

**REPORT OF ASSESSMENT OF BASELINE SOCIO ECONOMIC DATA IN  
ENDEMIC AREAS OF TRAFFICKING IN EDO STATE**

**SUBMITTED TO THE INTERNATIONAL ORGANIZATION FOR MIGRATION  
(IOM), ABUJA, NIGERIA**

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## ACRONYMS

CDA	Community Development Association.
CDC	Community Development Council
CHEW	Community Health Extension Worker
CHO	Community Health Officer
COSUDOW	Committee for the Support of the Dignity of Women
DIS	Danish Immigration Service
ECD	Early Child Development
HRH	His Royal Highness
ICE	Institute of Continuing Education
IOM	International Organization for Migration
JSS	Junior Secondary School
LGA	Local Government Area
NAPTIP	National Agency for the Prohibition of Traffic in Persons and other related Matters
NDDC	Niger Delta Development Commission
NEPA	National Electric Power Authority
NIFOR	Nigerian Institute for Oil Palm Research
NTA	Nigerian Television Authority
NYSC	National Youth Service Corps.
NGO	Non-Governmental Organization
PHC	Primary Health Care
PHCN	Power Holding Company of Nigeria
PTA	Parents teachers Association
PTF	Petroleum Trust Fund
SEED	State Economic Empowerment and Development Strategy
SSS	Senior Secondary School
UBTH	University of Benin Teaching Hospital
UNFPA	United Nations Fund for Population Activities
UNICEF	United Nations Children's Fund
UNICRI	United Nations International Crime Research Institute
UNIDO	United Nations Industrial Development organization
UNODC	United Nations Office on Drug and Crime

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Professor Christiana E.E. Okojie

Consultant

## EXECUTIVE SUMMARY

**Background:** This assessment exercise was commissioned by the International Organization for Migration (IOM) to carry out a preliminary assessment of social resources available in endemic areas for trafficking in Edo State. The report is to be used as one of the assessment tools for proposed community-based micro projects to be supported under the Counter Trafficking Initiative project. As part of the initiative, a micro fund is to be established for primary prevention intervention in Edo State endemic communities. The objectives of the assessment were to:

- Assess the social resources available in each of the endemic communities.
- Identify potential community-based/development assistance that would help in promoting primary prevention intervention in the various endemic communities.
- Identify possible primary intervention initiatives that can improve the socio economic welfare of the various communities.
- Identify the availability and quality of educational institutions in each community, including the enrolment and drop- out rate in the institutions within the last two years.
- Identify and assess the general socio economic activities prevalent in each community.
- Assess the estimated number of persons trafficked out from the various communities within the last two years.
- Identify and assess the recreational facilities available in each endemic community.

Essentially, the purpose of the mapping is to provide information about the socio-economic situation in endemic communities that fuel human trafficking and to identify initiatives which can help to stem this tide. The exercise was expected to result in an inventory of current and emerging social resources available in each endemic community.

**Methods:** In carrying out the assessment exercise, both quantitative and qualitative data collection methods were utilized. The field instruments were designed by the mapping team with inputs from NAPTIP, the IOM and the consultants of the Italian Cooperation. The assessment process involved the following activities:

- A review of secondary data on the communities, such as NGO reports (if any) demographic surveys, books, maps, reports about historical, political, economic and social characteristics of the communities.
- Administration of field instruments to selected respondents.
- Observation and mapping of important features of the community.

The field instruments include:

- i. Community resource mapping questionnaire (administered to community heads/chairman of community development associations if any).
- ii. Semi structured interviews with key informants. Key informants include – religious leaders, head teachers, women and youth leaders.

- iii. Educational institutions questionnaires and facilities check list (for primary and secondary schools and vocational institutions). Only public schools were assessed for logistics reasons.

Two communities each in ten endemic Local government Areas were assessed. They were identified with the assistance of staff of NAPTIP Zonal Office in Benin City.

**Main findings:** Findings are presented separately for each of the twenty endemic communities assessed. The highlights of the findings are summarized below.

