



**MARKET
DEVELOPMENT
IN THE NIGER DELTA**

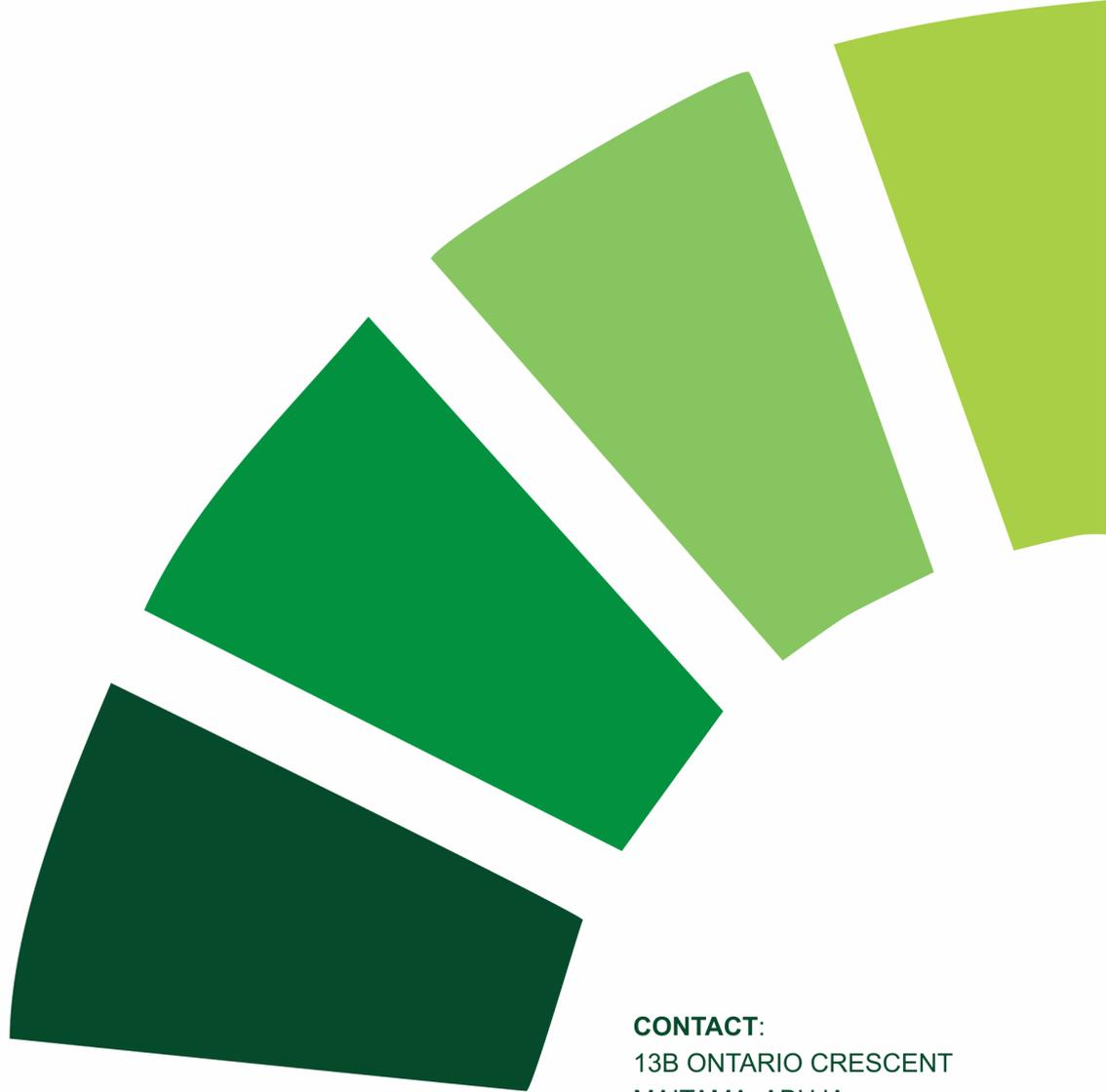
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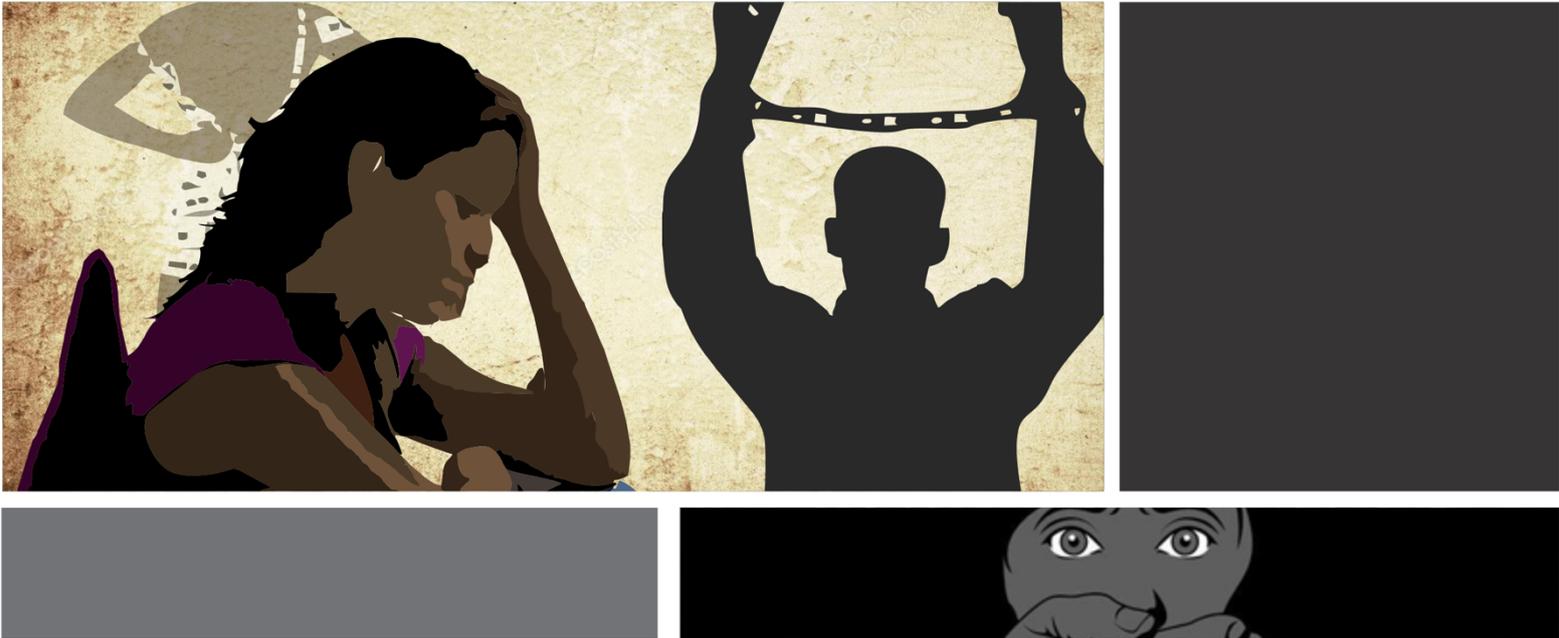
**VULNERABLE GROUPS
ASSESSMENT AND GENDER
ANALYSIS OF HUMAN TRAFFICKING
HIGH RISK COMMUNITIES
IN EDO STATE**



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VULNERABLE GROUPS ASSESSMENT AND GENDER ANALYSIS OF HUMAN TRAFFICKING HIGH RISK COMMUNITIES IN EDO STATE

May, 2018

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We believe the information will contribute to sector dialogues and conversations around development in Nigeria.

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ACRONYMS

DFID	Department for International Development
ESIP	Edo State Investment Programme
ICT	Information and Communications Technology
LAPO	Lift Above Poverty Organization
LGA	Local Government Areas
MADE	Market Development for Niger Delta
MAP	Making Markets Work for the Poor
MDS	Modern Day Slavery
NAPTIP	National Agency for Prevention of Trafficking in Persons
NDDC	Niger Delta Development Commission
NGO	Non - Governmental Organization
PRA	Participatory Rural Appraisal
SEEDS	State Economic Empowerment and Development Strategy
SSC	Senior Secondary Certificate
TOR	Terms of Reference
UNICRI	United Nations International Crime Research Institute
UNODC	United Nations Office for Drug and Crime



EXECUTIVE SUMMARY

Background: the Market Development commissioned this assessment for the Niger Delta (MADE). The objectives of the assessment are to conduct a deeper assessment of vulnerable groups in Edo State beyond factors identified in the two earlier studies to:

- Understand the gender dynamics,
- Understand the vulnerability context (shocks, trends and seasonality of livelihood options),
- Assess the livelihood assets (human, social, natural, physical and financial capital) available to these groups,
- Understand the interaction of these assets with structures and processes that will lead to their livelihood adaptation and outcomes prior to any development interventions, and
- Provide estimates of the likely impacts of intervention efforts in Edo State.

The assessment was to be carried out and reported along gender-disaggregated lines for girls/women, and boys/men in human trafficking high-risk communities of Edo States. The overall objective of the assessment is to deepen programme understanding of the vulnerability context, livelihood assets, strategies and outcomes of the target group as baseline before implementation of MADE II. It is also to deepen understanding of gender dynamics in the Edo State. Two field base assessments were carried out – the Field Base Vulnerability Assessment and the Field Base Gender Assessment. The Field Base Vulnerability Assessment was to be based on the Department for International Development (DFID) Sustainable Livelihoods Framework, while the Field Base Gender Assessment was to be based on the Harvard Analytical Framework.

Methods: A field instrument based on the Harvard Analytical Framework was designed for the gender analysis to explain the roles, responsibilities, and participation of men and women in the Edo economy. For the Field base Vulnerability Assessment, a checklist based on an adaptation of the DFID Sustainable Livelihood Framework was designed for the Vulnerability Assessment. The ten LGAs included in the assessment were those identified as Human Trafficking High Risk Communities in the Terms of Reference.

Data collection: The field work for the assessment exercise was conducted in April 2018 in the selected communities in the ten Human Trafficking High Risk Local Government Areas of Edo State. The method adopted for the field work is essentially a Participatory Rural Appraisal (PRA) with emphasis on the community themselves defining their circumstances and needs. In each community, the assessment team commenced the exercise with a visit to the traditional



ruler/head - *Onojie/Enogie* or *Odionwere* - of the community to intimate them about the assessment exercise and solicit their cooperation.

The traditional leaders assisted in identifying other respondents for the in-depth interviews such as the Youth Leader, Women Leader, etc. In some communities, the committee of elders was available for interview. In some other communities, representatives of traditional rulers/village heads participated in completing the community questionnaire with the assistance of a member of the assessment team assigned to that task. The community questionnaire was administered to the traditional leader or his representatives or the committee of elders. The Gender Analysis checklist was administered to groups of men/boys and women/girls in the community. Thereafter, the Assessment Team visited parts of the community to observe economic features and economic activities going on in the community.

Main findings: Findings are presented separately for each of the ten human trafficking high risk assessed. The highlights of the findings are summarized below.

Field Base Vulnerability Analysis: The checklist examined the vulnerability context, livelihood assets, transforming structures and processes, livelihood strategies and livelihood outcomes.

Vulnerability context: most of the communities faced various forms of shocks, trends and seasonality changes. Ilushi was submerged in floods in 2012. Afuda was also flooded. Irhue experiences soil erosion. Some faced insect and animal pest shocks such as monkey (Irhue, Aviele). A recent shock which is becoming a trend is destruction of crops and maiming and killing of farmers by Fulani herdsmen. Technology used in production activities were outdated – hoe and machete for farming. Government presence was invisible in all communities. Population had declined because of youth migration from the communities. Some of them have been replaced by influx of Hausa boys and men who were used as hired labour on the farms

Livelihoods Assets: Of all the five livelihoods assets, natural capital was abundant in several of the communities, they had plenty farm land, forests, rivers, but they were untapped. Amagba and Idogbo have depleted their land resources. All the communities were relatively weak on the other assets - human, social, physical and financial. This has implications for livelihoods security.

Transforming structures and processes: the traditional institutions were very well established and influential in all the communities. Each community has a King or Odionwere who administered the community with his Council of Chiefs, all males except in Ogwa where there were female Chiefs among the Council of Chiefs. Modern institutions who could help transform societies were weak on ground in nearly all the communities.



Livelihood strategies: The strategies adopted were: agricultural diversification, livelihood diversification and migration. In all communities, a wide range of crops were grown – cassava, rice, yams, etc, women were both farmers and traders. youth migration was an option and many parents were in support of migration of their children because of lack of jobs after graduation. Migration of children had implications for farm output. Many parents had to hire labour to replace their children on the farm.

Livelihood outcomes: Livelihood goals mentioned revolved around the desire for adequate incomes to maintain their families, pay for children’s education, achieve food security (not beg for food).

Were livelihoods outcomes achieved in the communities? The level of poverty was high as many said they were dependent on remittances from migrant children for survival. They were living from hand to mouth and migration was a saving grace for them. Many families were merely surviving. Their incomes were so low they could not save.

Gender Analysis: the information collected using the Harvard Analytical Framework covered Activity Profile, Access and Control Profile, and Influencing Factor tool. The results show that there is gender division of labour in the household. Only women and children were involved in reproductive activities – childcare, cooking and cleaning, healthcare, etc, assisted mainly by daughters and sometimes by boys (to fetch water and clean). Men were only involved in agricultural activities. The analysis confirmed the double burden of women in the home – as farmers, traders, and in care of the home. The Influencing Factor Tool entrenched the lower status of women in the household and the community.

Aspirational occupations: The assessment also obtained information on some preferred occupations. Men and some youth are interested in farming, but in large-scale mechanized farming. They want access to modern farming inputs and equipment. Women also want to continue trading but need information on better food preservation methods to reduce waste, they also want access to markets and credit. The youths are interested in skills acquisition in modern professions including ICT, dress-making, barbing saloons, bead-making, etc. They want industries to be established, especially food processing industries such as Cassava Flour mills, rice mills, etc.

MADE has identified six sectors for the ESIP. How can the desired interventions fit into ESIP? Some ideas have been listed at the end of the report.



1 INTRODUCTION

1.1 Background

Over the centuries, Nigeria has had to deal with various migration issues ranging from massive internal migration and urbanization to brain drain and now to irregular migration and human trafficking. Nigeria's migration history shows that while most international migration by Nigerians has been regular with majority moving abroad to work or to study, in recent years, many young Nigerians, male and female, have been engaged in irregular migration especially to Europe. Much of the irregular migration has been in the form of human trafficking and migrant smuggling. The migration crisis along the Central Mediterranean route to Europe and major transit countries, especially Libya and Niger Republic, have worsened the problem of irregular migration and human trafficking from Nigeria. Thousands of women and children and an increasing number of male youths, have fallen victims of the activities of organized criminal gangs who facilitate irregular migration, including human trafficking. Data from an NGO in Italy – Be Free - which supports victims of trafficking suggests that there are over 30,000 Nigerian women trafficked to Italy engaged in prostitution on streets and in brothels. Recent data from the IOM show that an increasing number of Nigerian women and girls (many of them under-age) are arriving in Italy for trafficking purposes (IOM, 2017). The number of women arriving in Italy increased from 433 in 2013 to 11,009 in 2016, with many unaccompanied children.

Trafficking in human beings, especially in minors and young women, for sexual exploitation has become an issue of major concern globally because of its rapid growth in recent years. The phenomenon has become more transnational in scope. Human trafficking is defined by the UN Protocol to Prevent, Suppress and Punish Trafficking in Persons, especially Women and Children (The Palermo Convention and Protocol, 2000) as follows: "Trafficking in persons" shall mean the "recruitment, transportation, transfer, harbouring or receipt of persons, by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability, or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation. Exploitation shall include, at a minimum, the exploitation of the prostitution of others or other forms of sexual exploitation, forced labour or services, slavery or practices like slavery, servitude or the removal of organs." Trafficking for sexual or economic exploitation is considered a contemporary form of slavery, and a serious violation of women's human rights.

Early studies identified Nigeria as a centre for the illicit trade in human beings, acting as a provider (origin), receiver (destination) and transit point. The main victims of human trafficking



in Nigeria are women and children. Evidence shows that a large proportion of women trafficked to Europe, especially Italy, are from Nigeria (UNODC/UNICRI, 2003). Edo State has been labelled as the most endemic state for female trafficking in Nigeria. It is known to be a source state for international trafficking. Early records indicated an estimated 94% of women trafficked to Europe for sexual exploitation comes from Edo State (UNODC 2006). The Edo/Delta Zonal Office of the National Agency for the Prohibition of Traffic in Persons and Other Related Matters (NAPTIP) also confirmed that seven out of ten persons trafficked from Nigeria originated from Benin City/Edo State (DIS, 2007). The trend has been on the increase. Statistics continue to show that most of the women trafficked out of Nigeria for prostitution are from Edo State. Within Edo State, high risk Local Government Areas include, Oredo, Orhionwon, Ikpoba Okha, Uhumwode, Igueben, Esan West, Esan Central, Esan North East, Esan South East, and Etsako West Local Government Areas. While most of the victims of human trafficking are women and girls, recent trends show that large numbers of male youths who start off as irregular migrants end up as trafficked victims once they leave the shores of Nigeria.

Push factors in human trafficking include:

- under-development of the rural areas from where victims are trafficked;
- high levels of poverty, many households live below the poverty line;
- trafficking as a status symbol among many families;
- lack of access to credit and entrepreneurial training;
- breakdown of extended families;
- low status of women reflected in access to resources, etc.

Over the years, different actions have been taken to address human trafficking in Nigeria, including legislation, setting up of an anti-trafficking agency (NAPTIP); involvement of NGOs, etc. More recently, the Edo State Government has stepped up activities to address human trafficking and illegal migration from Edo State because of the large numbers of male and female youths involved.

1.2 Purpose of the Assessment

The Market Development for Niger Delta (MADE), a DFID funded programme seeks to increase the incomes of at least 150,000 people, 50 percent of whom will be women, by at least 50 percent. MADE II uses the “Making Markets Work for the Poor (MAP)” approach to design systemic and sustainable interventions that generate pro-poor and inclusive economic growth in the non-oil sectors of the nine Niger Delta states. MADE II will scale out interventions in agricultural inputs, cassava, fisheries (wild capture and aquaculture), palm oil, and small-scale poultry value chains. It is to achieve its aims by supporting innovations in market systems through technical assistance

and financing to private sector companies who then invest in ways that benefit the poor, either as suppliers, clients, consumers or employees. MADE II is to address livelihood and economic factors contributing to human trafficking, forced labour and modern-day slavery in the region, particularly in Edo State. Modern day slavery (MDS) is a critical issue throughout Nigeria, but very acute within the Niger Delta region, from where the majority of those trafficked to Europe originate. The presence of MADE II presents a unique opportunity to apply market systems activities, specifically to increase the resilience and reduce the vulnerability of those most at risk of being trafficked. The target of MADE II through the Edo State Investment Programme (ESIP) interventions is to increase incomes or provide livelihood alternatives to about 30,000 people at risk within the geographic and demographic groups under consideration. The programme will focus on sectors such as Information and Communications Technology (ICT), hospitality and the creative industries, etc, to support investment and growth in sectors that are seen as 'aspirational' and attractive to potential victims of trafficking and thus reduce drivers for emigration.

MADE has already commissioned two preliminary studies of the nature and dimensions of Modern Day Slavery, of human trafficking in Edo State, in order to understand the livelihood and economic factors which make households vulnerable to human trafficking. The two studies are:

- a. Support to Human Trafficking Prevention in the Niger Delta, and
- b. Socio-Economic Survey of Potential Target Demographics for Human Trafficking and Livelihood Opportunities (Phase II).

Furthermore, several assessments of potential private sector establishments which can be change agents and job creators have been commissioned. The sectors include Agribusiness, Fashion and Beauty, ICT, Entertainment, Wholesale and Retail Sector, and Renewable Energy Sector.

1.3 Terms of Reference

The objectives of the assessment are to conduct a deeper assessment of vulnerable groups in Edo State beyond factors identified in the two earlier studies to:

- Understand the gender dynamics,
- Understand the vulnerability context (shocks, trends and seasonality of livelihood options),
- Assess the livelihood assets (human, social, natural, physical and financial capital) available to these groups,
- Understand the interaction of these assets with structures and processes that will lead to their livelihood adaptation and outcomes prior to any development interventions, and

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- Provide estimates of the likely impacts of intervention efforts in Edo State.

The assessment is to be carried out and reported along gender disaggregated lines for girls/women, and boys/men in human trafficking high risk communities of Edo States. The overall objective of the assessment is to deepen programme understanding of the vulnerability context, livelihood assets, strategies and outcomes of the target group as baseline before implementation of MADE II. It is also to deepen understanding of gender dynamics in Edo State. Two field base assessments were to be carried out – the Field Base Vulnerability Assessment and the Field Base Gender Assessment. The Field Base Vulnerability Assessment was to be based on the Department for International Development (DFID) Sustainable Livelihoods Framework, while the Field Base Gender Assessment is to be based on the Harvard Analytical Framework.



2 METHODOLOGY

2.1 Inception Report

The first stage of the assessment was to prepare an Inception Report. The Report was to include a Desk Review of relevant documents provided by MADE in addition to related documents from other sources. The purpose of the Desk Review was to identify gaps to be filled by the assessment. The Inception Report also included a draft Tool/Checklist of questions for the Vulnerability Analysis as well as a Field Work Plan.

2.2 Guide to the Assessment Exercise

Two field base assessments were carried out – the Field Base Vulnerability Assessment and the Field Base Gender Assessment. The field instruments were designed by the Assessment Team for the field base assessments. They were amended to incorporate comments from members of the MADE Team. The Assessment process involved the following activities:

- Discussion with the Director of the Benin City Office of the National Agency for the Prevention of Trafficking in Persons (NAPTIP) for information on Human Trafficking High Risk communities in Edo State. One community in each of the Human Trafficking High Risk Local Government Areas was selected for the administration of the field instruments.
- Administration of the field instruments in the ten identified high risk communities in Edo State.
- Observation and mapping of relevant economic features and some economic activities in the community through photographs.

The Field Instruments:

- A. Field base Gender Assessment: A field instrument based on the Harvard Analytical Framework was designed for the gender analysis to explain the roles, responsibilities, and participation of men and women in the Edo economy. Thus, following the tools in the Harvard Analytical Framework toolset, the checklist included the following sections:
 - i. The Activity Profile - This gathered information on who does what, when and where? The information is gathered from both men/boys and women/girls.
 - ii. The Access and Control Profile – Information was collected on who has access to and control over resources and benefits between men and women.
 - iii. The Influencing Factor Tool – Influencing factors include political, economic and cultural factors which affect gender differences identified in the Activity and Access



-
- and Control Profiles. It identifies past and present influences, as well as opportunities and constraints.
- iv. **Women's Socio-political Profile:** This section which has been used in some countries. It was added to summarize women's assessment of their decision-making roles in the home and society.
 - v. A section on Aspirational occupations was added after discussion with members of MADE to identify aspirational occupations as a basis for possible interventions.
- B. Field base Vulnerability Assessment:** A checklist based on an adaptation of the DFID Sustainable Livelihood Framework was designed for the Vulnerability Assessment. According to the DFID, *"A livelihood comprises the capabilities, assets and activities required for a means of living. A livelihood is sustainable when it can cope with and recover from stresses and shocks and maintain or enhance its capabilities and assets both now and in the future, while not undermining the natural resource base"* (DFID, 2000). The Framework was integrated into DFID's development cooperation in 1997. The checklist developed focused on collecting information on the components of the framework as already identified in the TOR. The component themes include:
- i. **Understanding the Vulnerability Component** – The vulnerability context was to assess trends, shocks and seasonality. It frames the external environment in which people in the communities exist. They are important because they have a direct impact on people's asset status and the options open to them in the pursuit of their livelihood outcomes. Vulnerability arises when human beings confront harmful shocks or threats and lack the capacity to deal with them effectively.
 - ii. **The Livelihood Assets** – The DFID Framework identifies five types of assets on which livelihoods can be built, these are: Human Capital, Social Capital, Natural Capital, Physical Capital, and Financial Capital. The livelihood approach tries to obtain an accurate understanding of people's assets or strengths. How do people convert these assets into positive livelihood outcomes? The Asset Pentagon is used to present information about people's assets visually, it shows the relationships between assets.
 - iii. **Transforming Structures and Processes** - Within the livelihoods framework, the institutions, organizations, policies and legislation that shape livelihoods in the communities are very important. They determine access to different types of capital (assets), to livelihood strategies and to decision-making bodies and sources of influence and returns to any livelihood strategy.
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- iv. **Livelihood Strategies** – This denotes the range and combination of activities and choices that people make to achieve their livelihood goals (these include productive activities, investment strategies, reproductive choices, etc). Livelihood strategies are dependent on asset status and policies, institutions and processes.
- v. **Livelihood Outcomes** - These are the outputs of livelihood strategies. They can include more income, increased well-being, reduced vulnerability, improved food security, and more sustainable use of natural resources.

