, No.17.


Sills, D. L (1966): Joining the foundation. In L.W. Roland (Eds) Perspectives on American Community. Chicago: Rand McNally


Articles

Criminogenic Conditions, Political Corruption and Nigeria’s Economic Crisis: A Macro Level Analysis 5............

Richard A. Aborisade

Kidnapping and the network of relationships among the principal actors in the administration of criminal justice in selected states of Nigeria 26............

Obarisiagbon, E.I & Aderinto, A.A

Social Change, Harmful Socialization Processes and the Future of Female Genital Mutilation in Abeokuta, Nigeria 46............

Obatunde Bright Adetola

Institutionalizing Transparency and Accountability in Nigerian Public Procurement Process: Challenges for Civil Society Organizations (CSOs) 73............

David U. Enweremadu

Networking and Capacity Building for the Management of Urban Renewal Programme in Nigeria 108......

Olajide, Olumide Ephraim

This issue is available at:
www.ibadanjournalofsociology.org

Copyright © 2014-2017 Ibadan Journal of Sociology (IJS)