***Socio-economic resources:*** The main natural resources are vacant land and forests and agricultural produce. Most of them are willing to make land available for development projects. A few of them have solid minerals, while several have resources which can be developed into tourist attractions – rivers, water-falls, and shrines. Roads within the communities are earth roads which are barely motorable especially during the rainy season. There is irregular electricity, lack of potable water, etc.

***Socio-economic activities:*** Since all, except the communities located within Benin City, are agrarian communities, the major occupation for men is farming while women are engaged in farming and trading. There are few or no employment opportunities for youths. They are mainly involved in menial jobs and motor bicycle riding (males), and hairdressing, fashion design and petty trading for female youths. The few wage employment opportunities at the local government and tertiary institutions are inadequate.

***Availability of health services:*** Majority of the communities assessed have a Primary Health Care centre. Abudu has a General Hospital, while Iguoriakhi has a health post. Five communities have no health facility, they are: Iwehen/Ibiwe, Ihogbe/Oreoghene, idogbo, Ihinmwihin, and Afashio. The PHC centres were built by the Local Government in most cases. The PHC centre in Ehor was built by the Federal Government, while the UNFPA assisted the Local Governments in two communities – Egor and South Ibie. While some centres were in good condition, others had inadequacies such as leaking roofs, no generators to cope with irregular supplies of electricity, dilapidated buildings, lack of potable water supply, etc. Serious cases were transferred to nearby General Hospitals.

***Availability and quality of educational institutions:*** All the communities have at least one public school within the community or in the next village/neighbourhood. Only three communities have a public tertiary institution. While some of the schools are in fair condition, majority lack minimum requirements to deliver quality education. In some cases, roofs have been blown off or collapsed, windows and doors are broken, etc. Some schools are flooded and inaccessible during the rainy season. Many have no toilet facilities for teachers and students, no school libraries, no laboratories for Science subjects, while those which have laboratories have no chemical and other laboratory equipment.

Absenteeism rates are high in some communities, especially on market days when many children follow their parents to the market to sell. Data was not available for dropout rates in most cases. In Idia College and some other schools, students moved away to register for their SSS examinations in education “miracle” centres in their last year.

There were no vocational skills institutions in all the communities assessed. Poor quality education is a major concern to community leaders.

***Availability of recreation facilities:*** In all the communities assessed there are very few designated recreational/sporting facilities. Boys play football only in school fields in their communities, some of which are flooded during the rainy season. As a result, the youths are idle after school hours and have nothing to occupy their time and minds.

***Why are youths trafficked out of the communities?*** In all the endemic communities, both males and female youths left the community in search of means of survival either in bigger cities or abroad if the opportunity came their way. The boys were involved in illegal migration abroad, while girls ended up being trafficked to Europe for prostitution. Similar factors push both male and female youths out of the community, they include: poverty, poor socio-economic environment, lack of employment opportunities, absence of skills acquisition centres, lack of microcredit, peer pressure, encouragement of parents and relations, and the need to access good quality/higher education. Both male and female youth leave the community in large numbers from the communities, first to bigger towns in some cases before travelling or being trafficked abroad. But as long as the push factors are not addressed, peer pressure and youth unemployment will continue to fuel trafficking and illegal migration.

***Estimates of trafficked victims:*** Community leaders and youths in some cases, provided some estimates of the number of trafficked victims. Some said they have no idea of the number while others denied the existence of trafficking from their communities. They said that travelling out of the community is a private/secret decision of individuals and families and no one keeps records of those who have left the community. Those who were able to provide information said that the youths travelled mainly to European countries – Spain, Italy, Germany, etc. in some communities, more females leave the community than males.

***Attitudes of the community towards trafficking:*** Most of the communities accepted or were resigned to youths leaving the community. Parents were in support because youths found the communities unattractive. The high level of poverty in endemic communities because of low incomes from agricultural employment and scarcity of alternative employment opportunities for youths meant that youths were compelled to leave the communities in search of employment. Most youths are not interested in farming. Those who succeeded helped to lift their families out of poverty and contributed to the development of the communities. While fathers supported the boys, mothers usually supported their daughters travelling abroad.