However, in producing the checklist of questions included in the Field Base Vulnerability Assessment, emphasis was on the questions listed in the TOR which are relevant for the MADE II's proposed activities.

2.3 Selection of High Risk Communities For Human Trafficking

The ten LGAs included in the assessment were those identified as High Risk Communities in the Terms of Reference, they are:

Table 2.1: High risk LGAs identified in the TOR

Senatorial District	LGA	Headquarters
Edo Central	Esan Central	Irrua
	Esan North-East	Uromi
	Esan South-East	Ubiaja
	Esan West	Ekpoma
	Igueben	Igueben
Edo North	Etsako West	Auchi
Edo South	Ikpoba Okha	Idogbo
	Oredo	Benin City
	Orhionwon	Abudu
	Uhumwode	Ehor

One high risk community was selected from each High Risk LGAs for the assessment, the communities were identified through the Benin City NAPTIP Zonal Office records. A total of ten high risk communities were assessed (see Table 3.2). For this assessment, a community is described as a group of people, living in a defined territory (streets and designated wards) within an LGA of Edo State. They share common amenities, under a community leader, they are also identified with a common name of the community.

The cooperation of communities can be enlisted with this bottom up and inside out approach. Mapping of the community resources with the aim of mobilizing the community has been identified as a key development strategy that has helped in different parts of the world to identify and address pressing social issues. Community mapping for mobilization not only helps people improve their living conditions, it has also strengthened and enhanced the ability of communities to work together to achieve goals that are important to their members. Thus, this assessment exercise can serve as a basis for determining existing socio-economic livelihood resources available to high risk communities and to identify possible interventions which can be promoted by MADE.

2.4 Data Collection

The field work for the assessment exercise was conducted in April 2018 in the selected communities in the ten Human Trafficking High Risk Local Government Areas of Edo State. The method adopted for the field work is essentially a Participatory Rural Appraisal (PRA) with emphasis on the community themselves defining their circumstances and needs. In each community, the assessment team commenced the exercise with a visit to the traditional ruler/head - *Onojie/Enogie* or *Odionwere* - of the community to intimate them about the assessment exercise and solicit their cooperation. Gifts of kola nuts and hot drinks were presented by the assessment team to the traditional head as is customary, while modest entertainment was provided for respondents for the in-depth interviews/Focus Group Sessions. The traditional leaders assisted in identifying other respondents for the in-depth interviews such as the Youth Leader, Women Leader, etc. In some communities, the committee of elders was available for interview. In some other communities, representatives of traditional rulers/village heads participated in completing the community questionnaire with the assistance of a member of the assessment team assigned to that task. The community questionnaire was administered to the traditional leader or his representatives or the committee of elders. The Gender Analysis checklist was administered to groups of men/boys and women/girls in the community. Thereafter, the Assessment Team visited parts of the community to observe economic features and economic activities going on in the community. A total of ten field trips, each lasting a whole day, were made to complete the administration of the field instruments in all the ten selected communities.

2.5 Data Analysis/Processing

2.5.1 Analysis of Vulnerability Checklist

Analysis of the Vulnerability Checklist will follow the guidelines suggested by Scoones (1998) in the Institute of Development Studies publication titled "*Sustainable Rural Livelihoods: A*

Framework for Analysis". For each community, each segment of the DFID Sustainable Livelihoods Framework is analysed separately as follows:

- Contexts, Conditions and Trends (contextual analysis of conditions and trends and assessment of policy setting).
- Livelihoods resources (analysis of livelihoods resources – natural capital, economic/financial capital, human capital, social capital, and others (physical capital),
- Institutional processes and organizational structures (analysis of institutional/organizational influences on access to livelihood resources and composition of livelihood strategic portfolio).
- Livelihood strategies (agricultural intensification/extensification, livelihood diversification, and migration – analysis of livelihood strategy portfolios and pathways.
- Sustainable Livelihoods Outcomes (Livelihood – increased number of working days created, poverty reduced, well-being and capabilities improved; Sustainability – livelihood adaptation, vulnerability and resilience enhanced, natural resource base sustainability enhanced).

A Livelihood Pentagon and a Social Pyramid were generated for each community as part of the analysis.

2.5.2 Analysis of the Field Base Gender Analysis

Gender analysis is central to the political economy of any society and a gender analysis is essential in any socio-political analysis (SCRIBD.COM, 2012). Gender analysis often entails a combination of tools and approaches and the utilization of one or more Gender Analysis Frameworks. The Terms of Reference (TOR) for this assignment has suggested the use of the Harvard Analytical Framework. Therefore, the checklist used for the Gender Analysis was based on the Harvard Analysis Framework. The Harvard Analytical Framework is also known as the Gender Roles Framework. The Harvard Analytical Framework is a grid for collecting information at the micro-level, that is, at the community and household levels. It is a useful way of organizing information and can be adapted to different situations. Qualitative methods of data analysis were used for the field instruments.

Information from the Vulnerability Assessment Checklist was combined with that from the Gender Analysis Checklist in some sections, especially to assess the roles of women in the community and identify aspirational occupations. A brief write-up is prepared for each of the ten communities highlighting key variables of interest.



3 THE STUDY AREA – ENDEMIC COMMUNITIES IN EDO STATE

3.1 Edo State – Local Government Areas and Population

Edo State is divided into three senatorial districts namely: Edo South, Edo North and Edo Central and into 18 LGAs. Edo South LGAs with Benin Communities constitutes 57.54% of the population of the State, Edo Central LGAs with Esan communities are 17.14% of the population, and Edo North LGAs (26.03%) with Etsako communities 12.19%, Owan communities 7.43% and Akoko Edo 5.70% (Edo SEEDS 2005:2). Table 3.1 shows the LGAs by Senatorial District.

Table 3.1: LGAs in Edo State

Senatorial District	Local Government Area	Headquarters
Edo South	Egor	Uselu
	Ikpoba Okha	Idogbo
	Oredo	Benin City
	Orhionmwon	Abudu
	Ovia North East	Okada
	Ovia South West	Iguobazuwa
	Uhunmwode	Ehor
Edo Central	Esan Central	Irrua
	Esan West	Ekpoma
	Esan North East	Uromi
	Esan South East	Ubiaja
	Igueben	Igueben
Edo North	Akoko Edo	Igarra
	Etsako Central	Fugar
	Etsako East	Agenegbode
	Etstako West	Auchi
	Owan East	Afuze
	Owan West	Sabongida-Ora

3.2 Endemic Human Trafficking Areas and High Risk Communities

Figure 3.1 below shows endemic LGAs in Edo State, Nigeria while Table 3.2 shows selected Human Trafficking High Risk LGAs in Edo State. Figure 3.1 (original picture obtained from NAPTIP) shows endemic LGAs categorised as low endemic, medium endemic and high endemic. However, the picture is continually changing as traffickers change their tactics.



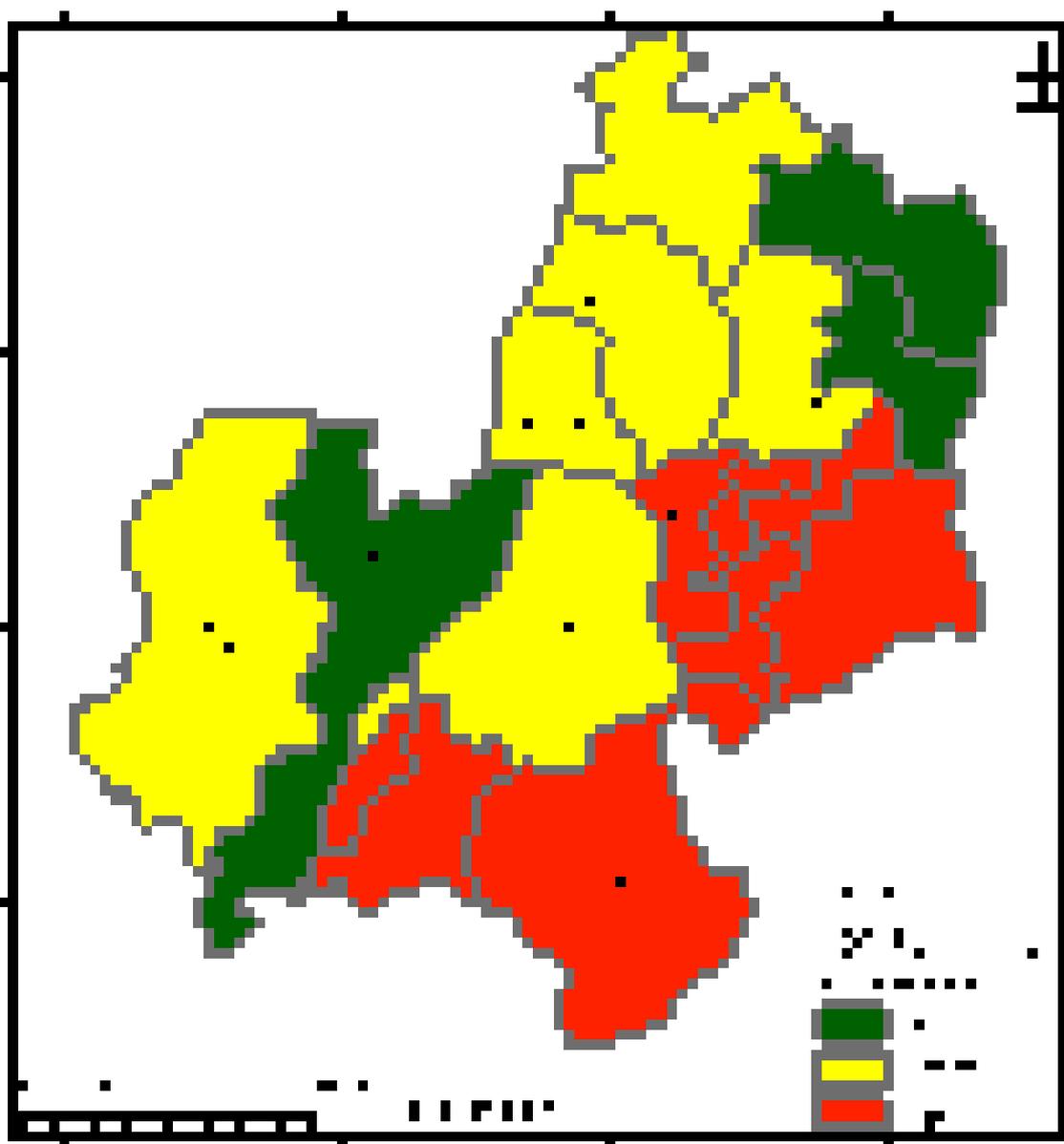


Figure 3.1: Endemic rate for LGAs in Edo State

Table 3.2: Human Trafficking LGAs in Edo State

Senatorial District	LGA	Headquarters	Endemic Communities	High Risk
Edo Central	Esan Central	Irrua	Irrua* Ugbegun Ewu	
	Esan North East	Uromi	Uromi Uzea*	
	Esan West	Ekpoma	Amendokhian Irukepken Ekpoma Olinlin Uzea*	
	Esan South East	Ubiaja	Ubiaja Ewohinmi Ilushi *	
	Igueben	Igueben	Igueben Ebelle	
Edo North	Etsako West	Auchi	Auchi Aviele*	
Edo South	Ikpoba Okha	Idogbo	Area around South Ibie Idogbo* Upper Sakpoba Ramat Park Area	
	Oredo	Benin City	Amagba* Sapele Road where Oredo ends	
	Orhionwon	Abudu	Abudu* Urhonigbe Evbuobanosa	
	Uhunmode	Ehor	Ugoneki Irhue* Obadan	

Source : NAPTIP Benin Office

* Communities selected for assessment.

Human trafficking has been described as dynamic and adaptable and, like many other forms of criminal activity, it is constantly changing to defeat efforts by law enforcement to prevent it (UNODC, 2006). In Edo State, part of the dynamics of human trafficking is revealed in the shift of endemic areas over the years, especially where interventions through anti- trafficking campaigns have gained ground. Frontline NGOs in Edo State, who are members of ENCANTIP, observed such shift when traffickers moved out of urban centres to the rural areas to recruit victims. Thus, over the years, there has been a gradual shift from Benin City and environs to other Local Government Areas. An important aspect of the assessment is to identify the factors which push girls and boys out of their communities and make them vulnerable to being trafficked out of the country or engage in irregular migration.

SUMMARY FROM INCEPTION REPORT

The focus of the Inception Report was a desk review of two earlier studies of human trafficking in Edo State commissioned by MADE. One of the objectives of the review was to identify gaps in these studies which can be filled by the Vulnerability Assessment and Gender Analysis of human trafficking high risk communities in Edo State. The two studies which were conducted in 2017 are:

- a. Support to Human Trafficking Prevention in the Niger Delta, and
- b. Socio-Economic Survey of Potential Target Demographics for Human Trafficking and Livelihood Opportunities (Phase II).

The first study involved a desk review of relevant documents on human trafficking in Nigeria. This was followed by semi-structured interviews, consultations and focus group discussions with stakeholders in Benin City and one community in Edo Central Senatorial Zone. The review showed that human trafficking is on the increase in Edo State. The study emphasized that a complex interplay of deep seated structural, institutional and agency factors have facilitated a conducive environment for human trafficking to thrive in Edo State. The study described the main routes for moving victims from Nigeria to destination countries. The report listed the most endemic Local Government Areas for human trafficking. They include: Oredo, Ikpoba Okha, Orhionwon, Egor and Uhumwode in Edo South Senatorial District; Esan West, Esan North-East, Esan Central, Igueben and Esan South-East in Edo Central Senatorial Zone; and Etsako West in Edo North Senatorial District. Medium endemic Local government Areas are: Ovia South West, Owan West, Owan East and Akoko Edo Local Government Areas. The most endemic areas in Delta State are: Ethiope West and Ethiope East Local Government Areas which are close to Benin City in Edo State. Various income generating activities which can be targeted for interventions were identified.

The main goal of the survey reported in the second study was to determine the socio-economic dimensions of human trafficking and modern-day slavery as well as explore the livelihood opportunities with potential target demographics for human trafficking in Edo State of Nigeria. Victims of human trafficking are often forced into situations where irregular migration for economic reasons appears to be a good option for the individual and their families. Purposive sampling method was used to select four groups of homogenous respondents, they are: Individuals who are potential target victims (potential victims); Individual who have been trafficked to foreign destinations and returned (successful returnees); Individuals who were trafficked but did not reach their destinations before they were returned to Nigeria (unsuccessful returnees); and Parents/guardians of returnees/unsuccessful migrants in Edo State. Other respondents included community leaders, government officials, Civil Society Organizations, leaders of Christian associations and youth leaders.

The study described the trafficking process from recruitment of victims and those involved in the journeys to the destination countries. It reported the livelihood activities of respondents and their parents and identified socio-cultural factors which make women and girls vulnerable to victimization. They include family structure and household size, discrimination in access to and ownership of productive assets arising from gender inequality in inheritance: a shift in family expectations on women and girls regarding family bread winning and shifts in norms regarding acceptability of prostitution and sex trade.

The study also listed aspirational economic activities they will like to pursue. Many wanted to continue their present occupations if they received financial support. Most of the young women were interested in trading in foodstuffs/ business, hair styling and makeup shops. The males were more interested in managing barbing saloons, building material shops, computer/phone shops, spare parts shops, transportation business, mechanic workshops, business centres, welding and building works.

The present study is designed to specifically focus on application of the DFID Sustainable Livelihoods Framework for the vulnerability assessment and the Harvard Analytical Framework for the gender analysis. It is to highlight the different aspects of the Framework as exists in Human Trafficking High Risk communities in Edo State.

Furthermore, findings of the two studies were generalised to all human trafficking communities, although some of the communities where interviews took place are mentioned. However, high risk communities straddle different socio-economic backgrounds. The outcomes of the Vulnerability study are to be reported for individual communities for programming purposes. Communities to be included in the study have been selected after consultation with the Director of the Benin City Office of the National Agency for the Prevention of Trafficking in Persons (NAPTIP). High Risk communities were selected to represent different socio-economic backgrounds, including agrarian communities, riverine fishing communities, and urban and semi-urban communities with varying economic and educational activities. The different communities included can serve as reference points for similar communities for programming purposes. During project design, further studies will only be limited to rapid surveys of aspiration livelihoods and the specific needs of women and girls in similar communities.

Adopting the DFID Sustainable Livelihoods Framework will allow analysis of the different segments of the Framework for each community – the Vulnerability Context, the Livelihood Assets, Transforming Structures and Processes, livelihoods Strategies, and Livelihood Outcomes. The Transforming Structures and Processes which affect livelihoods strategies and outcomes will



enable programmers to identify those who can be reached in individual communities with information about programmes, policies, and intervention designs.

The study will also identify economic activities which were flourishing in the past in communities, but which have become extinct or moribund and which can be revived by linking the community with private sector firms. The study will also attempt to identify key activities in which communities have comparative advantage which they can be assisted to modernize or improve upon to create employment and livelihoods sources for youths.

The Gender Analysis Checklist has a section where women are asked about the opportunities for women to increase their productivity and incomes as well as opportunities to increase access to and control of production resources. They will also be asked what organizations introducing intervention programmes should do to ensure that their programmes benefit women.

Thus, the Vulnerability Analysis Assessment and Gender Assessment go beyond focus on the modalities of human trafficking, the aim is to obtain information about communities/LGAs which MADE II can use for programming purposes to design/support interventions which will provide alternatives to human trafficking and irregular migration for youths.

The field work followed the original TOR which covered Edo State only.



4 RESULTS OF ASSESSMENT EXERCISE IN HIGH RISK COMMUNITIES IN EDO STATE

An important influence on livelihood strategies is the exposure to various trends and shocks. Trends represent gradual change while shocks represent sudden changes in the environment. These trends and shocks are known in livelihood analysis as the vulnerability context because they can constitute potential threats which have harmful effects on livelihood assets and strategies.

Livelihood strategies depend on access to assets. In the livelihoods framework, the livelihood assets are – human capital, social capital, physical capital, natural capital and financial capital. Human capital includes the skills, knowledge, ability to work, and good health. Social capital includes the formal and informal social resources people can draw upon in the pursuit of their livelihoods. They can include membership of formal groups or organizations, informal social interactions, etc. Natural capital refers to the natural resource endowments that people can draw on for their livelihoods, and include land, forests, water, air, etc. Financial capital includes savings financial services and remittances. Physical capital includes the basic infrastructure required for making a living such as transportation, communications, shelter, water, sanitation and energy. In general, the more assets someone has, the less vulnerable they are to the negative effects of shocks and trends or to seasonality, and the more secure their lives will be. However, how effective assets are in enhancing livelihoods depends on other factors which influence what can be achieved. Such factors are sometimes termed ‘transforming structures and processes’ and include social relations, institutions and organizations. (Ellis, 2000). Some see the outcome of livelihood strategies as the effects on livelihood security and effects on environmental sustainability. Livelihood security effects include higher or more stable incomes, reduced risks, reduced poverty, etc.

This section analyses findings from the field base vulnerability assessments and gender analysis of Human Trafficking High Risk communities in Edo State.

4.1 Edo Central Senatorial District

Five Local Government Areas were identified as Human Trafficking High Risk Communities, the Local Government Areas and the communities included in the assessment are shown in Table 5.1.

Table 4.1: High Risk Communities – Edo Central Senatorial District

LGA	Headquarters	High Risk Community
Esan Central	Irrua	Usugbenu
Esan North East	Uromi	Uzea
Esan South East	Ubiaja	Ilushi
Esan West	Ekpoma	Ogwa

4.1.1 Esan Central Local Government Area - Usugbenu

The community selected in Esan Central Local Government Area is Usugbenu a community on the outskirts of Irrua the capital of the LGA. It is along a road that was tarred by the last administration to link Irrua, Usugbenu and Ugbegun which was already on a tarred road that connects with other towns in the Senatorial District.

a. Vulnerability Context

The checklist assessed experience of shocks, trends and incidents that enable vulnerability and seasonality of livelihood options available to the community. Usugbenu has not experienced any natural or health shocks. However, some negative trends are:

- A recent trend is the occurrence of incidents of conflicts with Fulani herdsmen who invade their farmlands and destroy their crops. The Fulani herdsmen sometimes maim farmers and rape women on the farm. The community has responded by organizing Vigilante Groups to resist the herdsmen.
- In the past, cultivation of rice was common in the community. They have found growing rice tedious because of invasion by insect pests and birds.
- The population of the community has been declining because of migration of youths, mainly males, to urban areas and outside the country because of lack of employment opportunities for youths who have graduated from the Technical College in the community and from other tertiary institutions. The only options open to youths are farming and riding motor bikes.
- Lack of access to modern farming methods has discouraged youth from showing interest in farming. The hoe and machete are still the main farming instruments in the community. The youths are not interested in farming because of outdated technology.
- The community has not felt any development impact from the State and Local Government activities (apart from the tarred road).
- With respect to seasonality, available employment opportunities are only in farming during the farming season. Educated youth prefer to travel to Libya or other countries to work instead of remaining idle in the community.

The external environment faced by the Usugbenu community poses threats to their livelihoods security. It can make the inhabitants vulnerable and predispose the youths to participate in human trafficking and irregular migration in the search for greener pastures.

b. The Livelihood Assets

Human capital: Majority of both boys and girls in the community have attained secondary education or higher. About 95% of boys have completed secondary or tertiary education, while about 95% of girls have attained secondary and technical education. Both men and women have longevity of life, the community reported that both men and women live up to 100 years or more.

Social Capital: There are various active social networks in the community, these include Men's Groups/Clubs, Women's Groups, Savings Associations and Farmers' Associations. Members assist each other in time of need. Networks can also present a common front to government when necessary, that is, act as a pressure group. Some residents belong to political parties.

Natural Capital: The community has abundant natural resources. These include:

- The community has abundant land, but the forest reserve is depleting. They also have open forests with commercially viable trees – Teak, Mahogany, Iroko, Melamine, and Palm Trees. There is no sawmill in the community.
- Wildlife for hunting – Antelope, Grasscutter, Monkeys, Rabbits are still available for hunters.

Physical Capital: The community is fairly endowed with physical capital. There is a tarred access road passing through the community – the Usugbenu-Ugbegun Road. Water is obtained from boreholes and wells. There is electricity, but supply is irregular, some parts of the community have not had electricity for several years. GLO and MTN Mobile telephone networks are available in the community. Shelter - Housing is well developed, only about 10% of houses still have thatched roofs, while 90% of houses have zinc roofs. About 30% of houses still have mud walls, while 70% have cement walls.

Financial Capital: The community members say that:

- It is very difficult to save. There are no banks in the community, but they have savings associations. Many families receive remittances from children outside the community, it is the expected thing to do, they asserted.
- They have received agricultural loans (credit) from Abuja in the past, but it was poorly distributed, the amounts they received were also inadequate for their needs.

Overall, livelihood assets in the community can be scored as follows:

Human Capital: **Moderate**

Social Capital: **Fair, but mainly localised.**

Natural Capital: **Abundant/well endowed**

Physical Capital: **Fair access**

Financial capital: **Poor, mainly based on remittances.**

c. Transforming Structures and Processes

Traditional institutions: Usugbenu has the traditional village council and groups:

- A traditional head – the Odionwere who oversees affairs.
- He is assisted by the community council of chiefs/elders.
- Men’s Groups have also been organized in the community. They meet to deliberate on issues concerning them.
- Women’s Groups exist in the community to discuss women’s concerns.
- Youth groups are also active in the community, they clean the community and are called “scavengers”.

Modern institutions: There are a few modern institutions in the community.

- There are no Non-Governmental Organizations (NGOs) in the community. The Community Based Organizations (CBOs) are the Women’s and Men’s Groups mentioned earlier. Farmers’ Associations and Cooperatives have been formed but are ineffective because of lack of funds to run them.
- They pay taxes and market dues to the Local Government but have not benefited in any meaningful way from Local Government activities.
- Men and women belong to different Age Grades and they have their responsibilities. They have different roles in the community, but there is no noticeable class discrimination.

d. Livelihood Strategies

Based on the livelihood assets available and the institutions in the society, a mixture of livelihood strategies has been adopted in the community to achieve their livelihood outcomes. They are:

- **Agricultural diversification:** Given land availability and biodiversity, the men and women are engaged primarily in agriculture. Nearly the whole community is involved in farming (90% of the men and women). Boys and girls assist with farm-work mainly during the holidays. The main crops grown are: cassava, yam, plantain and palm

trees. They also grow fruits such as avocado pear and citrus fruits. Cassava is the main crop grown by women, which is processed into garri and 'akpu'.

- Non-indigenes are hired as labourers to work on the farms, some of them are involved in logging activities.
- About 20% of the men are involved in hunting activities.
- Majority of women (95%) are engaged in trading activities, the children (boys and girls) assist their mothers.
- Some have acquired more land for farming.
- Many have invested in their children's education, while a few have invested in houses.
- Some residents regard trafficking of children as an investment for the future. It is a way to escape poverty and to assist the family back home. Many youths have graduated from the Technical College and tertiary institutions but have become a burden to their parents because of lack of employment opportunities in the community. The youths can make the decision to travel on their own, with the support of the parents. However, if there are better income-generating opportunities, then there will be no need to travel out of the country.

e. Livelihood Outcomes

The livelihood goals of members of the community are:

- To provide basic amenities for their families – food, clothing, shelter, and to train their children, and to provide for their old age.
- Members of the community are aware of their rights (political, human, and social rights). To access their rights, people voice their views at community meetings and pass their views to their political representatives. Their sources of information about government activities and programmes are radio, television, telephone and the social media. Women are usually briefed about issues in the community that concern women.
- The community will not challenge the government for taking their land or complain if the development is for the good of the community.

f. Aspirational Occupations

- Occupational activities dominated by men and boys are: cultivation of rice and yams, growing fruits, and some livestock farming (sheep). Main challenges for men are: lack of modern agricultural inputs (seeds, fertilizers, farm implements), wastage (agricultural produce rot away, rice growing is tedious, and invasion of rice farms by pests/birds, irregular electricity supply).
- Main assistance required by men is farm credit/loans, agricultural equipment (tractors for farming).

- Occupational activities dominated by women are: growing cassava and vegetables. Main challenges for women are lack of agricultural inputs, wastage of farm produce, and outdated farm implements.
- Assistance required by women is mainly credit (for farming and trading) as well as improved technology for farming and for food processing. Women also need modern storage facilities to reduce wastage and access to bigger markets to sell their produce.
- Activities that were dominant in the past were rice cultivation, tomato and groundnut production but many are no longer interested because rice is tedious to grow. Low incomes from these crops also discouraged production. Cloth weaving was also very important for women in the past, but it has been abandoned because cheaper machine-produced varieties are now in the market. Improved farming methods and pest control methods and credit are required to promote rice and tomato cultivation.

Preferred Occupations:

Men – ***business opportunities/self-employment, government jobs, farming***

Boys – ***same as men, expand barbing saloons, skills acquisition.***

Women – ***trading.***

Girls – ***tailoring, hair dressing, bead making, restaurant/catering business***

The main economic opportunity in the community which can be developed to create jobs is cassava production. The community is noted for cassava growing and processing to produce ***akpu*** (a local food). A Cassava Mill should be built in the community to process cassava into its numerous by-products. This will encourage farming (cassava production) for the Mill and will create many jobs (along the value chain for cassava). Modern farming equipment should be accessible and farm credit should be provided.

Assistance for boys and girls: skills acquisition centres to develop skills for the youth.

Both men and women in the community are of the view that youths (boys) should move out of the community or travel abroad if they cannot achieve their desired occupations in the community and the opportunity arises elsewhere. Women think it is better for boys to travel abroad, more boys are traveling in their community than girls. Unskilled girls should not venture abroad.

Assistance required by youths include: training in skills acquisition centres, modern farming equipment.



g. Field Base Gender Analysis – Usugbenu

Activity Profile	
Men/Boys	Women/Girls
Production Activities	
Men are mainly involved in agricultural activities, especially clearing of land for farming and bush burning. Boys go to school and only assist during holidays	Women are involved in all agricultural activities, except clearing of land which is done by men. They are primarily involved in planting and weeding. Girls also go to school and assist parents. Children are expected to assist their parents. During farming season, they leave very early for the farm, so they can come back home to do other things.
Income-generating Activities	
Men and boys are engaged in commercial bike riding (okada). Boys are engaged in barbing saloons.	Women are engaged in trading
Reproductive Activities	
The youth are responsible for keeping the community clean	Women assisted by daughters perform most of the reproductive activities – cooking, cleaning, childcare, fuel-wood collection. There is a borehole for women and girls to fetch water.
Community Involvement	
	Women feature prominently in festivals, they are responsible for cooking during ceremonies and festivals. Residents of the community are mainly Christians.
Access and Control Profile	
Resources	
Men own and control the land. Both men and women have access to and control their seedlings Men are more in control of the borehole and water. Men can hire labour for their farm.	Women have access to use of the land for farming. Women have access to the borehole for water, but it is controlled by men. Women can also hire labour for their farm.
Benefits	
Men own and control more assets than women. Men control shelter. They control the justice system and political activities. Men are more politically inclined. Men inherit family property – land, farmland and houses.	Women can control their earnings. They have access to education and training. Women control food and clothing. They depend a lot on men for decision-making.



Influencing Factors

Community norms and institutional structures and bureaucracies favour men.

- Community/family norms: They serve to keep women in line and to behave appropriately. Norms such as widowhood rites are still observed by some, and this is a constraint on women.
- Social hierarchy: Women still rank below men in the social hierarchy as shown in Appendix I. As can be seen from the figure, women are below the men and just above the children in the social ranking.
- Institutional structures and bureaucracies: These favour men and make women dependent on men.
- Political processes: Men are more involved in politics, they use women to get votes during elections. Women's opinions are not considered.
- Economic situation: A woman can work hard and have enough money to establish herself and children. They provide for the family just like the men.
- Demographic factors (fertility levels): In the past, it was good to have many children who could assist on the farm. Nowadays, having many children increases poverty.
- Training and education: Many girls have been educated and trained. The educated get jobs more easily where jobs are available.

Influencing factors contribute to women's perceived inferior position in the society.

Women's Socio-Political Profile

The women are of the view that women have lower status than men, but their situation is better than it was in the past. Women have a positive image of themselves, they consider themselves to be important. They also believe they are better at organizing and mobilizing people (women) than men.

What women need to improve productivity

- Farming and trading are the only economic opportunities for women. Women need financial support to expand their farm produce and business (trading).



- Women should form themselves into a formidable group to be able to access credit facilities.
- Agencies that want to bring interventions should talk to the women directly and not only discuss with community leaders who are mainly men. They should solicit the women's opinion.

Possible Intervention Options for Usugbenu Community

- Cassava Mill in the community or at a central location for communities producing cassava in the LGA.
- Skills acquisition and entrepreneurship training for boys and girls - bead making, tailoring and restaurant/catering business for girls; barbing saloons for boys,
- Organization of the cooperatives and farmers' associations to access credit and other inputs for expansion of economic activities.
- Improved access to modern farm implements – for hire by a private sector provider or government agency.
- Collaborate with State Government to link farmers to the Federal Government programme for rice production.
- Access to improved technology for farming and food processing and credit for expansion activities.

4.1.2 Esan North East Local Government Area - Uzea

The community selected in Esan North East Local Government Area is Olinlin – Uzea.

a. Vulnerability Context

Uzea has not experienced any natural shocks but has suffered from crop shocks in the form of destruction of crops by animal pests. Monkeys eat up their crops and plantain, and they cannot control this.

Among the trends is the declining population because of the migration of their youths to the urban centres and to Europe. Manual farm implements are still used for farming in the community. Both the State and Local Governments have not had any impacts on the community. The community has experienced seasonal change in the prices of cassava products especially in the last one year. When prices decline, people produce only for their family consumption.



b. The Livelihood Assets

Human Capital: Average educational attainment of boys and girls in the community is Senior Secondary Certificate (SSC). Average life expectancy is 80 years for men and 90 years for women. They are aware of anti-trafficking laws in Nigeria and know the government agencies in charge of anti-trafficking.

Social Capital: Social networks groups in the community are Women's Groups and Savings Associations. Some residents are members of political parties. These groups support government activities by helping to develop community projects.

Natural Capital: The community is well endowed with natural resources such as land, rivers - River Edeniyo and Ukhun River and small lakes (Igbonmede). The rivers and lakes are the sources of water supply. River Edeniyo contains fishes but due to cultural beliefs that only foreigners and children can fish in the river, the fish resources are untapped.

Physical Capital: There are no good roads in the community. Water supply is from the river, and from the borehole from which they buy water. There is no electricity in the community, but they have access to two mobile telephone services – Glo and MTN Networks. About half of the housing is now being modernized, 70% of houses have zinc roofs while 50% have cemented walls.

Financial Capital: Most of the residents do not save, they complain that the money is not enough for their needs. They save through their Savings Association. Children and relations living outside the community remit money to parents and relations, they also assist with development projects for the community.

c. Transforming Structures and Processes

Traditional institutions: At the apex is the Odionwere who is the leader of the community, next in line are the Chiefs/Elders, the youths, followed by the Odionwere for women (Leader) and the Women.

Many of the social norms that influence power relations are no longer functional. They claim that there is mutual respect between men and women. There is no class distinction in the community because very few people are rich.

Modern institutions: There are no modern institutions in the community.

d. Livelihoods Strategies

Only a limited range of strategies have been adopted. The main occupation is farming for both men and women. About 80% of men and 60% of women are engaged in farming, while 70% of

women and 30% of men are engaged in trading activities. The main crops grown are cassava, cocoyam and yams, while common trading items are cassava, yam and plantain. To increase income, some residents have expanded their farms by acquiring more land for farming, while some have planted new crops.

Many community residents do not save and see migration of children to urban areas and Europe as investment in the future. Migration has helped to develop the community. For example, the borehole in the community was a contribution from one of the sons of the community. However, migration of sons/daughters is not considered the only way to escape poverty. Other ways parents can improve well-being are: developing the community, creating employment for the youth, and providing access to modern farming tools. The youths make the decision to travel abroad by themselves, elders only support. The parents will still support migration even if their children can earn better incomes locally because of the slow impact of interventions.

e. Livelihoods Outcomes

The livelihood objectives of community residents are to increase incomes and their well-being. They are aware of their rights – political, human and social rights. They can secure their rights through the television and political networks (representation). Sources of information about government programmes are their political representatives and government officials (agricultural extension offices) about agricultural programmes.

To ensure women's involvement, community leaders relate with the organized women's groups that work with them on development issues.

f. Aspirational Occupations

The economic activity dominated by men in the community is cassava growing. They also grow yams and plantain. The main challenges are low income, lack of modern agricultural inputs and marketing challenges as well as lack of access roads to the farm. The farms have not yielded lots of money because of declining prices. The main forms of assistance required are mechanical equipment for cultivating and processing cassava.

Economic activities dominated by women are cloth weaving, garri making and processing palm oil. Their challenges are: no market to sell, low output/incomes and lack of raw materials and outdated technology. They need access to raw materials, improved farming implements, and financing to expand their trading and farming activities.

Assistance required in the community includes modern farm implements access to loans. Activities which were popular in the past are pot making, cloth weaving and mat making, they are

no longer popular. Only a few are still interested due to lack of raw materials, modern equipment and migration of youths (who can take over). To revive them, modern equipment and funding should be provided for the women who can be taught modern methods and designs.

Preferred occupations:

Men – **modernized large-scale farming**

Women – **farming and trading**

Boys – **skills acquisition**

Girls - **skills acquisition (handwork).**

They are of the view that boys and girls should travel abroad if they cannot find jobs because of unemployment and lack of amenities. They should stay if there are jobs. The youths need funds, training and skills acquisition.

Economic activities which can be taken advantage of are rice growing and garri making and packaging of food items. The community is noted for cassava (garri making) and plantains. A railway terminal is likely to develop as part of the Ajaokuta Railway Line. A restaurant business can develop around the railway terminal. What is needed in the community are processing industries for Cassava and Plantain such as a Cassava flour mill or Plantain processing mill to create jobs.



g. Field Base Gender Analysis – Olinlin - Uzea

Activity Profile	
Men/Boys	Women/Girls
Production Activities	
Men are mainly involved in agricultural activities, Boys go to school and only assist when not in school. They assist with land clearing, planting and harvesting. Since the youths have migrated, labour is hired to assist with farm work.	Women are involved in all agricultural activities, they work alongside the men. Girls also assist parents when not in school. During farming season, they work most of the day.
Income-generating Activities	
Men and boys are engaged in agricultural activities.	Women are engaged in trading activities
Reproductive Activities	
Boys also assist with fetching water, firewood and cleaning.	Women assisted by children (daughters) perform most of the reproductive activities – cooking, cleaning, childcare, fuel-wood collection. Children assist their mother s with household chores.
Community Involvement	
Men attend community meetings. Men and boys provide labour for communal projects.	Women are in charge of weddings and festivals in the community. They are free to participate in religious activities.
Access and Control Profile	
Resources	
Men own and control the land and most of the productive resources.	Women have access to use of the land and other resources Some women have control over water (Borehole) and can hire labour for their farms.
Benefits	
Men own and control more assets than women. Men control political activities and the legal system Men inherit family property – land, farmland and houses.	Some well-to-do women also own assets. Women do not inherit family land and property. They control their income from their economic activities. Women now have access to education and training.

Influencing Factors

Traditional institutions

Community and family norms: Community and family norms are to help keep people in check.

Social hierarchy: It keeps women at the bottom of society.

Institutional structures and processes: there is a hierarchy of positions – the Onojie, Odionwere in the community.

The economic situation: The economic situation is rough.

Demographic factors: This is an individual matter.

Attitude to development workers: They are welcome.

What women need to improve their productivity

An important opportunity for women to improve their incomes is the Ajaokuta - Warri Railway Line that passes through the town, the women believe the terminal will provide a market for their produce. The women however said they will need bigger markets and outlets to sell their produce, and financial assistance to expand production.

Agencies bringing interventions should not only stop at the Odionwere's Palace where the message will only be heard by the Odionwere and Deputy and his wives, they should also gather the women to discuss with them. Women can be assembled at short notice.

Possible Interventions for Uzea

- Support women and girls to revive activities such as cloth weaving and mat making and assist with marketing strategies by promoting access to training, raw materials, modern equipment and designs.
 - Improve access to modern agricultural inputs and equipment by private sector and government agencies.
 - Assist women and men with training and credit so that they can capitalize on the railway line and terminal passing through Uzea – restaurant business and other economic activities such as retail stores and business centres.
 - Establishment of food processing industries – cassava flour, plantain flour and rice mills.
 - Increase access of youths to skills acquisition centres in the LGA.
- 

4.1.3 Esan South East Local Government Area – Ilushi

The community selected in Esan South East LGA is Ilushi a riverine community situated by the banks of the River Niger. The community is governed by a King – the Onu.

a. Vulnerability Context

Ilushi community is in the lower Niger Basin and prone to flooding. Ilushi has experienced natural disasters in recent times.

- In 2012, the whole community was submerged in water and they had to use boats and canoes to escape. They could not access their homes until the flood receded. They also experience heavy rains and wind which destroy homes. The flood affected their agricultural products. But the government came to their aid
- An emerging negative trend is the destruction of crops by Fulani herdsmen who invade their rice farms.
- The population of youths is declining. The youths who cannot farm or fish move out of the community because of lack of alternative jobs.
- Technology used for farming and fishing is outdated, they use fishing nets and hooks for fishing and hoe and machete for farming.
- The State Government has promised assistance to the community, but nothing has been done so far. They consider the community to be the food basket of the State and can feed the State if they receive assistance. They grow rice, cassava, yams and catch fish, they can grow enough food to feed the State they emphasized.
- The community experiences fluctuations in yields depending on whether it is the rainy season or dry season.

The external environment has elements that can make the community vulnerable, but they have been able to respond to the challenges and produce enough crops and fish to sell in their market on market days.

b. The Livelihood Assets

Human Capital: The community has modest amounts of human capital

- Majority of both male and female youths have obtained secondary education.
- Average life expectancy was about 80 years and above for men, while women live until their 90s.
- They are of the view that if the government cannot provide jobs, then the youths should be free to go in search of greener pastures.

Social Capital: Social networks exist in the community. Social networks include Men's Groups, Women's Groups and Savings Associations, Farmers' Associations and Cooperatives. The networks bring their issues to the ruler of the community – the Onu – who has access to government officials and the Governor.

Natural Capital: The community has plenty of land for rice farming and the River Niger and some lakes for fishing. A variety of fishes are available in the River Niger and the lakes within the mainland.

Physical Capital: The community has poor access to physical capital. Only the main road from Ubiaja is tarred but it is not in a very good condition (it is manageable). Water supply is from River Niger and borehole. There is no electricity supply in Ilushi. About half (50%) of the houses still have thatched roofs, while about 55% have mud walls.

Financial Capital: Access to financial capital is limited. It is difficult to save because community residents are in a continuous circle of borrowing and paying. They save with Savings Associations where possible. Children outside the community remit money to parents, many parents depend on remittances from their children outside the community. They have received some government loans for agricultural support, but the money was inadequate.

Overall, livelihood assets in the community can be scored as follows:

- Human Capital: ***Moderate***
- Social Capital: ***Limited and mainly localised.***
- Natural Capital: ***Well endowed (farm land and a big river).***
- Physical Capital: ***Fair access***
- Financial capital: ***Poor, mainly based on remittances.***

c. Transforming Structures and Processes

Both traditional and modern governance structures are available in the community.

Traditional Institutions:

- The Onu is the head (king) of Ilushi,
- Next is the Ogijo (eldest man),
- The Kingmakers – the Ojoko.
- Next are the titled men and women.
- Women's groups

- Youth groups.

There are age grades in the community – elders, men, women and youth age grades. Females are respected in the community, they farm and fish beside the men. There is no class distinction between rich and poor in Ilushi which is a multi-ethnic community. There are many Hausas from the North living in Ilushi.

Modern Institutions

- There are no NGOs in Ilushi, but there are some in Ubiaja, there are also a few CBOs – Self Help organizations
- There is a private sector cassava mill in a nearby community.
- Farmers’ and Fishermen’s Cooperatives have been organized in the community.
- Taxes are paid to the Local Government.

d. Livelihood Strategies

To maximize the livelihood outcomes, majority of community residents have adopted agricultural diversification strategies.

- About 90% of both men and women are engaged in farming, they grow rice, yams and cassava. The food items produced are sold on market days. About 70% of men and 60% of women also engage in fishing activities. A variety of fishes are caught in the River Niger and the lakes on the mainland. Both men (50%) and women (80%) also engage in trading activities. Women are also engaged in food processing activities – processing of rice and smoking of fish. Some community members have acquired more land for farming.
- Boys and girls assist parents in their fishing and trading activities.
- Some are of the view that children can leave the community and go abroad to find work since there are no jobs back home. By going abroad, the children (boys) can work and assist their parents. Both the youths and their parents usually make the decision to travel. They added that if the youths are gainfully employed at home, and facilities for good life are available, there will be no need to travel abroad.

e. Livelihood Outcomes

The livelihood goals of members of the community are:

- Survival, to escape hunger and suffering – livelihood security.
- To raise their families - educate their children



- Maintain better health outcomes for the family

They are aware of all their rights – political, human and social rights, such as the right to vote, freedom of association, etc. to access their rights, they complain to the head of the community (king) who reaches out to the appropriate quarters.

They are willing to make land available to the government, especially as the government is planning to invest in the community.

The main sources of information about government activities are newspapers, radio, television, social media and children. There is no electricity in the community.

f. Aspirational Occupations

- Economic activities dominated by men are growing rice, yams, cassava and fishing. The main challenges mentioned are low incomes and lack of modern agricultural inputs – seedlings, tractor, fertilizer, etc. They depend on traditional farming and fishing methods. They are aware of modern technology to make work easier but cannot afford them. They need modern technology and credit facilities. The community produces a lot of local rice.
- Activities dominated by women include growing rice, yams, cassava, growing vegetables and smoking fish. Like with the men, their main challenges include low incomes and lack of modern agricultural implements – fertilizers, tractor, etc. Assistance needed include improved technology, better market stalls, and financial assistance.
- They have not abandoned any economic activities. They have continued with past activities – growing rice, fishing, etc.

Preferred occupational activities

Preferred occupational activities for different groups in the community are:

- Men and women – ***large scale farming and fishing***
- Boys – ***wage employment opportunities (in companies)***.
- Girls – ***skills acquisition***.

On whether children should travel abroad if their preferred occupations are not available, the view was that boys can travel abroad, but girls should remain at home and learn and engage in hair dressing, tailoring and bead-making. Assistance required by boys and girls are training (skills acquisition) and credit to set up small scale businesses. Many people have travelled abroad and succeeded.

Economic activities which unemployed boys and girls, women and men can take advantage of are:

-
- Food processing – rice, garri,
 - Fish smoking – modern methods,
 - Packaging of food items,
 - Business centres, restaurant business.

Market days boom in the community. Over thirty trucks come to their market to carry away yams. Restaurant business will thrive in the community.

Notable economic activities: Ilushi is famous for rice and cassava production and fishing. Rice and cassava mills will provide employment opportunities. Rice and cassava growing, and processing are done manually and involve a lot of tedious work, they are also time-consuming. They need funds for rice production.

Women need modern day machines – kilns for fish-smoking instead of the traditional outdated methods.



a. **Field Base Gender Analysis – Ilushi**

Activity Profile	
Men/Boys	Women/Girls
Production Activities	
Men are mainly involved in agricultural activities, Boys go to school and only assist when not in school. They are involved in clearing, planting and harvesting.	Women are involved in all agricultural activities, they work alongside the men in all agricultural activities. Girls also assist parents when not in school. During farming season, they work most of the day. They hire non-indigenes to work on the farm.
Income-generating Activities	
Men and boys are engaged in agricultural activities and fishing.	Women are engaged in smoking fish for sales and household use and trading
Reproductive Activities	
Boys also help to fetch water.	Women assisted by children (daughters) perform most of the reproductive activities – cooking, cleaning, childcare, fuel-wood collection. Children assist their mother s with household chores. Women and girls fetch water from boreholes and the River Niger.
Community Involvement	
Boys provide communal labour for community projects	Women also provide labour for community projects, they also hire non-indigenes. They are free to participate in religious activities.
Access and Control Profile	
Resources	
Men own and control the land and most of the productive resources.	Women have access to use of the land and other resources.
Benefits	
Men own and control more assets than women. Men control political activities. They control shelter. Men inherit family property – land, farmland and houses.	Some well-to-do women also own assets. Women do not inherit family land and property.

Influencing Factors

Many influencing factors are constraints on women's behaviour and activities.

- Community and family norms discourage women from aspiring to certain positions in society.
- Social hierarchy: Women and men do similar work in the community (farming and fishing). Thus, women are highly respected in the community. (see Pyramid in Appendix I).
- Institutional structures and processes: Institutional structures favour men who have more rights in society than men. Women are dependent on men for many things.
- Economic situation: Women and men do similar work, they can earn income independently. However, only men can fish in the river (Niger), women fish in the lakes on the mainland.
- Political events: Men are more prominent in politics, women find it difficult to aspire to political offices. Men tell the women what is happening.
- Demographic factors: In the past, people preferred many children as children assisted with farm work. Having many children nowadays means more mouths to feed, to educate and to care for.
- Training and education levels: More women are now educated, they know their rights, however despite their education, they remain farmers and fisherwomen.

Women's Socio-Political Profile

While women may not be equal to men, they are well respected in the household, community and society. Women believe they are better organizers than men.

What women need to improve productivity

- Women need modern machines (kilns) for smoking fish instead of the traditional methods.
- To increase access to resources, women should demand for assistance as a group and present a common front.
- To increase access to benefits, women should mobilize and enlist the support of the men.
- Agencies bringing interventions to communities should have a session for women and see and talk to women separately.
- Norms of behaviour for women have not changed in their community.

Possible Interventions for Ilushi

- Cassava and Rice Mills in the community or at a central location for communities producing rice and cassava in LGA.

- Skills acquisition and entrepreneurship training centres for boys and girls - bead making, tailoring and restaurant/catering business for girls; barbing saloons for boys,
- Assistance with organization of the cooperatives and farmers' associations in the community.
- Facilitate access to modern farm implements – for hire by a private sector provider or government agency.
- Collaborate with State Government to link rice farmers to the Federal Government programme for rice production.
- Facilitate women's access to improved technology for smoking fish and credit for expansion activities.

4.1.4 Esan West Local Government Area – Ogwa

Ogwa is a community which is rapidly urbanizing because of the establishment of a private University a few years ago.

a. Vulnerability Context

A positive shock was the establishment of Samson Adegboyega University in Ogwa by the Apostolic Church of Nigeria about six years ago. The University has had positive impacts on the community which has enhanced the livelihoods prospects in the community. The community had donated 670 hectares to the University, but members of the community still farm in parts of the land. Among the positive impacts are:

- Employment of indigenes in junior cadres of non-academic staff.
- Purchase of agricultural produce (plantain) as raw materials in the University's plantain chips factory.
- Provision of water to the community from its borehole.
- Opening of a branch of a bank (First Bank) in the community through the University.
- Through the University, decent hotels have opened in the community to house the University's visitors (Council members).
- A Joint Admissions and Matriculations Board (JAMB) Computer Based Test (CBT) Centre has been opened in the community. It provides jobs for motor bike commercial riders and small-scale businesses during JAMB season.

The population has declined as many youths, male and female, have migrated and this has affected the farming system in the community by reducing farm labour. However, non-indigenes

now provide labour for farm work. The non-indigenes, mainly Hausa include men, women and children, they have settled in the community.

Local farming tools such as the hoe, machet and spades are the tools used in farming in the community and are for small scale farming. There is no access to modern technology, this is a major problem for the community.

Government impact has been minimal in the community. Only Non-Governmental Organizations like the Community and Social Development Project (CSDP) supported by the World Bank have been impactful. The CSDP provides 90% of funding, while the community provides 10% of the funds.

The community has experienced seasonality in prices. For example, the price of cassava and its by-products has fluctuated since about a year ago, and this has affected their incomes as some have not harvested their cassava.

b. The Livelihood Assets

Human Capital: The average educational attainment of boys and girls is senior secondary education. Many of the children go to school outside the community, some in other States. Average life span of men and women in Ogwa is about 70+ years. Community members are aware of national anti-trafficking laws and NAPTIP.

Social Capital: The main social networks in the community are Men's Groups and Women's Groups. The networks only affect the community, they assist members of the associations.

Natural Capital: The community is endowed with plenty of land and water resources. They farm on the land while the river supplies water to the community. The forest has plenty of untapped wood such as the Iroko and palm trees. The palm tree is used for producing palm oil, soaps and palm wine. The Iroko tree can be used for furniture and other wood products. There is also wildlife in the forest such as the grasscutter and snails.

Physical Capital: There is a good access road to the community from Ehor, but the internal roads within the community are in poor conditions. Water supply is a problem in the community, water is obtained from the river and borehole. Community residents buy water from the borehole and pay for maintenance of the borehole. People depend on alternative sources of power as electricity supply is irregular. There is good communications network, several networks are available in the community – MTN, Glo and Airtel. Majority of houses are modern, with 80% of houses have cement walls and zinc roofs.

Financial Capital: There is poor access to financial capital in the community. Majority of residents do not save part of their earnings. Some save through savings associations. Many families receive remittances from children and relations outside the community - they have the Ogwa Association in Lagos, United Kingdom and in Europe. They have access to credit from the Lift Above Poverty Organization (LAPO).

Livelihood Assets for Ogwa can be summarized:

Human – *average*

Social – *strong*

Natural – *abundant endowment*

Physical – *average*

Financial – *fair*.



c. Transforming Structures and Processes.

Ogwa has both traditional and modern institutions which can influence livelihood strategies and outcomes in the community.

Traditional institutions

They include:

- The Onogie Zaiki – the head of the community
- The Edion (Chiefs) – they assist the Onogie
- Ekhamwen - Elderly members of the Council
- Ighiede – Executive arm of the youth
- Ohmadan (women) – Women Group in the community
- Ikwo Idumun – Elder Women Group
- Egbonughele – Younger youth (used in the community to clean the community)

Modern institutions

A few modern institutions operate in the community;

- CSDP – assisted with water supply by contributing 90% of cost of borehole in the community.
- Private sector – Samuel Adegboyega University – has employed members of the community.
- Community associations – contributed 10% of costs of development projects

The Local Government influences the community through its tax laws and market dues. The LGA demands a lot from the community.

Various social norms exist though they have declined in importance. There are three age grades in the community: the Edion (Elders), Ighale (administrators), and the Egbonughele (youths who clean the community). Many of the youths have migrated from the community. Males and females maintain good relationships in the community, they respect each other.

d. Livelihood Strategies

A diversified range of livelihood strategies are open to the community members. The main economic activity is farming, - 70% of men and 60% of women are engaged in farming activities.

Trading is the main occupation for women, 70% of women and 30% of men engage in trading. About 3% of men are engaged in hunting activities and only 1% each in fishing and logging activities.

The major crops grown are cocoyam, plantain, yam, cassava, palm produce, and rice. Income from these activities is very minimal. To augment their incomes, some have acquired more land for farming, and others acquired stalls to sell their farm produce. Many have invested in their children's education.

Community members see migration of their children to urban areas and Europe as an investment for the future because it helps the community to improve their future prospects. Trafficking of children is not seen as a way of reducing poverty. To help parents to escape poverty, there should be training for mechanized farming and for other modern skills. The youths make the decision to travel abroad on their own. Parents will not support children to travel abroad if there are good income-earning opportunities in the community and the country.

e. Livelihood Outcomes

The livelihood objectives of the community are mainly about livelihoods security - care of their families, improved well-being and good healthcare. They are aware of their rights - political, human and social rights. Good political representation from the community can help them to secure their rights. They will not challenge the government if the government decides to acquire part of their land for its use.

Community leaders try to ensure that women benefit from interventions in the community. They inform and hold meetings with the women groups, for example, the women political leaders, women market leaders and women association groups.

f. Aspirational Occupations

Economic activities dominated by man/boys are growing yams and cassava. Cassava is also processed into 'santana'. Some have piggeries and snail farms. The main challenges are the low income from cassava and lack of modern agricultural inputs. The price of cassava has dropped sharply since last year, farmers have left cassava to waste in the farms instead of selling at a loss. To increase output, they need modern farming tools to enhance production, modern processing equipment for garri, skills development and equipment for preservation of produce, they also need bigger markets for their agricultural produce.

Economic activities dominated by women are: growing cassava and yams, garri making, cloth weaving and processing palm oil. Their main challenges are: low output and incomes, and no

market to sell their goods. They need credit/loans to invest in their economic activities, they need training on food preservation to reduce wastage of their farm produce.

In the past, cloth weaving and pot making, bead making, and mat weaving were popular economic activities for women. Most of the women and youths have migrated to the cities, and it is no longer economical to produce them. If they are to be revived, there is need to encourage women and youth through training in modern methods, financial support and provision of or access to raw materials.

Occupational aspirations of men/boys and women/girls are:

Men - ***modern farming on bigger scale***

Women - ***improved farming and trading***

Boys - ***skills acquisition and assistance with mechanized farming, wage employment in processing industry in community***

Girls - ***skills acquisition***

They were in favour of boys migrating abroad if they cannot find desired jobs and because of push factors – no electricity, no water, no loans for farming or to set up businesses, etc. The women did not support girls going abroad. We hear they are engaged in prostitution, our girls should not be involved in prostitution.

Economic opportunities which can be taken advantage of are food processing and packaging of food items. A plantain chips factory was established in the community by the University using community plantain, but could not survive because of low incomes, implying the need for marketing outlets for processed produce. Basic facilities such as water and electricity are necessary for youths to set up businesses after skills acquisition. Such businesses can include business centres to provide services to the University.

The community is noted for cassava processing – (santana and garri). The community needs a cassava processing mill and good marketing strategies to dispose of processed goods. This will require support for commercial farming of cassava to provide the raw materials.



g. Field Base Gender Analysis – Ogwa

Activity Profile	
Men/Boys	Women/Girls
Production Activities	
Men are mainly involved in all agricultural activities. Only men are involved in bush burning Boys go to school but participate in clearing, planting and harvesting. Parents hire labour to assist in agricultural activities. Some engage in livestock - poultry - on a small scale. Some also have piggery and snail farm.	Women are involved in all agricultural activities except bush burning, they work alongside the men in agricultural activities. Girls go to school. Labour is hired for agricultural work. Ogwa is an agrarian community. During farming season, they work on the farm most of the day.
Income-generating Activities	
Men are engaged in agricultural activities. A few men also trade in items considered as 'masculine'.	Women are engaged in farming and trading
Reproductive Activities	
Single men perform some of these activities – cooking, cleaning. Boys participate in fetching water and cleaning.	Women assisted by children (daughters) perform most of the reproductive activities – cooking, cleaning, childcare, fuel-wood collection. Children assist their mothers with household chores. Women and girls fetch water from the borehole. In the past, women and children fetched water from the river, communal ponds, and collected rain water for household usage.
Community Involvement	
Men attend Palace meetings. Men organize labour and community projects with the male youths.	Women chiefs (they are among the Council of Chiefs) attend Palace meetings and as women leaders pass on information to other women. Women organize and cook at festivals, they do not need caterers to cook. The young women cook according to quarters (of the village). They are free to participate in religious activities.
Access and Control Profile	
Resources	
Men own and control the land and most of the productive resources.	Women have access to use of the land and other resources. They do not control the resources, but the wealthy women in the community own and control resources. The women chiefs are like men in the community.
Benefits	
Men own and control more assets than women. Men control political activities. They control shelter. Men inherit family property – land, farmland and houses. Men control the judicial system,	Some well-to-do women also own assets and control some resources (women chiefs in the community). Women have control over their incomes from their economic activities, they now have access to education and training like men. Some women also have political influence (women leaders in political parties).

	Women do not inherit family land and property.
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Influencing Factors

Various communal factors influence women's opportunities in the society:

Community and family norms: The norms are here for good reasons, they guide the women in the community.

Social hierarchy: many women cannot move up the social ladder, but successful women can move up the ladder. (see Pyramid in Appendix I).

Institutional structures and processes: These favour women, everyone knows where they belong. Only few women can climb up the social ladder.

Economic situation: The economic situation is tough, but if people work hard, they can achieve. However, women have poor market sales. The middlemen who come with lorries to 'pack' their produce are exploiting them.

Political events: Women are becoming politically aware, but only few women can participate relative to men.

Demographic factors: In the past, people had many children who assisted in the farm. Nowadays, children go to school and you do not need so many children, especially as many cannot utilize their training because there are no jobs.

Training and education levels: Education and training can help to improve women's status, it helps them to move upward. Many cannot use their training.

Women's Socio-Political Profile

Women are generally at a lower level than men in the household and society. Only women with some political or traditional status are different. The high-ranking women can be rated as equal with men. Regarding self-image, women are as important as men. Women are good at organising and experience less friction than men among themselves.

What women need to improve productivity

- Women in the community said that women leaders are always present at Palace meetings when agencies coming with interventions come to see the Onojie to ensure that women are not neglected or ignored.
- Women in the community need access to credit for their economic activities (farming and trading), training (on food processing), and marketing knowhow.

Possible Interventions for Ogwa



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- Assist with access to improved farm implements and inputs – by private sector or government agricultural agencies;
 - Assistance to develop snail farms for local and international markets – training, funds and equipment.
 - Establishment of cassava and plantain processing factories.
 - Can support revival of activities such as bead making using modern methods
 - Training in food preservation methods for women, plus funding support and equipment.
 - Access to funds by men, women, boys and girls to start-up businesses or expand existing businesses.
 - Skills acquisition centres for youths – in bead making, restaurant businesses, business centres, packaging of food items, etc.

4.1.5 Igueben Local Government Area – Afuda

A High Risk community is Igueben, headquarters of Igueben Local Government Area in Edo State. Igueben consists of several towns including Eguare, Oyomon, Afuda, Idumeka, etc. The community selected is Afuda, one of the outlying towns of Igueben

a. Vulnerability Context

Afuda has experienced natural shocks in the form of flooding which was so serious that people could not enter their houses and some buildings collapsed or became uninhabitable. No situation of conflict was reported.

The population of Afuda has been decreasing because of migration of youths, male and female to cities in Nigeria or to Europe for job opportunities. The community has no access to modern technology for farming, the hoe and machete are still the main implements used for farming and some do not have the money to even buy these traditional implements.

The community has not felt the impact of the Local Government Authority or even that of the State Government. The community seems to have been forgotten by the State and Local governments. The community experiences seasonality in output, for example, when the rainfall is too heavy, it affects their production. There are no more youths to help in the farm, and this has affected their production negatively.

b. The Livelihood Assets



Human Capital: Average educational attainment of boys and girls in the community is Senior Secondary Education. Average life span is 70 years for men and 73 years for women. They are aware of anti-trafficking laws at both the national and state levels, but no comment for now.

Social Capital: The community has several social networks such as Men's Groups, Savings Associations, while some residents belong to political parties. The groups do not influence the government, they are there to help their livelihoods.

Natural Capital: The community has abundant land part of which is used for farming. They have plenty of palm trees in their forests which can be exploited. The palm tree fruits are processed to produce palm oil. They have no river and no wildlife for hunting.

Physical Capital: There are no good access roads in the community. The community water supply is from boreholes. Electricity supply is irregular, but the community has access to mobile telephone networks – Glo, MTN and Airtel services. Majority of houses are still traditional, only 45% of houses have zinc roofs, while 25% have cemented walls.

Financial Capital: Residents of the community can barely save, only about 2% of incomes is saved at home. Some receive remittances from relations and children. They find it difficult to access credit facilities, they borrow from money-lenders and pay exorbitant interest rates.

The livelihood assets of Afuda can be summarized:

Human capital: *average*

Social capital – *poor*

Natural capital - *high but not abundant*

Physical capital – *fair*

Financial capital – *poor*

c. Transforming Structures and Processes

Traditional institutions

At the apex of the traditional hierarchy is the Onojie of the whole of Igueben. Next is the Odionwere of Afuda followed by the Men's Groups followed by Women's Groups and then Youth Groups. There are three age grades in the community, there is little class distinction between community residents. Male – female relationships are cordial and based on mutual respect.

Modern institutions

The community has no NGOs, CBOs or government presence. There is a private sector hotel which has little impact on the community. The Local Government does nothing for the community except to come and collect revenues.

d. Livelihood Strategies



A few livelihood strategies have been adopted by the community based on the livelihood assets and natural resources available to them, the main economic activity is farming, 80% of men and 20% of women are engaged in farming. About 60% of women and 20% of men are engaged in trading. Only 2% of men are engaged in hunting and another 1% in logging activities. The main crops grown are yam and cassava; oil palm, plantain and bananas are also cultivated.

They earn very low incomes from their activities. To augment incomes, some have acquired more land for farming. They do not earn enough to be able to save for the future. Some community residents receive remittances from children and relatives living outside the community. They regard the migration of their children to other cities and to Europe as a good investment for the future. They said a big Yes to the question whether migration of daughters and sons is the only way to escape poverty. Migration of their children has helped to improve their lives and enabled them to access 'the good things of life'. The individual child usually makes the decision to travel most of the time, sometimes the parents make the decision. However, if there are opportunities to earn higher incomes at home, they will not allow migration of their children.

e. Livelihood Outcomes

Their livelihood objectives focus on livelihoods security – to be able to feed their families, and to earn enough to pay fees for their children. They know their rights – political, human and social rights. They can secure their rights through the head of the community. Vulnerable groups can be protected through the courts.

The community's main sources of information about government activities are the radio and television. They also obtain information through the community head. They do not have information about private sector organizations and international agencies. The community leaders ensure that women are not neglected by inviting leaders of women's groups to pass on information concerning them.

f. Aspirational Occupations

Economic activities dominated by men in the community are growing rice and cassava, and palm oil milling. Their main challenges are low incomes and lack of modern agricultural inputs. They need loans to expand their businesses.

Activities dominated by women are: growing yams, vegetables and cassava and processing palm oil. Challenges are same as for men, they are: low incomes, lack of modern agricultural inputs, loans for expansion and good markets so they can sell their produce directly instead of selling to middlemen.

Preferred occupations



Men – *modern farming, want to be big farmers*

Women – *farming and trading*

Boys – *wage employment in companies*

Girls – *good handwork, such as tailoring*

They are of the view that both boys and girls should travel abroad. They cannot just sit down and be idle. They must look for better options.

Economic activities that can be taken advantage of in the community to create jobs are food processing using modern methods and establishment of business centres. Boys and girls need training in modern, including entrepreneurship training to learn how to set up businesses.

The community is noted for cassava growing and oil palm processing. Industries can be set up to process cassava and palm oil – cassava and oil processing mills. This will require large scale oil palm plantations and cassava farms to provide the raw materials. At present, the women buy palm fruits from a company (one ton = 100 bunches) and pay for transportation and milling.

What women need to increase productivity/incomes

Opportunities exist for women in farming and trading in farm produce, especially cassava and palm oil. This requires financial assistance. They need more information on:

- How to access resources for their production activities.
- Training on better processing methods,
- Business training on how to set up and run businesses,

Agencies introducing interventions to the community must meet their Women Leaders and Women's Groups. Everything should not go to the Odionwere alone (he favours his family first).



g. **Field Base Gender Analysis – Afuda**

Activity Profile	
Men/Boys	Women/Girls
Production Activities	
Men are mainly involved in agricultural activities, they hire labour to assist with bush clearing. Boys go to school and only assist during holidays. They participate in clearing, planting and harvesting. Engage in small-scale livestock – poultry and goats.	Women are involved in all agricultural activities, they work alongside the men in all agricultural activities. Hired labour help with bush clearing. Girls also assist parents during holidays. During farming season, they work most of the day.
Income-generating Activities	
Men and boys are engaged in agricultural activities.	Women are engaged in trading in household items. They also mill palm oil for sale. They buy palm bunches and take to the mill and sell the oil
Reproductive Activities	
Boys also assist mothers with cooking and cleaning and fetching water.	Women assisted by children (daughters) perform most of the reproductive activities – cooking, cleaning, childcare. Children assist their mothers with household chores. Women care for sick family members. Women and girls fetch water from boreholes and fuel wood, they also use stoves.
Community Involvement	
Labour and communal projects are done mainly by youths. Men also participate or hire labour for projects. Men usually attend community meetings.	They are free to participate in religious activities. Women attend meetings called by community leaders, they also attend their own (women's) meetings. Women organize local ceremonies such as weddings and festivals – singing, dancing and cooking. They participate in religious activities, not much of idol worship any longer in the community.
Access and Control Profile	
Resources	
Men own and control the land and most of the productive resources.	Women have access to use of the land and other resources. Some women have control over resources like the men. Women access credit from LAPO and their Savings Associations
Benefits	
Men own and control more assets than women. Men control political activities. They control the justice system, Men inherit family property – land, farmland and houses. Men have more education and training than	Some well-to-do women also own assets. Women do not inherit family land and property. Some well-to-do women (women leaders) also have political influence.

women.	
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Influencing Factors

Various communal factors can inhibit women's economic and social activities:

Community and family norms: They regulate behaviour and protect women from danger. They can also hinder women from prosperity. Some men abuse them to subjugate women.

Social hierarchy: Women are where men have placed them. They can aspire (to be in politics).

Institutional structures and processes: These favour men and act as constraints on women.

Economic situation: The economic situation is bad, they depend on LAPO for loans. Women must work harder to make ends meet.

Political events: Women vote and attend meetings when invited. There are very few opportunities for women in politics, they are involved only when things are being shared. Women vote for and support men.

Demographic factors: Children are blessings from God. They assist parents in old age. However, when they finish school and have no jobs, they become the responsibility of parents.

Training and education levels: Education makes women more aware of what is going on around them. Lack of white collar jobs is a constraint on female education, it is discouraging.

Women's Socio-Political Profile

The women are of the view that women's participation in decision-making is about equal in the household but is lower at the community level and society at large. Women's self-image has improved, and they believe that women are better at mobilizing people (women) than men.

Possible Interventions for Afuda-Igueben

- Assist with access to modern farming equipment and inputs
- Assist women with improved food processing – training, equipment and funds.
- Establishment of Cassava and Palm Oil processing mills.
- Skills acquisition Centres – modern skills and entrepreneurship training.
- Assist with access to credit facilities by all – men, women, and youths (male and female).

4.2 Edo North Senatorial District

4.2.1 Etsako West Local Government Area – Aviele

Only one Local Government Area was included in the assessment from Edo North Senatorial District. Aviele, the selected High Risk community is a few kilometres from Auchu, the Headquarters of the LGA. Indigenes of Aviele are predominantly Muslims.



a. The Vulnerability Context

Aviele has not experienced any natural shocks but has faced destruction of crops by monkeys but their greatest problem has been with Fulani cattle herdsman. They destroy their crops and attack farmers – male and female on their farm, inflicting wounds on them. Even the Onojie's wife and children were attacked on their farm.

On trends and conflicts, Aviele has been involved in conflicts with some neighbouring towns – Auchu and South Ibie. They want to acquire Aviele land which has now been reduced in area. Aviele is a multi-ethnic community with Ibos, Yorubas and Hausa living with indigenes.

People are migrating in and out of Aviele. Many Northerners are migrating into Aviele, increasing the population, while Aviele youths are also migrating to urban centres in Nigeria and some to Europe (1 in 50 migrate to Europe).

Technology used in farming is out-dated, the cutlass and hoe are the main farming implements. There is no access to modern technology. Government has had no impacts on the community.

b. The Livelihoods Assets

Human Capital: The average educational attainment of boys is tertiary education (technical and university), while average educational attainment of females is Senior Secondary Certificate (SSC). Average life expectancy is 70+ years for both men and women. They are aware of anti-trafficking laws at both national and state levels. They know about NAPTIP.

Social Capital: Some social networks exist in the community – Men's and Women's Groups, Savings Associations, some residents belong to political parties. They have not been able to do much for the community, not even when one of their indigenes was a member of the Edo House of Assembly.

Natural Capital: They have abundant land and can give out up to 224 acres for development. They have rivers – Rivers Olere and Edion. They have plenty of forest and minerals – gypsum and clay which have not been tapped. (History has it that they have petroleum). Commercial trees include Melanin wood, but logging is mainly by non-indigenes. There is also wildlife in the forest – grass-cutter and other edible animals. There are a variety of fishes in the river, but only non-indigenes fish.

Physical Capital: The access roads are the Old road and the Benin – Auchu Express. Water supply is mainly from boreholes. There is electricity supply, but it is not regular. They are also linked by Mobile Telephone networks. Most of the houses have zinc roofs and cemented walls.



Financial Capital: Common people live from hand to mouth and so cannot save. There are no banks, people save through thrift collections and contributions. Only successful children remit funds to parents/relations. They have access to loans from LAPO.

Livelihood assets of Aviele can be scored as follows:

Human capital – *good*

Social capital – *low*

Natural capital – *abundant, not exploited*

Physical capital – *fair*

Financial capital – *poor*

c. Transforming Structures and Processes.

Traditional institutions

At the apex is the Onojie - traditional ruler

Palace Chiefs

Imams and Nabirs (assist the Onojie)

Council of Elders – Administration

Men, followed by Women, and lastly the Youths

The age grades still exist each with its responsibilities – Elders/Men/Women/Youths. They respect their women. There is no class distinction as there is not much disparity in Aviele.

Modern Institutions

NGOs – Global Women for Sustainable Development --- tried to mobilize women

No government agencies in the community

There are no industries but long-distance vehicle and trucks park in the community (this can be a base for a Layby Parking for Trucks, instead of blocking the highway). They pay taxes to the LGA, but there is no impact on the community.

d. Livelihood Strategies

A few livelihood strategies have been adopted to achieve livelihoods security. The main economic activity for men is farming, 75% of men and 20% of women are engaged in farming. The women are engaged mainly in petty trading. Only 2% of men are engaged in hunting and another 2% in logging activities. Fishing is mainly by non-indigenes. The children go to school, non-indigenes are hired to work on the farms. The main crops grown are cassava, yams, plantain, rice and palm trees.

They cannot estimate exact incomes, it depends on individual output. To diversify, some community members have acquired more land for farming or added new crops. They find it difficult to save but have invested in children's education and some have invested in houses.

Some community members see migration of their children to urban centres and Europe as an investment in the future. They should move to places where there are job prospects. Migration of children is not the only way to escape poverty, but it has become necessary because there are no jobs for children who have graduated. The way to help parents escape poverty is to create job opportunities in industries. The youths themselves make the decision to migrate, some may confide in their mothers. Parents will not encourage trafficking if jobs are available for their children.

e. Livelihood Outcomes

Livelihood objectives are simple, they revolve around achieving security for their families – increased incomes and employment opportunities, improved well-being and food security.

They are aware of their rights – political, human and social rights. One may not assert their rights for the sake of peace. The Onojie usually helps community members to secure their rights. He is available to settle disputes.

The main sources of information about government programmes are the radio and television, telephone, and social media. Information is generally disseminated from the Onojie's Palace. The different social networks in the community are not represented in local government decision-making bodies. To ensure that women benefit from interventions to improve the community, the Palace ensures that they receive what is their due.

f. Occupational Aspirations

Economic activities dominated by men are: growing rice, yams and cassava. They also have palm trees. Their main challenges are low output/incomes, lack of access to modern agricultural inputs, and lack of access roads to the farms. They need assistance to access credit/loans and modern farm implements.

Economic activities dominated by women are: growing rice and cassava, garri making and processing palm oil. Challenges are low output and incomes and lack of processing facilities. The local rice production should be encouraged. Women should be assisted with access to loans to expand their activities. According to the women, rice growing is not easy without financial assistance.



Popular economic activities in the past were cloth weaving and pot making. Lack of encouragement (sales) and funds led to their demise. Pots are outdated and no longer important as there are cheaper and better modern products which have replaced them in the market. However, clay pots are used for local delicacies. Some are of the view that it is better to improve current activities than try to revive past activities.

Preferred occupations

Men – ***large-scale farming, establishment of companies to use raw materials.***

Women – ***farming and trading***

Boys – ***wage employment in companies***

Girls – ***wage employment***

While they support boys travelling abroad if they cannot find jobs locally, some are against girls travelling abroad, while some are in support. Boys can struggle outside the country, but young ladies have no business outside the country. Those in support of girls travelling abroad say it is alright if that is where jobs are available. Skills acquisition centres to develop skills in modern professions should be set up for youths, male and female.

Economic opportunities which can be tapped in the community include introduction of mechanized farming and tapping into their mineral resources. The community is known for its rice and yams production, garri making and availability of mineral resources. Industries utilising the available mineral resources - gypsum, clay and glass making minerals - should be established to create jobs. Food processing factories can also be set up for cassava and rice and palm oil. A modern mill to package rice properly and a glass-making factory should be sited in Aviele.



g. Field Base Gender Analysis – Aviele

Activity Profile	
Men/Boys	Women/Girls
Production Activities	
Men are mainly involved in agricultural activities - land clearing, bush burning, planting, weeding, harvesting. Boys go to school, noon-indigenes hired to do farm work. Hausa-Fulani herdsmen are involved in cattle rearing.	Women are involved in land clearing (less time spent than men), weeding and harvesting Girls are not involved in agricultural activities.
Income-generating Activities	
Men are engaged in agricultural activities	Women are engaged in trading activities
Reproductive Activities	
Boys also help in fetching water and fuel wood. Men do not participate in reproductive activities.	Women assisted by children (daughters) perform most of the reproductive activities – cooking, cleaning, childcare, healthcare Children assist their mothers with household chores. Women and girls fetch water from boreholes and fuel wood. Some also use kerosene and gas for cooking
Community Involvement	
Men attend communal meetings, Men preside at meetings Men provide communal labour with non-indigenes hired to assist.	Women are in charge of weddings and festivals – they do the cooking They are free to participate in religious activities.
Access and Control Profile	
Resources	
Men own and control the land and all the productive resources.	Women have no access to most productive resources in the community. They have access to their husband's farm.
Benefits	
Only men own and control the assets. Men control decisions about education and training. Men control political power and basic needs – shelter, food. Men inherit family property – land, farmland and houses.	Women do not own assets, but can control income from their economic activities. They have access to education and training and basic needs but no control over the decisions. They have no access or control of legal system, Women can also inherit family property but have no control over it.

Influencing Factors

Community/family norms: They observe the norms, they are good for them as they regulate behaviour.

Social hierarchy: The community is administered by the Onojie and his chiefs. (see Appendix I for pyramid).

Institutional structures and processes: They favour men and entrench the social hierarchy.

Economic Situation: The economic situation in the country is not good, it imposes extra burden on them, they must work harder.

Demographic factors: Muslim women marry four wives and have children from all of them. Children are blessings.

Education and training: There is improvement for women.

Women's Socio-Political Profile

Women's participation in decision-making is lower relative to men at all levels – in the household, community and society at large. Women's self-image has improved. Their organizational capacity (to mobilize other women) is also as good as that of men.

What women need to improve Productivity/Incomes

- Women have access to arable farmland as well as markets to sell their goods. The main challenge is credit to expand their business.
- They need the market women leader to organize the women effectively so that they can access resources for production.
- The community receives several long-distance drivers daily who park their vehicles in the community. This provides opportunities for restaurant and hotel business and other services, construction of a Park for drivers and vehicles, etc.
- Women need loans to expand their businesses.

Agencies bringing interventions to the community should start from the Palace. Once they get to the Palace, they can now reach out to the women.

Possible interventions for Aviele



- Support the development of a LayBye/Park for long distance trucks/trailers that stop at Aviele daily and park along both sides of the Benn - Auchu Expressway. This will create employment for men and women – motor mechanics – restaurant business, etc. the LGA will be involved as the revenue agency.
- Establish food processing mills for cassava and rice.
- Encourage private sector to set up industries that will utilize mineral resources and other raw materials available in Aviele – minerals for glass making, clay, gypsum, etc, to create jobs for youths, men and women.
- Increase access to skills acquisition centres to develop skills in modern professions for youths in the LGA.
- Increase farmers’ access to modern agricultural inputs and implements for farming (mechanised farming) to increase output of farmers and attract youths into farming.

4.3 Edo South Senatorial District

Four Local government Areas were identified as human trafficking high risk Areas. The communities selected are shown below.

Table 5. 2: High Risk Communities: Edo South Senatorial District

LGA	Headquarters	High Risk Community
Ikpoba Okha	Idogbo	Idogbo
Oredo	Benin City	Amagba
Orhionwon	Abudu	Abudu
Uhumwode	Ehor	Irhue

4.3.1 Ikpoba Okha Local Government Area – Idogbo

Idogbo was originally some kilometres from the main road, but when it became a local government headquarters, the inhabitants moved towards the main road. The traditional head of the community is a hereditary titled Enogie (Duke) called Ogidogbo - the Duke of Idogbo.

a. Vulnerability Context

Idogbo community has not experienced any natural or health hazard in recent times. They are no longer engaged in farming as in the past, but they experience destruction of their farms by Fulani herdsmen they have accepted the situation as what is expected whenever the herdsmen pass through the community.

The population of the community has been declining as both male and female youths leave for urban areas, Libya and Europe. There are no jobs for youths in the community. Basic infrastructure facilities are also not available in the community. Furthermore, there has been little support from the government. Farmers still use the hoe and machete for farming instead of modern agricultural implements. Farming is no longer as important as before because most of the community land has been sold to developers.

There is little evidence of government impact in the community. The only project executed by the Niger Delta Development Commission (NDDC) - a borehole - is not functional.

The community experiences seasonality in employment opportunities. There are times when job opportunities are available, at other times, there is nothing to do.

The community is vulnerable to trafficking because there are few economic opportunities open to men, women, boys and girls. The community has sold most of their land, and there are none or few wage employment opportunities available for the youths.

b. Livelihood Assets

Human Capital: The average educational attainment of boys is tertiary education while for females, it is secondary education. Average life span in the community is 70 years for men and 75 years for women. They are aware of anti-trafficking laws. They accused National Agency for Trafficking in Persons (NAPTIP) of preventing their youths from succeeding abroad by repatriating/deporting them from Libya and other countries.

Social Capital: There are no strong social networks in the community. The Enogie (traditional head) is the main channel to influence the State of Local Government on behalf of the community.

Natural Capital: Natural capital of the community has been depleted. Idogbo community had land for farming, but most of it has been sold to developers. There is also a river – Idogbo River – but it is drying up. There are no more trees as everywhere is built up. Hunting is no longer practised, and the community does not engage in fishing in the river.

Physical Capital: Idogbo community is off the tarred road from Benin City. The good portion of the road ends before you enter the main village. The roads within the village are very poor. Water supply is mainly from boreholes. Electricity supply is irregular, the generator is the main source of power. All the Mobile telephone networks function in the village – Glo, MTN, Airtel, etc. Regarding shelter, most residents have modernized their houses - about 98% of houses in the community have zinc roofs, while about 70% have cement walls.

Financial Capital: Residents can save a very small portion of their incomes. They save with their Savings Association, some in banks, while others keep their money at home. They depend on remittances from children living abroad, according to them, money from abroad has provided succour from the harsh economic climate in the country. They have little or no access to financial credit.

One can score the livelihood assets of Idogbo community as follows:

Human capital: ***Fair***

Social Capital: ***Poor and localised to traditional head***

Natural capital: ***Depleted***

Physical capital: ***Poor access***

Financial capital: ***Poor dependent on remittances***

The livelihoods assets available to the community combined with the vulnerable environment predisposes the community to participation in human trafficking.

c. Transforming Structures and Processes

Traditional Institutions

The Enogie and the Council of Chiefs administer and take decisions affecting the community. They had a Community Development Association (CDA), but they are now banned. There are Men's Groups/Clubs in the community which assist member with challenges. Women's Groups also exist in the community. The youth groups work hand in hand with the Palace.

Modern Institutions: There are no NGOs operating in the community. Both the State and Local Governments have not made any impact on the community.

d. Livelihood Strategies

A limited range of livelihood strategies have been adopted. Both men and women engage in farming, but more women (50%) than men (30%) are engaged in farming. About 80% of the women are also traders. The crops grown in the community are melon, plantain, cassava, vegetables and cocoa in small quantities. Income earned from farming is low, only about N5,000 monthly.

To increase household incomes, some engage in transportation activities while others travel outside the community. Some residents invest in their children's education, while others invest in

real estate (houses). They consider migration of children to urban areas and to Europe as an investment for the future because there are no job opportunities in the community. The government has failed in providing basic needs to citizens while wealthy individuals are not willing to help. The family (father and mother) usually decide if the child is to travel to Europe, sometimes, the individual child decides by him/herself. Parents in the community will still encourage their children to travel because of the high level of suffering.

e. Livelihood Outcomes

The livelihood goals of the community residents are:

- Food security – to provide food for the home,
- Earn enough money to pay for children's education.

Residents are aware of their civic rights – political rights, human rights, and social rights. However, they access their rights through the traditional leader – the Enogie of Idogbo and the Chiefs. Vulnerable groups are protected by the Enogie.

The community may protest if the government takes part of their land, but they cannot do much if the government does not listen to their protests. Their source of information about government programmes and legislation, and private sector interventions are: the Enogie, television and the social media. The Enogie represents the community in discussions with the Local Government.

f. Aspirational Occupations

The main economic activities dominated by men and boys are: growing yams, cassava, and growing fruits. The main challenges faced are low output and incomes, lack of agricultural inputs, and no market to sell their output. They require credit and modern agricultural implements. However, according to the women, male youths prefer to travel, men prefer to engage in business (contracts) and selling community land. The farmlands have all been sold so there is no land for large scale farming.

Women's major economic activities are growing yams and cassava, garri making, their main challenges are: low output and incomes, lack of modern agricultural inputs, no market to sell (the local market looks dilapidated), wastage of agricultural produce lack of credit to expand their business. They need assistance with accessing credit and loan facilities and modern implements.

The main agricultural produce in the past were palm oil, cassava, pineapples, citrus fruits and yams. This has declined because there are no more farmlands. The youths now travel abroad, and

parents now rely on money from abroad. Finance is required to revive these activities, but there are no more farmlands.

Preferred occupations:

Men – *farming (large scale), industries to provide employment, contracts (to supply goods),*

Women - *trading*

Boys/Girls - *wage employment in industries, skills acquisition,*

They support the view that boys and girls should migrate abroad if they cannot find their preferred jobs in the communities. There are no employment opportunities in the community. However, the women think only boys should go abroad and struggle for survival, the girls cannot do that. Skills acquisition centres are needed to help boys and girls acquire modern skills.

An economic opportunity which unemployed youths, men and women can take advantage of is the establishment of a fruit processing industry (they want the Chinese to come and build a factory in the community as they have done in some other communities). The factory will create jobs in the community. The community was known for growing different fruits in the past, as well as for garri making.



g. Field Base Gender Analysis – Idogbo

Activity Profile	
Men/Boys	Women/Girls
Production Activities	
Men are mainly involved in agricultural activities, bush clearing is predominantly by men. Boys go to school and rarely assist parents in agricultural activities, they say they are busy with school work. No livestock farming in the community.	Women are involved in all agricultural activities, they work alongside the men in all agricultural activities. Girls also rarely assist parents in agricultural activities Indigenes are paid to do the weeding. Minimal poultry activities which involve whole families.
Income-generating Activities	
Men are engaged in agricultural activities	Women are engaged in trading activities and own most of the market stalls. Children go to school and help during the holidays.
Reproductive Activities	
Boys involved in cleaning but to a lesser extent than females.	Women assisted by children (daughters) perform most of the reproductive activities – cooking, cleaning, Kerosene and gas are used for cooking. Women care for sick family members. Water is fetched from boreholes.
Community Involvement	
Men usually attend community meetings. Boys sometimes come out for community labour, but usually hire non-indigenes for communal work.	Women invited to community meetings when women's concerns are to be discussed Women are restricted from some traditional festivals such as the Ovia Festival.
Access and Control Profile	
Resources	
Men own and control the land and most of the productive resources. Men control the water sources (boreholes). Men have more control over credit than men,	Women have access to use of the land and other resources but no control. A few wealthy women also own land. Women have access to water sources but have no control.
Benefits	
Men own and control more assets than women. Men control political activities. They control shelter. Men inherit family property – land and houses. They also control the community judicial system. In the past, men had more access and control over education and training.	Some well-to-do women also own assets. Women do not inherit family land and property. Women have access and control over their income from trading activities. Women now have access and control over education and training.

Influencing Factors

Community and family norms: Some norms restrict women's movements and women cannot go to work.

Social hierarchy: Women are in the lower rung of the societal ladder as can be seen in Appendix I.

The figure shows that women are ranked lower than men and just above children and strangers. Men are expected to fend for and protect women. Women rarely participate in decision-making in the community.

Institutional structures and processes: These structures are in favour of men, they strengthen the social hierarchy, women are to be seen and not heard.

Economic situation: Women are always borrowing for their business. They usually borrow from the Lift Above Poverty Organization (LAPO) and from other savings associations that offer credit facilities in the community. However, these credit and loans are insufficient for their expansion of their businesses.

Political activities: Men dominate the political scene, pushing women to the background. Women are not visible in internal (community) and external politics.

Demographic factors: It is good to have many children, taking care of them when they are young can create problems, but they can assist parents when they grow up.

Education and training levels: Many women are now educated, it helps in their business, but there are no jobs available for educated girls.

Women's Socio-Political Profile

Women's position is lower than that of men, but things are improving compared to the past. The women believe women are important to the society because they are working hard. They are good at organizing and mobilizing people (women).

What women need to improve productivity

- A Chinese company should be attracted to their community to build a factory to create employment for youths.
- The women need low interest loans/microcredit to boost their trading activities.
- Every projects starts at the Palace, and so do not include women. In order to ensure that women are integrated into intervention projects, project programmers should

visit women through the Market Women Leader and discuss the project with the women.

- The market in Idogbo is very dilapidated. The women need a new market to boost their trading activities.



Possible Intervention Projects for Idogbo Community

Idogbo has been a human trafficking endemic community for many years. It has become a way of life. The youths and elders in the community strongly support youths migrating to Europe as they believe the economic prosperity brought by children abroad is helping parents to develop the community. During the assessment visit to the community, the research team was informed that they are strongly against repatriation of trafficked victims and irregular migrants from Libya.

The vulnerability analysis suggests that conditions in the community predispose the community to support human trafficking and irregular migration. There is need to improve livelihood options open to the community as a whole and thereby to households. Since most of the farmlands have been sold to developers, there is little land left for any large-scale farms to promote agricultural development. The following possible interventions are suggested:

- Establishment of one or more factories (fruit processing or other) in the LGA to generate employment opportunities for men, women and youths in the LGA. Such factories should pay decent wages that will attract youths to seek for employment.
- Link women with financial institutions to access low interest credit for their businesses.
- Liaise with the Ikpoba Okha Local Government or other private developers to build a modern market for the women and charge rent.
- Establish skill acquisition centres to train boys and girls in various marketable skills for wage or self-employment. MADE should link up with other organizations supporting similar interventions.
- Idogbo which is not very far from Benin City can be the location of private sector interventions by the Fashion and Beauty Industry or the Entertainment Industry.

4.3.2 Oredo Local Government Area – Amagba

Amagba is a community on the outskirts of Benin City, it is part of Oredo LGA.

a. Vulnerability Context

The community has not experienced any shocks in recent times. Fulani Herdsmen's cows have destroyed their crops, but they still leave in harmony with them. The herdsmen usually apologise when their cows destroy their farms.

The youths of the community – male and female – have left the community for Europe. The youths in the community now are mainly Hausa boys. There has been a massive migration of Northerners, mainly Hausa youths into their community.



In the past, farming took place in the community, but there is no more land for farming. The whole community is now built-up, only small-scale farming using traditional implements is taking place. The community has been neglected by the Oredo Local Government, it does nothing for the community except to collect revenue. The Local Government has had no developmental impact on Amagba community.

b. Livelihood Assets

Human Capital: The average educational attainment of boys and girls is Junior Secondary School (JSS). The community has only a Primary School – Oruma Primary School, established in 1955, there is no secondary school in the community. The children leave the community to attend secondary schools outside the community. Average life expectancy is about 70 years for both men and women. People do not live as long as they did in the past. They are aware of anti-trafficking laws and NAPTIP. Many of their youths have perished in Libya and Europe.

Social Capital: The community is now a multi-ethnic community, it is no longer a community of Amagba indigenes only. Many of the residents work outside the community and belong to different associations.

Natural Capital: They still have some vacant land left, there is also a river – Oroma River. The River was famous in the past, people depended on it for water. The land is being developed at a rapid rate. All the land has been sold to developers.

Physical Capital: The Road from Ugbor to Sapele Road is tarred but it is full of potholes. Water supply is from boreholes. Like everywhere else in the country, electricity supply is irregular. Almost all the houses have been modernised – 99% of houses have zinc roofs and cement walls.

Financial Capital: Amagba has a mixed group of residents – rich and poor and middle-class. Some people save, in banks, market women save with their savings associations. Many families receive remittances from children/relations living abroad. This has made the migration of children worthwhile. Many of them came home to purchase land.

Summary of livelihoods Assets for Amagba:

Human capital – *low*

Social capital – *poor*

Natural capital – *depleted*

Physical capital – *low*

Financial capital – *poor*

c. Transforming Structures and Processes



Traditional institutions

At the apex is the Enogie – representative of the Oba of Benin.

Next is the Odionwere - the oldest man in the community.

The Four elders under the Odionwere

The Okaigele – messengers of elders.

There are Men's Groups, Women's Groups and Youth Groups.

Non-indigenes are invited to community development meetings or to discuss common concerns to the community.

Modern institutions

NGOs – These are mainly in Benin City, they come to the community once in a while.

CBO – They have the Amagba Indigenes Association.

Government Agencies – Amagba is part of Benin City, there are some relevant government agencies. The community pays various dues and levies to the Local Government.

Private sector – There is a Pure Water factory and a Bread factory.

Thus, both traditional and modern institutions exist which could reduce vulnerability of the community, but the lack of job opportunities and depletion of natural resources narrow the livelihoods strategies open to community residents.

Many of the social norms and customs have become outdated. The community has both rich and poor people living side by side.

d. Livelihood Strategies

Only a narrow range of livelihoods strategies are open to indigenes of the community, they are:

- Farming: Very few people farm on land adjacent to their plots. Some have land on the outskirts of the city for large-scale farming.
- The women are traders, they trade in the markets.
- Community members invest in houses, land, and children's education.

Some people think that migration is an investment for the future. A good strategy to escape poverty is to establish a good business. The children and parents make the decision about travelling abroad. With or without the parents' support, many children still travel abroad. However, parents would love to have their children remain at home instead of going to suffer or die on the trip.

e. **Livelihood Outcomes**

The livelihood goals of indigenes of the community are: food security, higher incomes, improved well-being and better health and education for their families.

The residents are aware of their rights - political, human and social rights. Citizens usually use legal means to secure their rights. Vulnerable groups report to opinion leaders and relevant groups. The community can protest if their land is taken by government and appear on television to draw attention to the matter. Being close to the urban centre, a wide range of sources of information about government activities are open to residents, they are: newspapers, radio and television, telephone and the social media as well as their children. In order to ensure that women benefit from interventions to improve community welfare, the Women Leader attends community meetings to ensure that information reaches the women.

f. **Aspirational Occupations**

Economic activities dominated by men/boys include: land and property sales, block-making, furniture -making, bricklayer work, cement shops and business. The main challenge is low income.

The main activities of women are garri making, employment in bakeries and Pure Water factory, tailoring. An economic activity that was popular in Amagba community in the past is art work, it has disappeared with modernization. It may be possible to revive it with training and provision of necessary materials and funds, but it is better to move with the times. Economic activities existing in the community which can be taken advantage of to create jobs are packaging of food items, establishment of business centres and restaurant business. The community needs industries.

Preferred Occupations

Men – ***profitable business/big traders, wage employment in companies***

Women – ***trading***

Boys/Girls - ***wage employment (office or company), trading***

They are of the view that boys may leave to work abroad if they can find work abroad – handwork or labour work. It is not good for girls to travel abroad because they are used as prostitutes abroad. Boys and girls need training in modern skills. The youths need financial assistance to start good businesses.

The community is noted for furniture-making. The activity can be developed with funding support and more regular supply of electricity. The community lacks the following: a market, hospital/health centre, a secondary school, a Police Station. If these facilities are provided, youths may be encouraged to remain instead of travelling abroad.



g. Field Base Gender Analysis - Amagba

Activity Profile	
Men/Boys	Women/Girls
Production Activities	
There is no more land for farming. Some have farms outside the community. Boys go to school and are no more involved in farming.	No more land for farming.
Income-generating Activities	
Some men are involved in trading in some commodities such as cement and	Women are engaged in trading in the market, at home and in mini markets in the community.
Reproductive Activities	
Boys assist to fetch water from boreholes.	Women assisted by children (daughters) perform most of the reproductive activities – cooking, cleaning, childcare, Women and children – boys and girls fetch water from boreholes. They use kerosene stoves and gas for cooking.
Community Involvement	
Men attend community meetings, Community has many ethnic groups, all are involved in communal projects.	Women attend community meetings when invited by the Enogie and Odionwere They are free to participate in religious activities.
Access and Control Profile	
Resources	
Men own and control the land	Women have/had access to use of land. Some women now own land and houses in the community. Women have access to water from boreholes.
Benefits	
Men own and control more assets than women. Men control political activities. They control the legal system. Men inherit family property – land, and houses.	Some well-to-do women also own assets. Women do not inherit family land and property. Some women are politicians. Women control their incomes from economic activities.

Influencing Factors

Many influencing factors constrain women's behaviour and activities.

Community and family norms: They are no longer strictly adhered to.

Social hierarchy: There is a social ranking – the Enogie, Odionwere, chiefs, etc.

Institutional structures and processes: The community is now modern, like Benn City

Economic Situation: The economic situation is biting hard on all.

Demographic factors: People are now having fewer children.

Training and education levels: There is only one Primary School. Children leave the community and go elsewhere.

Women's Socio-Political Profile

Women think that their participation in decision-making has improved or is about equal relative to men in the household but is worse in the community and society at large. Their organizational capacity is as good as that of men, they have the capacity to mobilize women.

What women need to improve their productivity

- The community is growing, new buildings are springing up and markets are expanding, women need loans to start or expand businesses that meet the needs of new developments in the community.
- Agencies bringing interventions should make efforts to meet the women and discuss with them.

Possible Intervention Options for Amagba

Possible interventions are:

- Establishment of skills acquisition centres to train youths in Amagba and neighbouring communities in modern skills and business management.
- Establishment of wholesale and retail businesses.
- Loans to youths and women to set up new enterprises or expand existing ones.
- Liaise with State/Local Governments to build a secondary school in the community.
- Support to develop the furniture industry for a wider market including for export purposes.

4.3.3 Orhionwon Local Government Area – Abudu

Abudu is the headquarters of Orhionwon Local Government Area. Abudu is on the Benin-Asaba Expressway. The access road is motorable. Most of the roads in the community are earth roads, although the main road through the town has been tarred.



a. Vulnerability Context.

Abudu has experienced various shocks which have made it vulnerable to human trafficking. The closure of the old Teachers Training College later renamed the College of Education was a major shock. A branch of the College of Education was recently established but is yet to become functional. In addition, the State National Youth Corps Camp which was formerly located at Abudu was also relocated to Okada. These shocks have affected the community's income and livelihood as people no longer come to the community as before. More recently, destruction of crops by Fulani herdsmen has become a common occurrence. The herdsmen have caused a lot of damage to their farms and crops as well as to farmers themselves (males and females).

The population has been decreasing as the youths have migrated out of the community to Europe while Hausa-Fulani youths are migrating to Abudu (internal migration).

The hoe and machete are still the main implements for farming. There is no access to modern technology for farming. The Local Government has not had much impact, they have neglected the community. Many of the Local Government staff reside in Benin City and rarely enter the community especially as their office is along the Benin – Asaba Expressway.

b. Livelihood Assets

Human capital: The average educational attainment of boys and girls in the community is secondary education. Many parents send their children to schools outside the community. Average life span is now about 70 years for both men and women, but in the past, many lived up to 100 years. They are aware of anti-corruption laws and NAPTIP. They are against them disturbing their children.

Social Capital: Different types of social networks exist in the community. There are Men's Groups (Farmers), Women's Groups (Market Women), and Savings Associations (Esusu). The different groups mobilize to counter unfavourable decisions by the Local Government such as multiple taxation.

Natural capital: Abudu has relatively abundant natural resources. They have large expanse of land, rivers (Orhiomwon River) and other small lakes. Before the era of boreholes, the river was the source of water for many household needs. They have forests and non-indigenous sawmillers come to saw wood. They also have oil palm trees and bamboo. Bamboo trees are used for construction (of houses), and oil palm for palm oil. The forests also have a lot of wildlife such as bush pigs and grasscutter. Hunters from outside the community come to hunt for them. Fishermen from outside the community also come to fish in the river, they do not fish in their rivers.

Physical capital: A good main road from the Express road was provided two years ago. Water supply is from the river and boreholes by private individuals in the community. Electricity supply

is irregular. They are linked by several Mobile Communications networks – MTN, Airtel and Glo. Majority of the houses are relatively modern, 95% of houses have zinc roofs and cement walls.

Financial capital: It is difficult to save as people are not very affluent, savings depend on and vary with individuals. People save with their Savings Associations and some in banks, and some through group contributions. They depend on remittances from children living outside the community – that is their saving grace. They have no access to credit for their activities.

The Livelihoods Assets for Abudu can be ranked as follows

Human capital – *moderate*

Social capital – *high*

Natural capital – *abundant and under-utilized by indigenes*

Physical capital – *average*

Financial capital – *low*



c. Transforming Structure and Processes

Traditional institutions

- At the apex is the Enogie of Abudu (the representative of the Oba of Benin).
- Next is the Odionwere, the oldest man in the community.
- The Edion ne nen – the four elders
- Titled Chiefs – they all assist the Enogie
- Senior Women – these are the leaders of the women
- Commoners – men
- Commoners - women
- Youths – they clean the community.

Modern institutions

NGOs – the Imade Foundation

Government Agencies - as the LGA headquarters, government agencies include the Local Government Council, the Ministry of Education, the High Court, and the Area Customary Court. They have had little impact on the community.

Private sector – the Lift Above Poverty Organization (LAPO) - provides loans

Cooperative societies – the TOGJM Farmers Association - they help farmers in the community

Thus, many traditional and modern institutions in Abudu, but their developmental impacts have been relatively minimal over the years. However, they can be reached to mobilize indigenes for intervention purposes. With regard to policies and legislations, the LGA was accused of always imposing different types of taxes on the community under many guises but there is little positive impact on the community. Many of the social norms that influence power relations are no longer effective. Male-female relations are cordial and respectful. Only the non-indigenes who are now many in the community do not know their customs. Class differences are not pronounced in the community, there are very few rich men who can oppress the poor.

d. Livelihood Strategies

A few livelihood strategies have been adopted. The main economic activity is farming by 90% of men and about 80% of women. About 1% of men are hunters while 2% are engaged in logging. Although there is a river, they are not involved in fishing. About 60% of women and 5% of men engage in trading. Main crops grown are cassava, yams, and palm fruit. They earn enough to make a living, but many live 'from hand to mouth'. To increase household incomes, some have acquired more land for farming. Some community residents have invested in houses and in children's education.

When parents have spent money on their children's education, that is investment in their education. If they cannot find jobs in the community, but the children can travel abroad and send money to their parents, then the parents are earning returns to their investment. Migration of sons and daughters is not the only way to escape poverty, but it is a major way. Parents want well-paying jobs for their children here in Nigeria. The youths decide themselves to travel abroad. They are grown up, some are influenced by their friends, parents only support. They are of the view that the use of the word 'trafficking' is wrong. The children travel, and parents support them to move to greener pastures.

e. Livelihood Outcomes

The livelihoods objectives of the community are; to take care of the family; have a good life; eat well and not have to 'beg to eat'.

The residents say they are aware of their rights – political, human and social rights. It is difficult to access their rights because the average man cannot afford to hire a lawyer. To protect the vulnerable against violence, there is need to beef up security. It is difficult to fight the government if the government decides to acquire community land for any purpose. The community's source of information about government programmes is the radio as electricity supply is irregular. Women's rights are protected through the Enogie and Odionwere.

f. Aspirational Occupations

The economic activities dominated by men are the cultivation of yams and cassava. A few men have poultry farms. The main challenges mentioned are low output and income, lack of modern agricultural inputs and credit. They want mechanized farming and improved seed varieties. The men also need soft agricultural loans/credit to expand their economic activities.

The economic activities dominated by women are growing cassava, poultry keeping, palm oil processing, and bakery (by some women). The main challenges for women are: low income and output and outdated equipment. The women need financial support.

Cotton was grown in the past in Abudu, but it has now been abandoned. Cultivating cotton is tedious, laborious and frustrating. There was also craft work in the community. Those who knew about cotton growing and craft work are long dead. To revive them, it will be necessary to train people in modern methods. To revive cotton growing, there is need for reorientation of farmers. Farmers must be retrained, and women relearn how to grow and process cotton, financial assistance is also required.

Preferred occupations of residents are;

- Men – farming on a larger scale

-
- Women – trading and farming
 - Boys – skills for self-employment, wage employment
 - Girls – skills for self-employment, wage employment

They support the view that girls and boys should travel abroad if they cannot find their desired jobs because unemployment rate is too high. However, the men and women (in gender analysis checklist) think girls should not travel abroad because girls are misused abroad. Only boys should travel because they must cater for their families

Existing economic opportunities in the community which can be exploited to generate employment opportunities are: packaging of food items, business centres, and restaurant business for the women. Entrepreneurship development centres should be established for skills acquisition by the youth – skill acquisition in modern skills – computer, electrician and plumbing work. The women said they need good storage facilities to reduce wastage, they also need markets for their produce.

Abudu community was noted for garri making and palm oil processing. To develop them into employment creating industries, flour mill to process cassava and yam flour and palm oil processing mills should be established in the community.



g. Field Base Gender Analysis – Abudu

Activity Profile	
Men/Boys	Women/Girls
Production Activities	
Men are mainly involved in agricultural activities – clearing, burning, planting, etc Boys go to school and sometimes assist parents in agricultural activities. They participate in bush clearing, planting and harvesting. Some goats are kept by some households in the community.	Women are involved in all agricultural activities, they work alongside the men in all agricultural activities. Non- Indigenes - Hausa boys and men are paid to do the agricultural work. They can work for long hours. Girls are also in school and do not participate in agricultural activities.
Income-generating Activities	
Men are engaged in agricultural activities.	Women are engaged in trading activities.
Reproductive Activities	
Men do not participate in reproductive activities. Boys are involved in fetching water and firewood.	Women perform all the reproductive activities – cooking, cleaning, childcare, etc. Girls fetch water and firewood and assist in the cleaning of the house. Women care for sick family members.
Community Involvement	
The men in the community hold regular community meetings. Non-indigene males are paid to do the communal work. All – men, women, boys and girls participate in religious activities. There are traditional forms of worship in addition to churches	Women participate in and play important roles in community festivals, especially cooking for the community.
Access and Control Profile	
Resources	
Men own and control the land and most of the productive resources – equipment, seedlings, extension, labour	Women have access to use of the land and resources but no control.
Benefits	
Men own and control more assets than women. Men control political activities. Men inherit family property – land and houses. They also control the community judicial system.	Women do not inherit family land and property. Women have access and control over their income from trading activities.

Influencing Factors

Various factors influence livelihood strategies and outcomes:

Community and family norms: They have existed for ages, they regulate the do's and don'ts in the community. That is, they serve as guides to behaviour. They tend to inhibit women more than men.

Social hierarchy: This favours the men who are the leaders and have responsibility to guide the community. The Enogie and Odionwere are in charge. It can constrain women's activities especially as some of them are outdated.

Economic situation: Women have to work harder than before. They support the family more than in the past, but they are not recognized. They do not earn enough from sales of their produce to meet their needs.

Political events: The traditional politics is more relevant to the women, they make their problems known to the Enogie. In external politics, women are used to obtain votes.

Demographic factors: Children are blessings from God, they are assets. They help parents in their old age. Nowadays, after training them, there are no jobs.

Training and education levels: training and education can improve lives, but there are no jobs. Educated citizens can aspire to be in positions of influence.

Women's Socio-Political Profile

The male youths are of the view that women's participation in decision making has become worse at all levels – households, community and the society at large. The women and girls also agree that women are not as prominent as men in all three spheres. However, women are good at organizing themselves even at short notice.

The women were of the view that society is more permissive of women/girls' behaviour nowadays. It was unheard of for girls to travel abroad in the past. Furthermore, what we hear the girls are doing in Italy was forbidden in the past.

What women need to improve their productivity:

- Women have no income earning opportunities except for farming. They are always indebted to LAPO



- Women need regular training to improve their economic activities.
- All agencies who want to bring intervention projects to the community should call Women Leaders to the meeting. The Market Women Leader must be present.

Possible Interventions Projects for Abudu

Abudu is well endowed with natural resources, but they have not taken advantage of them. Non-indigenes have benefited more from these resources. It is also relatively close to Benin City and can benefit from programmes located in Benin City. Possible intervention projects are:

- Skills acquisition programmes for youths in modern skills such as computer training, welding, plumbing.
- Improved access to modern farming technology – improved seedlings, tractors, fertilizers, through private sector sources.
- Establishment of cassava/yam flour mills and palm oil processing mills by private individuals.
- Improved access to loans by women for their farming and trading activities, as well as start-up loans to young entrepreneurs.
- Promotion of large scale farming, given abundant land resources and a river which can be used for irrigation.
- Link with Local Government for more positive interventions that promote improved livelihoods for the community.

4.3.4 Uhunmwode Local Government Area – Irhue

Irhue community is off a 45 km stretch of earth road off Benin – Auchu Road, off Ehor Junction. It is the location of one of the oil palm plantations of Okhomu Oil Palm Company (OOPC).

a. Vulnerability Context

Irhue community has experienced natural shocks in the form of soil erosion which they try to manage to prevent damages. The community also experiences crop destruction by a colony of monkeys that eat up their crops and reduce their output.

The population of the community has been decreasing because they have to send their children away from the community after Primary School to attend secondary school as there is none in the

village. There is also migration of both male and female youth, they leave for the city and if lucky can go as far as Europe.

They have no access to modern technology, they still use the hoe and machete for farming. They have not felt the impact of the Local Government with headquarters at Ehor town. Apart from erosion which has resulted in loss of land, their farms yield a lot of produce.

The absence of a secondary school and crop destruction by monkeys in addition to relative neglect by the LGA predisposes youths to leave the community in search of education and/or better economic options outside farming.

b. The Livelihood Assets

Human capital: Both boys and girls can only complete primary education in the community as there is no secondary school in the community. Thus, the average educational attainment of boys and girls in the community is primary education. Both men and women experience longevity, living up to their 90s before death.

They know about NAPTIP but are not happy about their youths being repatriated back to suffer in Nigeria.

Social capital: They have both Men's Groups and Women's Groups in the community. Some also belong to political parties. They meet to discuss their problems and how to solve them in their own way.

Natural capital: The community is richly endowed with natural capital. The community has abundant land and forests, Available trees in the forest are cocoa, oil palm and timber (mahogany). People come to their forests to cut wood for timber. The community has wildlife in the forest – bush pig, deer, antelope, grass cutter and monkeys. They have a river – River Ogienieden, the river provides water, but they do not fish. They have plenty of palm trees. The Okhomu Oil Palm Company (OOPC) has acquired land in the community for an oil palm plantation.

Physical capital: The access road from Ehor to the village is very bad. The OOPC grades the road regularly to gain access to their plantation. In the past, they depended on River Ogienieden and wells for water, but the OOPC has provided a borehole.

The community has had no electricity supply for over 12 years since connection to the national grid. They are connected to the MTN mobile telephone service. About 50% of houses still have thatched roofs and about half still have mud walls.



Financial capital: The residents can barely save any part of their earnings, they can only save if they have anything left over. There are Savings Associations in the community and banks in the town (Ehor). They receive remittances from their children abroad. The money is sent through people or transferred to their bank accounts in town. They have not received any loans for their business. They were told to register to access some loans sometime in the past, they did so but nothing came out of it. They obtain loans from their Cooperatives.

In summary, their livelihoods assets can be scored as follows:

Human capital – *Poor*

Social capital – *limited, self-help in nature*

Natural capital – *abundant resources*

Physical capital – *poor*

Financial capital – *poor*

c. Transforming Structures and Processes

Traditional institutions

- At the top was the head of the community – the Odionwere. After him, we have The Elders Group who support the Odionwere to make decisions. The Youths keep the community clean. There are Men’s Groups which revolve around farming activities. There are also Women’s Groups which deliberate on the sales of their products. They Youths assist elders.
- They have age grades that have different responsibilities in the community - Elders of Men/Women, Youth grades, etc.
- Men and women work peacefully together on the farms, etc. There is no class distinction as there are no rich people in the community, they are all at the same level.



Modern institutions

- There are no NGOs in the community.
- Community Based Organizations (CBOs) exist in the community, they include: Irhue Women's Organization, Club 77, and Irhue Youth Association. They ensure economic empowerment of members and also provide basic needs.
- The Private Sector also plays a role in the community – the Okhomu Oil Palm Company. As part of its Corporate Social Responsibility, the company has provided a borehole, scholarships for children, and also grades the road to the community regularly.
- Farmers' Cooperatives have also been formed in the community. They mobilize to access funds, but this has been insufficient to meet their needs.

They pay taxes to the Local Government in Ehor. The Local Government also taxes their vehicles carrying produce to the market.

Thus, both modern and traditional institutions coexist in the community. They contribute to more effective utilization of the community's livelihood assets.

d. Livelihood Strategies

A range of livelihood strategies have been adopted to achieve their desired livelihood outcomes:

- Farming: About 95% of men and 90% of women are engaged in farming activities. Crops grown include cocoa, yams, palm fruits, cassava, cocoyam and fruits. Children (boys and girls) assist during holidays.
- Hunting: About 2% of men are hunters, hunting wildlife.
- About 92% of men and 2% of women are traders. They trade in household items and are assisted by their children during the holidays.
- They do not know their earnings, but it is not much. Middlemen who come to buy from them cheat them. They buy cheap from them and sell at higher prices. It is difficult to save out of their meagre earnings. They invest in their children's education, and in household maintenance, etc.
- They see migration of children as an investment. Children graduate from school and have no jobs. They travel out of the community instead of being a burden on their

parents. They do not see migration of daughters/sons as the only way to escape poverty, but for now, it is the way known to their daughters and sons. If they can get good jobs, they will not travel out.

- Other strategies/ways parents can escape poverty are: good jobs; self-employment – open up businesses; and work in a big company. Parents and children decide on whether children should migrate or not. Parents will prefer their children to remain at home, but the income from abroad is very attractive.



e. **Livelihood Outcomes**

- The desired livelihood objective of residents of the community is survival – better incomes, increased well-being and food security.
- They claim to be aware of their rights – political, human and social rights. They know their rights, but politicians do not listen to them. They can only protest and make noise, hoping it will be shown on television.
- On sources of information, they said they are cut off from civilization as they have no electricity, they use small radios and must replace batteries frequently. On activities of the private sector, the Okhomu Oil Palm Company visits the community. They have a Community Liaison Officer who gives them information.
- To ensure that women benefit from projects community leaders ensure that women access what is due to them. Women are invited to important community meetings.

f. **Aspirational Occupations**

Economic activities dominated by men/male youths are: growing cocoa, cocoyam, yams, cassava, fruits, and hunting, and some poultry. Challenges faced by men include lack of agricultural inputs, pests (monkeys destroying their crops), and wastage of farm produce and a market for their produce. Required assistance include: construction of a motorable road (for easy evacuation of produce), and credible middlemen.

Economic activities dominated by women are: growing cocoyam, vegetables, cassava and fruits (oranges and pineapples), garri making and processing palm oil. Challenges include low output/incomes, lack of modern agricultural inputs, pests (monkeys), market for their produce and wastage of produce. They need similar assistance like the men.

In the past, cotton was grown in the community, but it is no longer grown. Instead of reviving past activities, it is better to concentrate on current activities.

Economic opportunities in the community that can be taken advantage of to create jobs are: food processing, packaging of food, business centres and restaurant business (for women).

Preferred economic activities:

A skills acquisition centre should be provided for boys and girls to develop modern skills such as management of business centres, computer work, electrical work, and modern farming.

Preferred occupations



Men: *farming*

Women: *farming and trading*

Boys: *wage employment, skills acquisition*

Girls: *skills acquisition - handwork*

They are in support of boys and girls travelling abroad if they cannot find their preferred occupations. They added that if their children had not been bold enough to travel abroad, most of them would have been suffering in the community, labouring hard to make ends meet. There are no jobs in the community.

Economic opportunities in the community which boys and girls, men and women can take advantage of to earn income are:

- Food processing – garri and fruits,
- Packaging food items,
- Business centres, and restaurant business.

Assistance required by boys and girls in the community include training and support to set up businesses such as computer school, electrical work and modern farming.

The community is known for cocoa production and palm produce. Encouraging large-scale farming and establishment of a food processing mill and an oil mill will create jobs in the community.



g. Field Base Gender Analysis – Irhue

Activity Profile	
Men/Boys	Women/Girls
Production Activities	
Men are involved in all agricultural activities; bush burning is predominantly by men. Boys participate in land clearing and weeding. Farming is their main occupation. They rear sheep and goats and local chickens.	Women are involved in all agricultural activities, except bush burning, they work alongside the men. Girls also participate in land clearing and weeding like the boys. Minimal poultry activities (local chickens) which involve whole families.
Income-generating Activities	
Men are engaged in agricultural activities. A few men trade in kerosene and household items.	Women are engaged in trading activities, they trade more in food items.
Reproductive Activities	
Boys are involved in cleaning but to a lesser extent than females.	Women fetch water and firewood. They (and their daughters) perform most of the reproductive activities – cooking, cleaning, Women care for sick family members.
Community Involvement	
The community holds regular community meetings as men and invite women when necessary. Boys sometimes come out for community labour, but usually hire non-indigenes for communal work. The youth perform communal duties with hired help. Have traditional forms of worship in addition to churches	Women invited to community meetings when women's concerns are to be discussed Women cook during festivals; the community has annual festivals.
Access and Control Profile	
Resources	
Men own and control the land and most of the productive resources. The water belongs to the community – river and borehole provided by the Okhomu Oil Palm Company. Men have more access to and control over credit than men,	Women have access to use of the land and other resources but no control. A few wealthy women also own land. Women have access to water sources; the borehole is for the community.
Benefits	
Men own and control more assets than women. Men control political activities. Men inherit family property – land and houses. They also control the community judicial system.	Women do not inherit family land and property. Women have access and control over their income from trading activities.



Influencing Factors

Several influencing factors affect livelihood strategies and outcomes.

Community/family norms: They are symbols of community identity. They make a community united.

Social hierarchy: leadership provides sense of direction for the community.

Institutional structures and bureaucracies: they favour men but have not had much impact in the community.

Economic situation: The economy is biting hard, few economic opportunities. The women are always indebted.

Political events: they engage mainly in internal (community) politics. They don't have much say in external (outside the community) politics.

Demographic factors: Children are regarded as blessings for old age, they are old age security. It is a problem when they have no jobs.

Training and education levels: The Primary School in the community has only three teachers. Children must leave the community for secondary education.

Women's Socio-Political Profile

The women said that women are under the headship of men. Women cannot be equal with men, but the situation has improved. Women respond quickly when invited and easily mobilize and organize themselves independently of men.

Possible Intervention Projects for Irhue

Irhue is an agrarian community with only a Primary School and no Secondary School. It has abundant natural resources which can be exploited. Possible interventions are:

- Link up Okhomu Oil Palm Company to be off-takers for palm nuts from the community or establish a Palm Oil processing mill in the community. That is, the palm fruits should not be transported to the main Okhomu factory for milling, the palm fruits should be milled at Irhue.
- Link up with Uhumwode LGA to build a Secondary School in the community. The State Government should send teachers to the Primary School.

- Link up youths to attend skills acquisition Centres to be located at Ehor, the headquarters to serve all communities in the LGA.
- Increase access of farmers in Irhue to modern agricultural inputs and technology.
- Activate the Fruit Processing Factory that was built at Ehor over a decade ago, but never went into production, to use fruits grown in neighbouring communities as raw materials.



5 DISCUSSION: VULNERABILITY ASSESSMENT AND GENDER ANALYSIS

5.1 The Vulnerability Context

An important influence on livelihood strategies is the exposure to various trends and shocks. Trends represent gradual change while shocks represent sudden changes in the environment. These trends and shocks are known in livelihood analysis as the vulnerability context because they can constitute potential threats which have harmful effects on livelihood assets and strategies.

The assessment of the Vulnerability Context in the ten communities showed that only two communities have experienced sudden shocks that could have debilitating effects on livelihood options. They are Ilushi which was submerged during the 2012 flooding that affected many states in Nigeria. Afuda/Igueben also experienced severe flooding. A more persistent type of shock that is becoming a trend is the destruction of crops:

- by pests – insects and birds in Usugbenu, Irrua which has discouraged rice production;
- by monkeys eating up plantains and other crops in Irhue and Aviele thereby reducing output.
- by Fulani herdsmen, many of the communities – Usugbenu, Ilushi, Aviele, Idogbo, Amagba and Abudu - reported that cattle belonging to Fulani herdsmen have been destroying their crops, maiming and killing farmers, such that many are now afraid to go to their farms.

Other types of shocks were - natural disasters – erosion in Irhue; location (Ogwa) or relocation (Abudu) of tertiary institutions that has led to positive (Ogwa) and negative (Abudu) repercussions respectively on livelihoods.

With respect to trends,

- Only Aviele reported conflict/tension between her and her neighbours (Auchi and South Ibie).
- All the communities reported that their populations had been declining as youths had left for urban centres and Europe. On the other hand, Abudu, Amagba and Aviele reported that departing youths were being replaced by non-indigenes, mainly Hausa men, women and children. In other communities Hausa men/youths were hired to do farm work or community labour.
- Use of outdated technologies in farming (hoe and machete) in food processing and other economic activities was a factor impacting negatively on livelihoods security of all the communities. It has discouraged youths from taking up farming as an occupation.

- With respect to governance, all communities reported that the LGAs only collected revenues from them but have had no developmental impact on their communities. Some LGA officials live in Benin City and showed little interest in the community (Abudu).

On seasonality, although only Ogwa and Uzea men mentioned it specifically, fluctuations in the prices of cassava and its by-products (garri) have affected the output of cassava, especially since about a year ago. Some farmers preferred to leave the cassava on the farms instead of harvesting and selling at a loss. All the communities assessed grow cassava in substantial quantities.

The assessment of the Vulnerability Context in the ten communities suggests that most of them had experienced (hostile) shocks, trends and seasonality (of cassava prices) which have affected their livelihood strategies and outcomes. Over the years, they have developed coping strategies to address shocks and trends. However, migration of youths has left many gaps which have threatened their livelihood outcomes. Demographic trends (rapid population growth) and slow development and rising youth unemployment have all created external stresses on communities and predisposed them to migration of youths out of the communities to other urban centres and to Europe in increasing numbers,

5.2 The Livelihood Assets

Livelihood strategies depend on access to assets. In the livelihoods framework, the livelihood assets are – human capital, social capital, physical capital, natural capital and financial capital. The Vulnerability Assessment identified the state of the five livelihoods assets in the ten communities (the Asset Pentagons for all ten communities are shown in Appendix II).

Human Capital: Human capital includes the skills, knowledge, ability to work, and good health. Information was provided on the average educational attainment of boys and girls, average life span of men and women. The assessment showed that the level of human capital varied between the communities. Generally, as rural communities, the level of human capital is relatively low or average. Human capital is important as it can affect decision-making and choices/options made by individuals. The average life span was high at over 70 years for both men and women. People lived longer in the past they all claimed.

Social Capital: Social capital includes the formal and informal social resources people can draw upon in the pursuit of their livelihoods. They can include membership of formal groups or organizations, informal social interactions, etc. The assessment showed that overall, the quality of social capital is low. Most communities had only men's and women's groups and in some

communities, they had Savings Associations, a few belonged to political parties. As reported by most communities, most of these networks have had little or no impacts on their communities.

Natural Capital: Natural capital refers to the natural resource endowments that people can draw on for their livelihoods, and include land, forests, water, air, etc. The assessment revealed that many of these high-risk communities had abundant natural capital that were not being tapped. For example, some had abundance of land, rivers, lakes, forests (for example, Ogwa, Aviele, Abudu, Usugbenu, Irhue). Aviele had mineral resources. Of the communities with rivers, only Ilushi was tapping the fish resource. Other communities had 'taboos' around fishing (Abudu, Aviele), only non-indigenes and children were fishing in some of the rivers. Some communities have depleted their natural capital, for example, Idogbo and Amagba have sold off nearly all their land and have no more land for any meaningful farming.

Physical Capital: Physical capital includes the basic infrastructure required for making a living such as transportation, communications, shelter, water, sanitation and energy. The state of physical capital in most of the communities was very poor. Access roads to some communities were poor (Irhue), internal roads in most of them were in a deplorable state. Electricity supply was poor (as in most of Nigeria), all relied mainly on boreholes for water supply.

Financial Capital: Financial capital includes savings, financial services and remittances. Respondents in all the ten communities said that they do not save because of low earnings. Most of them, both males and females, complained of lack of access to finance. Women reported that they could only access loans from the Lift Above Poverty Organization (LAPO) but the amounts were inadequate for their needs (Idogbo, Ogwa, Abudu, Aviele). Families with children outside the community receive remittances from children and relations and some of them are dependent on these remittances for survival. Most of the communities relied on savings associations for loans.

Overall, apart from those communities with substantial natural resources which are yet to be tapped, the level of other forms of capital was relatively low (see Assets Pentagons for all communities in Appendix II). In general, the more assets a community has, the less vulnerable it should be to the negative effects of shocks and trends or to seasonality, and the more secure the lives of residents will be. What impacts have these assets had on livelihoods strategies and outcomes in the communities?

5.3 Transforming Structures and Processes

How effective assets are in enhancing livelihoods depends on other factors which influence what can be achieved. Such factors are sometimes termed 'transforming structures and processes' and include social relations, institutions and organizations. (Ellis, 2000). The assessment collected

information on the various institutions, organizations and policies that can shape livelihoods. They were categorised as traditional and modern institutions.

All the ten communities have strong traditional institutions starting from the king (Onojie/Enogie) or the Odionwere (the oldest man in the community) to the Council of Chiefs who assisted in community administration, down to the youths who were responsible for cleaning the community and for community labour. In most of the communities, non-indigenes are hired to perform community tasks formerly performed by youths because of youth migration. Traditional institutions are very important and all discussions about development projects or interventions start from the Palace of the Onojie or the Odionwere who summons all relevant persons.

However, modern institutions were weak or non-existent in most of the communities (Amagba, Idogbo, Aviele, Afuda, Ilushi, Uzea and Usugbenu). There were no NGOs, CBOs, or private sector establishments operating in them. Government presence and impacts were very weak. Farmers in Ilushi, Irhue and Amagba had established Farmers' Cooperatives which need strengthening. Strong modern institutions can combine with traditional institutions to push development in communities.

5.4 Livelihood Strategies

Livelihood strategies depend on access to assets. The Livelihoods strategies portfolio is categorised into three main groups - agricultural diversification/extensification; livelihood diversification; and migration. All the three categories have been adopted in all the communities in varying degrees.

Agricultural Diversification: All the ten communities engage in agricultural diversification. A wide range of crops are grown in each community, mainly cassava and yams in all ten communities; rice in most communities (in Edo Central Senatorial District). Other crops grown are: cocoa (Irhue) oil palm (in most of the communities), fruits (Irhue), plantain, etc. Only Ilushi engaged in fishing for household consumption and sale. Some respondents said that they had extended their farmland or introduced new crops. In Bini communities with rivers, the statement *Binis do not fish* was repeated many times. Similarly, in Ogwa and Aviele, the rivers were not utilized for fishing purposes by indigenes.

Livelihood Diversification: While farming was the main occupation for men and women, women engaged in food processing (garri, rice, palm oil, etc) and trading to support the family. A small percentage of the men are engaged in hunting activities in communities with abundant forests

(Abudu, Aviele, Ogwa, Irhue). Some are also commercial bike riders (okada) or manage barbing saloons (Usugbenu). Some men engage in block-making and furniture making (Amagba).

Migration: Migration of children to urban centres and in increasing numbers to Europe was a common feature in all the ten communities. Many stated that *migration of children was their saving grace* as remittances from children had helped them to maintain a decent level of living. In some communities, especially in the South South Senatorial District, the message was that *NAPTIP should stop disturbing their children in Libya and elsewhere, they should not repatriate them back to Nigeria*. While the respondents stated that the youths usually decide on their own to migrate, parents supported the children's decision because of lack of jobs after graduation. Children migrated to help the family. Migration was regarded in most of the communities as an investment for the future and a way of avoiding poverty (in some communities).

A combination of the three strategies helped households in the communities to survive or achieve their livelihood goals to some extent.

5.5 Livelihood Outcomes

The livelihoods goals in the communities centred around avoiding poverty, increasing their incomes so that they could look after their families, pay children's school fees, etc. Options for Livelihood outcomes include (USAID, n.d): more income, increase well-being, reduced vulnerability, improved food security, and more sustainable use of natural capital base.

To what extent have these been achieved based on the Livelihood Assets, Institutional Processes and Structure and Livelihood Strategies portfolios?

1. More/higher income: Apart from a few individuals who have done well, most of the respondents complained of low incomes from their farming and other economic activities. Therefore, they cannot save, and why remittances from migrant children are very important for their survival in these communities.
2. Increased well-being: The well - being of residents has not improved significantly. *The economic situation is biting hard and we must work harder* (according to the women). Any improvement is due to remittances from children who have migrated.
3. Reduced vulnerability: The vulnerability to poverty has not reduced for many. Poor technology leading to low outputs and incomes, high rates of wastage of agricultural produce, and fluctuating prices of major crops (cassava) have made agrarian communities vulnerable.



4. Improved food security: Diversification of agricultural production usually ensures that agrarian communities achieve food security. All the communities produce a diversified range of agricultural produce - cassava, yams, cocoyam, palm oil, rice, fruits, etc.
5. Sustainable use of natural capital: Two of the communities – Idogbo and Amagba – have depleted their natural capital base by selling off almost all their land to developers. Thus, they cannot adopt the strategy of agricultural diversification to maintain food security. For the other communities, it is important to effectively manage the use of their abundant natural capital.

5.6 Understanding the Gender Dynamics in Edo State

The gender analysis based on the Harvard Analytical Framework has been reported for each community. Findings from each of the tools – Activity Profile Tool, Access and Control Profile Tool and Influencing Factors tool are summarised.

5.6.1 Activity Profile Tool

The Activity Profile Tool showed that there is gender division of labour in all the communities.

- Agricultural activities: Both men and women participated in agricultural activities. In many of them, land clearing was done by both men and women, but bush burning was done by men only.
- Income generating activities: Men were primarily farmers while women were the traders selling farm produce and foodstuffs (in addition to farming activities).
- Reproductive activities: Gender division of labour was more evident with respect to reproductive activities which were performed mainly by women and girls – cooking, cleaning, fetching water and fuel wood, health care, etc. Boys also assisted their mothers to fetch water and clean. The men were not involved in domestic activities.
- Community involvement: men performed the more ‘masculine’ activities – attending community meetings, providing labour for communal projects (mainly youths). Nowadays, hired labour is used for communal projects since many youths have left the community. Women perform ‘feminine’ duties such as cooking at community weddings and festivals. They only attended communal meetings when invited.

Thus, the activity profiles for all ten communities showed the multiple burdens of economic and household activities on women. Women were farmers, traders, food processors and home makers. According to the women, during the farming season, they left home early so that they could return home early to perform other duties. On market days, they were in the markets to sell farm produce, processed produce (garri, palm oil, rice, vegetables, etc.

5.6.2 Access and Control Profile

The responses from all the communities showed that while women generally had access to the use of various productive resources, the resources were controlled by men who decided who could use them. Such productive resources include land, equipment, seedlings, labour, etc. However, in Aviele, a Muslim community, the women reported that they had no access to productive resources but had access to their husbands' farms. There were some exceptions, some successful women in some communities owned and controlled resources.

Regarding benefits, men owned and controlled most of the assets women were generally in control of their incomes from their productive activities. Both men and women had access to education and training, more girls were now being educated and trained. Some women made the decisions about education (of children). Men wielded political power in the community while women were relegated to the background. Access to justice was in the hands of men.

5.6.3 Influencing Factors Tool

Information was obtained on few factors which can be opportunities or constraints on women's behaviour and activities.

Community and family norms are to regulate behaviour, but they are generally used to suppress women by men within and outside the household. The social hierarchy in all the community, places women below men emphasizing the lower status of women in the communities (see Appendix I for Social Pyramids of communities). The only exception is Ogwa where female Chiefs were members of the Council of Chiefs and participated fully in Palace meetings and activities, institutional structures and processes were all in favour of men. The economic situation in the country places additional burdens on women. Women must work harder, yet they are sometimes not recognized. In the political arena, only few women are visible. Women are used to obtain votes for the men. Education and training has helped women to be more enlightened and aware. However, it is frustrating if there are no jobs. In all communities, they are happy to welcome development workers.

5.6.4 Women's Socio-Political Profile

While some women are of the view that men and women cannot be equal, many of them are of the view that things are getting better. The status and self-image of women have improved compared to men. They believed that women are better at organizing and mobilizing people especially women who can be assembled at very short notice.



6 POSSIBLE INTERVENTIONS FOR COMMUNITIES

6.1 The Role of Interventions in Achieving Livelihood Outcomes

The role of interventions will be to help communities to achieve their livelihood outcomes and livelihood security by strengthening their livelihood assets and improving the effectiveness of their livelihood strategies. Thus, any package of interventions should address/consider the following:

- The natural resource base – what resources are available which can be exploited to promote development of the community?
- What is the contribution of other assets – human, social, physical and financial – to the achievement of livelihoods security? Which of the assets need to be built up?
- What aspects of Transforming Structures and Processes need to be enhanced to contribute to effective livelihood strategies?
- How can the livelihood strategies be made more effective to achieve livelihoods outcomes for communities?
- What aspects of the vulnerability context can be influenced by interventions – shocks, trends, seasonality, demographic factors, technology, governance factors (role of local and state governments), etc?
- How do you ensure sustainability of the natural capital base?
- How do you ensure that women are integrated in all interventions? (See Checklist below).
- With reference to job creation for youths, which interventions are likely to have the greatest impacts? Where should they be located? Who should be involved?

6.2 Possible Interventions for Consideration by MADE

Since Edo State is largely an agrarian State, efforts need to be intensified to increase agricultural productivity and incomes. Rural poverty fuelled by low agricultural productivity and high youth unemployment rates have predisposed many rural communities to human trafficking and irregular migration of youths. A list of possible interventions has been identified for each community based on their assets base, their livelihood strategies, challenges faced, and aspirational occupations mentioned by respondents. They can be found at the end of the report for each community. They cover the following:

- Support to enhance agricultural production – introduction of modern farming methods using modern technology and agricultural inputs. This is critical for improved food security.

- Reduction of agricultural wastage through modern food processing and preservation methods especially for the women.
- Where market surveys support this, the revival of some abandoned activities by women such as cloth weaving, pot making, for special markets using modern techniques and designs (luxury or export markets).
- Industries to utilize raw material in communities – for example, mineral deposits in Aviele to create jobs.
- Food processing industries for crops such as rice, cassava, oil palm fruits, to produce cassava flour and other by products; rice mills for modern packaging of rice which is grown in many communities in Edo North and Edo Central Senatorial Districts; oil palm processing mills, etc.
- Skills acquisition centres to train youths in modern professions (dress-making, bead making, computer skills (ICT), carpentry, shoe making, restaurant business, arts and entertainment, barbing, food packaging, welding, plumbing, furniture-making, business centres, cosmetology, etc) and business management.
- Model farms to train youths in modern agricultural practices (the Songhai Farms model). MADE should link up with the Edo State College of Agriculture which is undergoing renovation to see how the College can fit into its objectives. Emphasis should be on the practice and not on the theory of agriculture. Some States have already established Songhai Farms (Delta and Rivers States) which can be used for training youths in different areas of agriculture – farming, poultry, fishery, etc.
- All the proposed activities will involve the use of electricity which was in poor supply or not available at all in all the communities.

MADE's Edo State Investment Programme involves the following key sectors:

- Wholesale and Retail Trade.
- Information and Communications Technology (ICT),
- Agribusiness
- Entertainment
- Fashion and Beauty
- Renewable Energy

Some of the proposed interventions can fit into these sector categories.



- **Agribusiness:** The most immediately relevant sector to most rural communities is Agribusiness. Some youths are interested in agriculture if modern implements are supplied. Other activities in the agricultural chain include processing, packaging, distribution, etc.
- **Wholesale and retail trade:** This can be built around packaging and distribution of the commodities grown in different communities or manufactured in new industries to be established to process agricultural products or utilize other raw materials available in rural communities.
- **ICT/Fashion and Beauty:** These activities involve training and retraining of youths in these occupations.
- **Entertainment:** This requires investment in a recording studio and training of artistes. Departments of Theatre Arts in tertiary institutions will be needed to train potential artistes for the industry.
- **Renewable energy:** Most of the communities suffered from lack of or irregular supply of electricity. Renewable energy industries may be able to work with some communities to build renewable energy sources of power. A good case among the communities assessed is Ilushi where there is no electricity, but they produce a lot of local rice and smoked fish for sale and consumption using outdated technology.

While industries or skills acquisition centres cannot be built in every community, interventions can be at the level of the LGA or Senatorial District to cater for economic activities and communities in the LGA or Senatorial District depending on the activity. Ways should be considered of how interventions can be spread outside the state capital Benin City. MADE will need to collaborate with:

- Tertiary institutions, NGOs, Local Governments and the State government.
- It also must link with the Federal Government's Rice farmers' programme, since Edo State is yet to key into the programme. The Edo Central Senatorial District is a rice-growing zone.
- MADE should also link with other international organizations which are supporting anti-trafficking interventions such as the IOM and EU.
- Cassava has become an important export commodity and yams have also joined the export list. All the ten communities grow cassava and yams in large quantities. They should be linked with the export market.

6.3 Checklist for Integrating Women into Project Cycles

CHECKLIST 1: Women's dimension in project identification

Assessing women's needs

1. What needs and opportunities exist for increasing women's productivity and/or production?
2. What needs and opportunities exist for increasing women's access to and control of resources?
3. What needs and opportunities exist for increasing women's access to and control of benefits?
4. How do these needs and opportunities relate to the country's other general and sectoral development needs and opportunities?
5. Have women been directly consulted in identifying such needs and opportunities?

Defining general project objectives

6. Are project objectives explicitly related to women's needs?
7. Do these objectives adequately reflect women's needs?
8. Have women participated in setting those objectives?
9. Have there been any earlier efforts?
10. How has the present proposal built on earlier activity?

Identifying possible negative effects

11. Might the project reduce women's access to or control of resources and benefits?
12. Might it adversely affect women's situation in some other way?
13. What will be the effects on women in the short and longer term?

CHECKLIST 2: Women's dimension in project design

Project impact on women's activities

1. Which of these activities (Production, reproduction and maintenance, socio-political) does the project affect?
2. Is the planned component consistent with the current gender denomination for the activity?



3. If it is planned to change the women's performance of that activity, i.e., locus of activity, remunerative mode, technology, mode of activity) is this feasible, and what positive or negative effects would there be on women?
4. If it does not change, is this a missed opportunity for women's roles in the development process?
5. How can the project design be adjusted to increase the above-mentioned positive effects, and reduce or eliminate the negative ones?

Project impact on women's access and control

6. How will each of the project components affect women's access to and control of the resources and benefits engaged in and stemming from the production of goods and services?
7. How will each of the project components affect women's access to and control of the resources and benefits engaged in and stemming from the reproduction and maintenance of the human resources?
8. How will each of the project components affect women's access to and control of the resources and benefits engaged in and stemming from the socio-political functions?
9. What forces have been set into motion to induce further exploration of constraints and possible improvements?
10. How can the project design be adjusted to increase women's access to and control of resources and benefits?

CHECKLIST 3: Women's dimension in project implementation

Personnel

1. Are project personnel aware of and sympathetic to women's needs?
2. Are women used to deliver the goods and services to women beneficiaries?
3. Do personnel have the necessary skills to provide any special inputs required by women?
4. What training techniques will be used to develop delivery systems?
5. Are there appropriate opportunities for women to participate in project management positions?

Organisational structures

6. Does the organisational form enhance women's access to resources?



7. Does the organisation have adequate power to obtain resources needed by women from other organisations?
8. Does the organisation have the institutional capability to support and protect women during the change process?

Operations and logistics

9. Are the organisation's delivery channels accessible to women in terms of personnel, location and timing?
10. Do control procedures exist to ensure dependable delivery of the goods and services?
11. Are there mechanisms to ensure that the project resources or benefits are not usurped by males?

Finances

12. Do funding mechanisms exist to ensure programme continuity?
13. Are funding levels adequate for proposed tasks?
14. Is preferential access to resources by males avoided?
15. Is it possible to trace funds for women from allocation to delivery with a fair deal of accuracy?

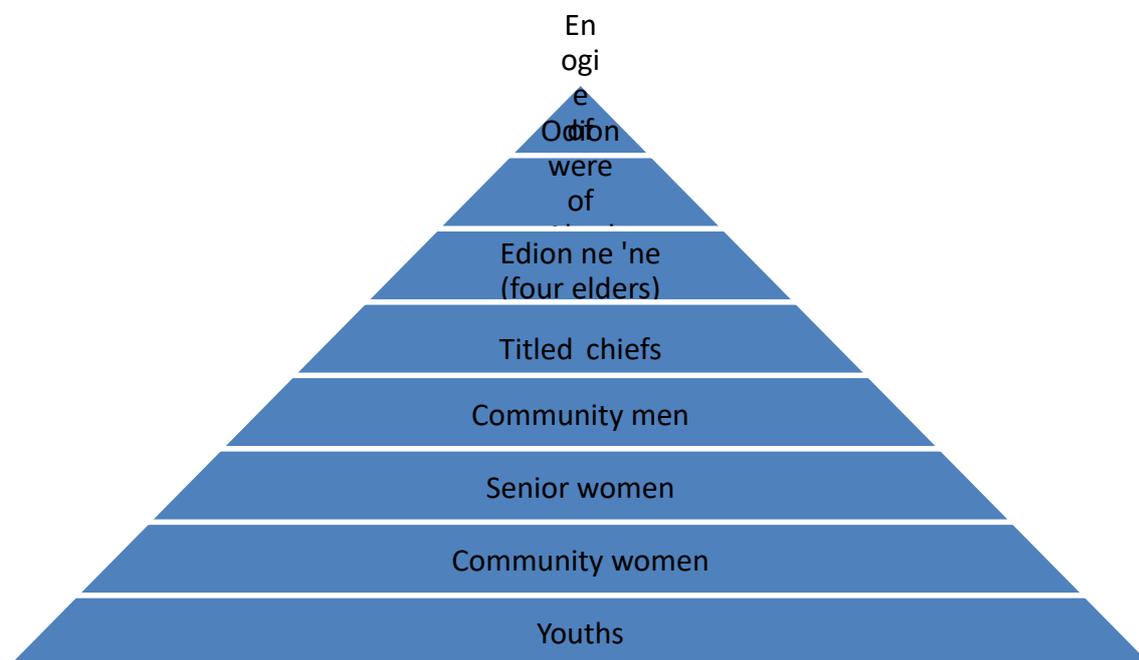
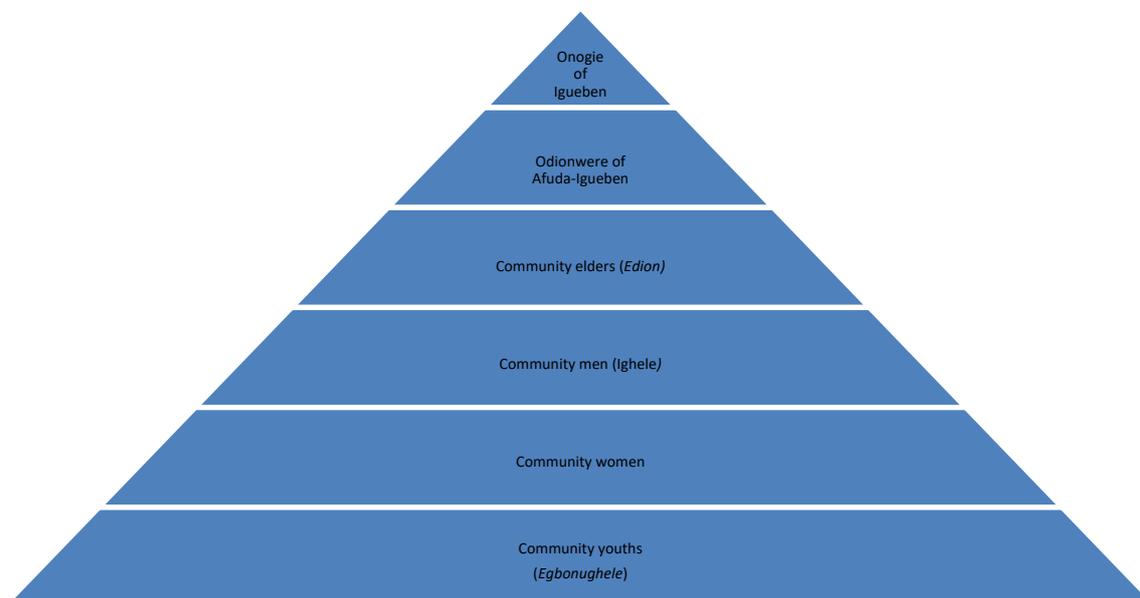
Flexibility

16. Does the project have a management information system which will allow it to detect the effects of the operation on women?
17. Does the organisation have enough flexibility to adapt its structures and operations to meet the changing or new-found situations of women?

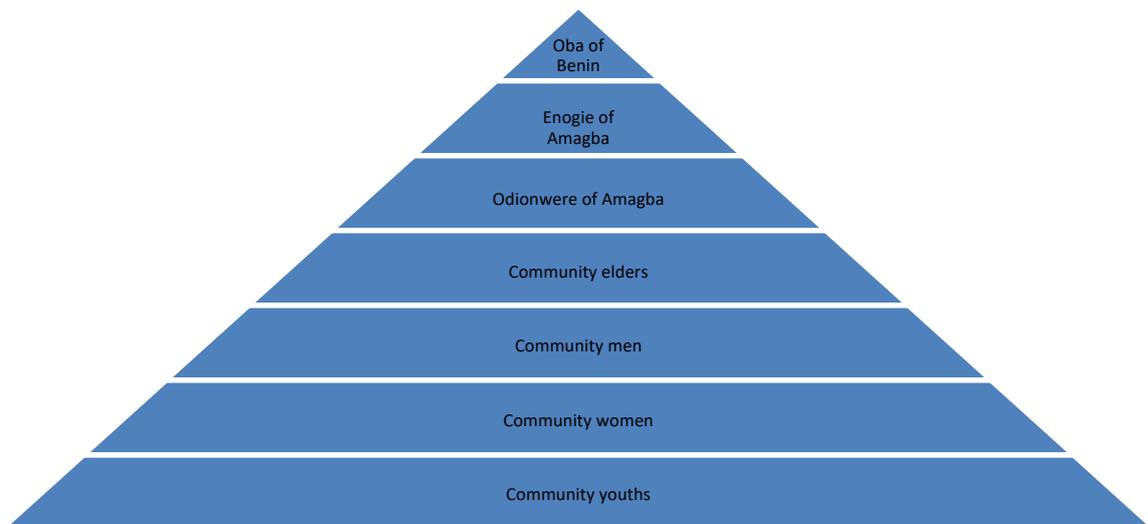


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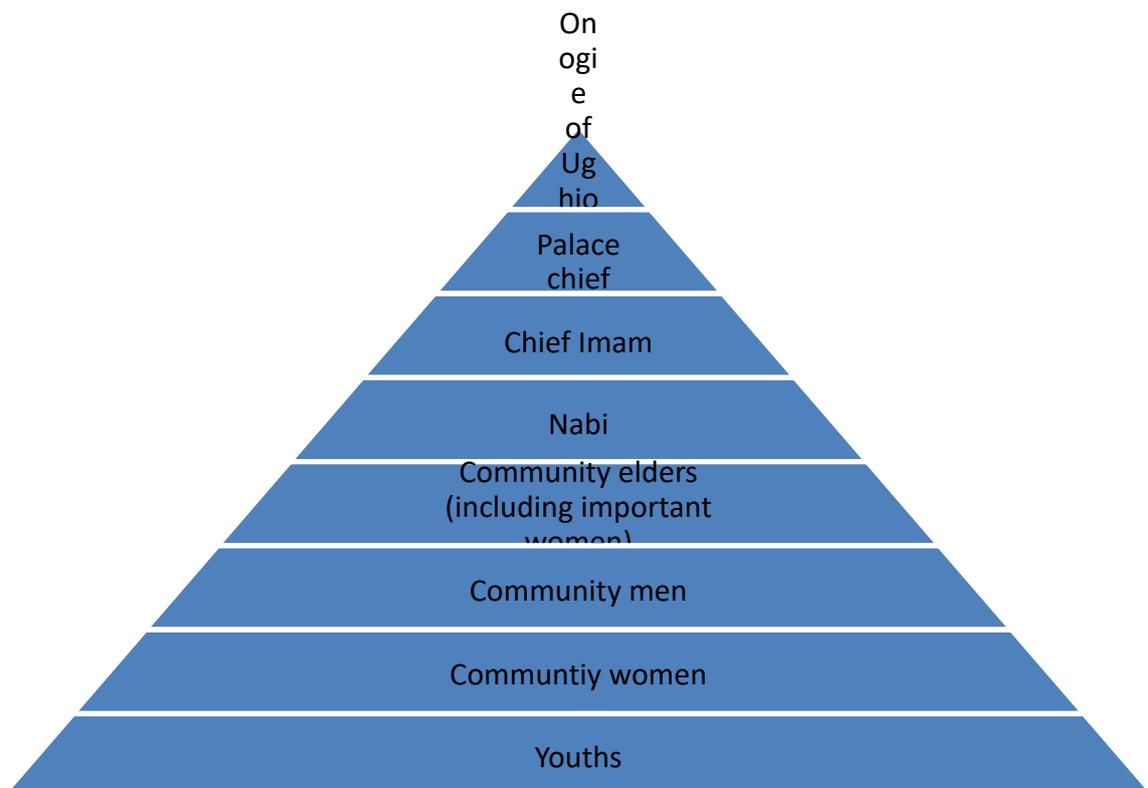
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APPENDIX I: SOCIAL PYRAMIDS OF COMMUNITIES**1) Abudu****2) Afuda-Igueben**

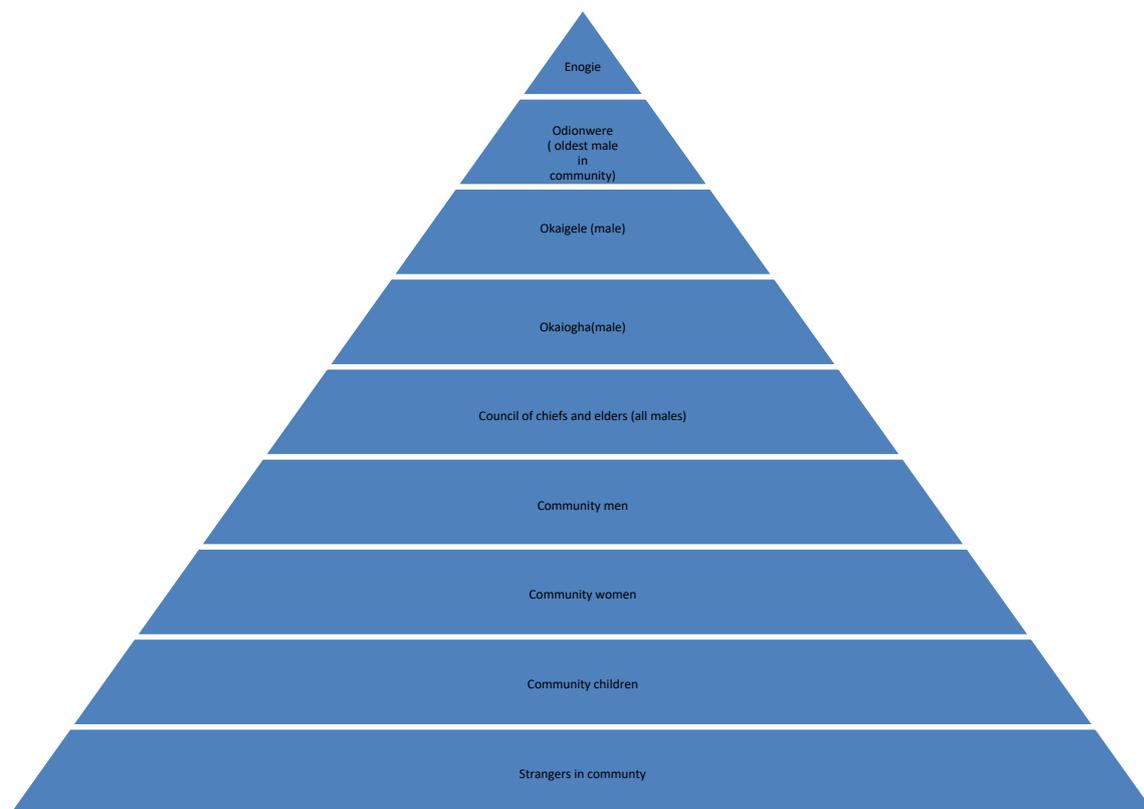
3) Amagba



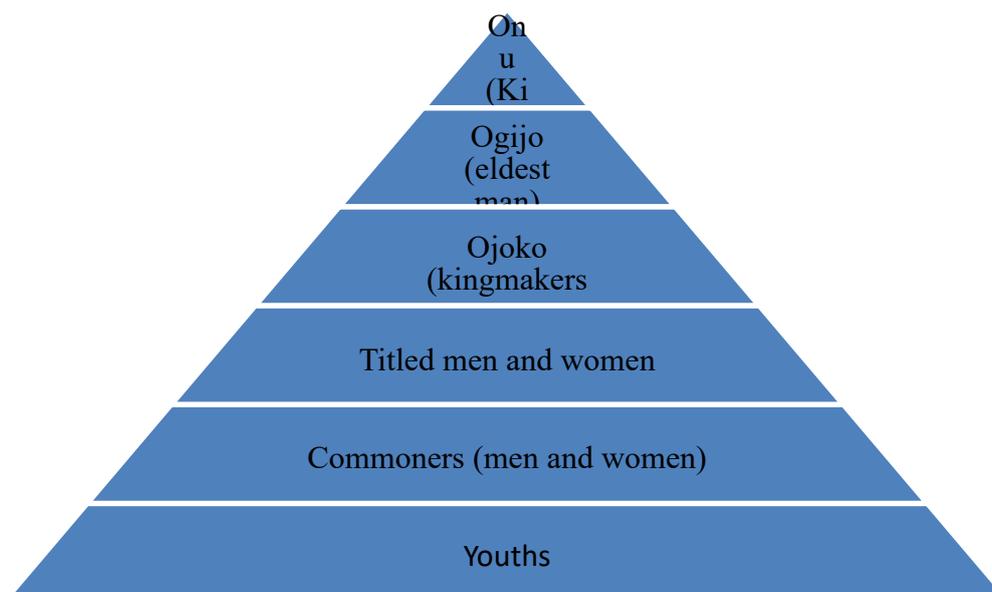
4) Aviele



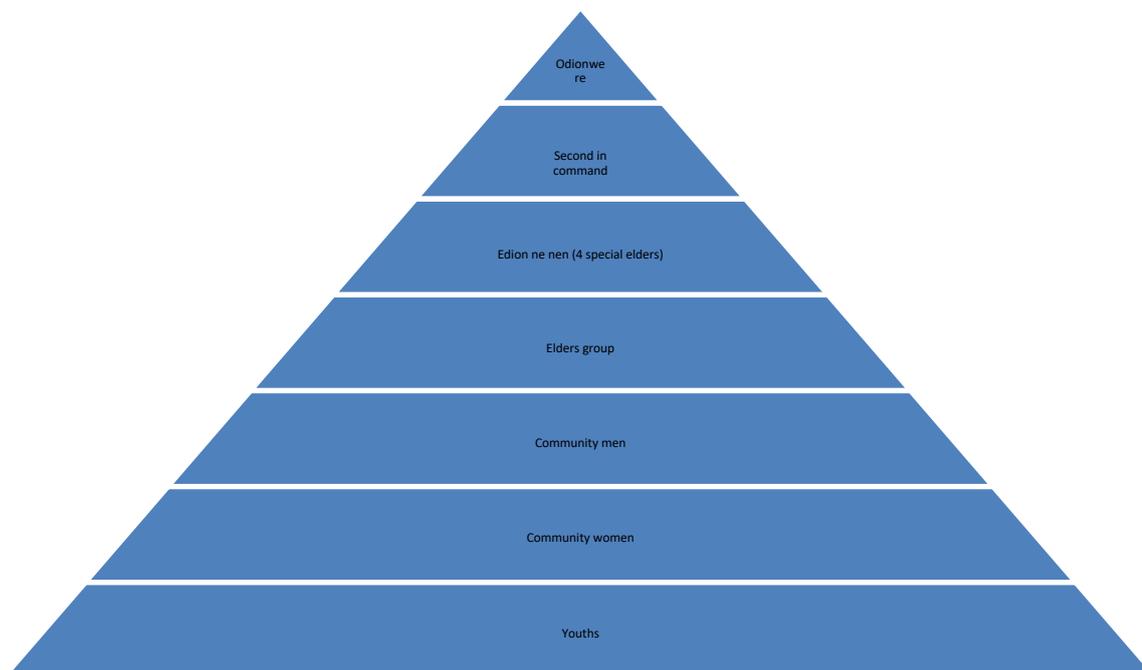
5) Idogbo



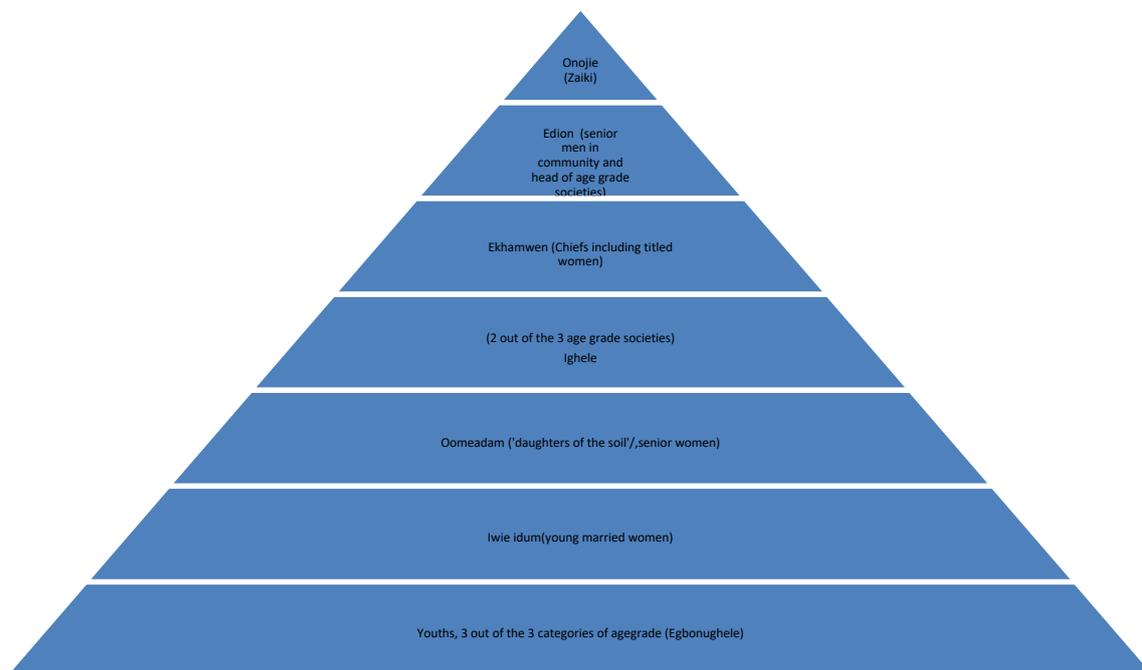
6) Illushi



7) Irhue

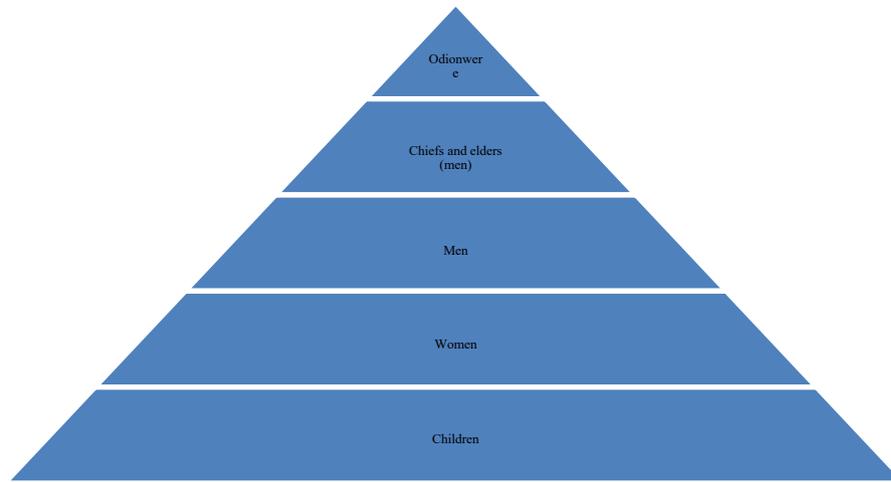


8) Ogwa

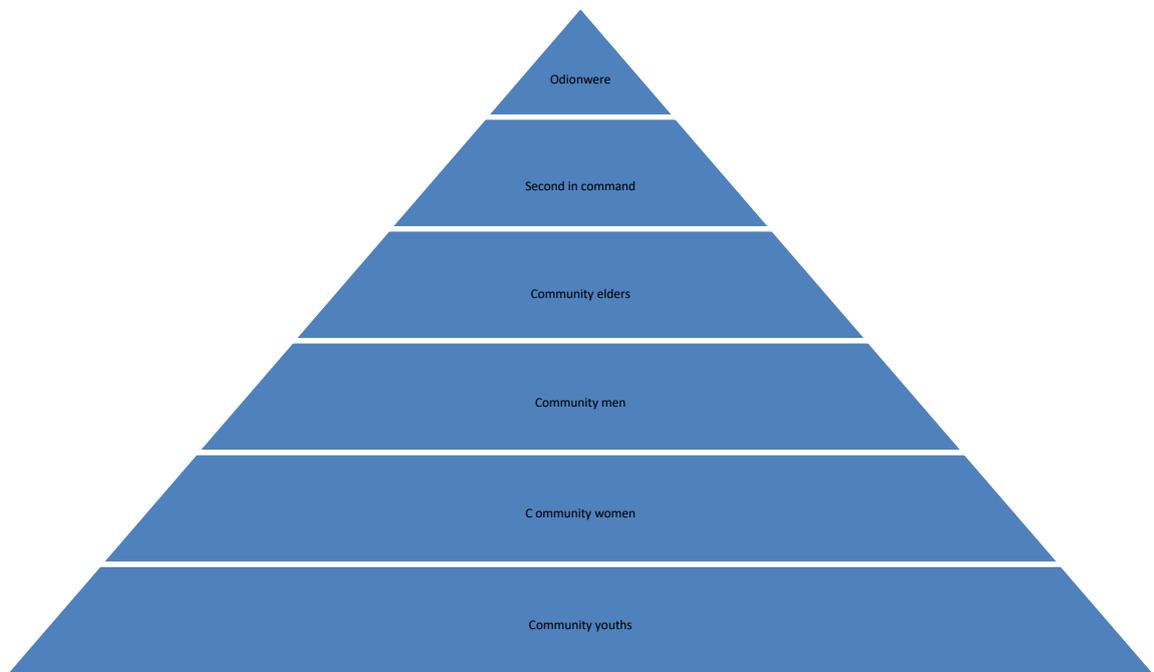


9) Usugbenu -Irrua





10) Uzea



APPENDIX II: ASSET PENTAGONS FOR COMMUNITIES







APPENDIX III: MAP OF EDO STATE: SELECTED COMMUNITIES