***Primary prevention intervention initiatives:*** The most preferred projects which can improve the standards of living in the communities and reduce trafficking include: provision of basic amenities such as good roads, health facilities, potable water and good schools; creation of

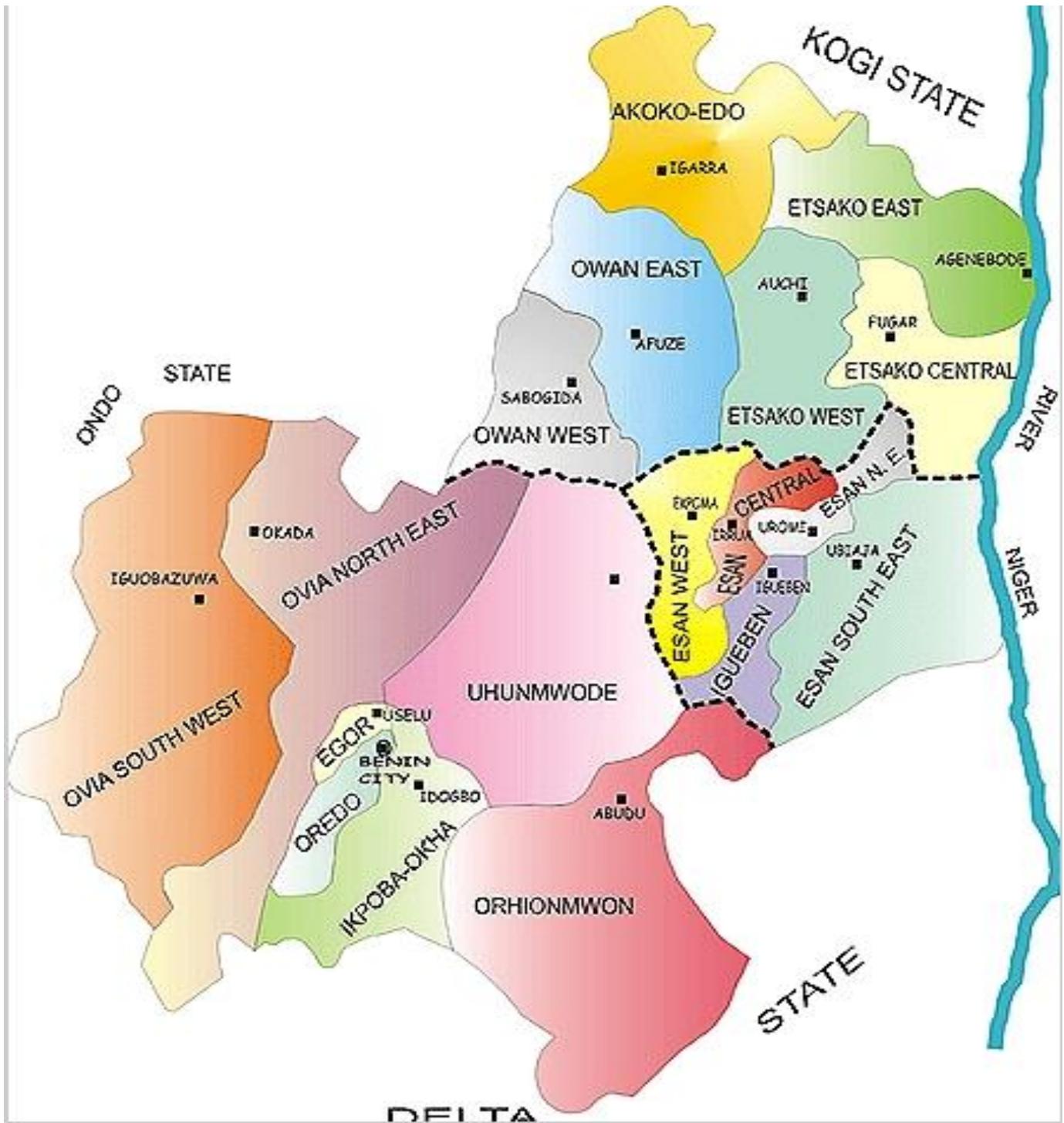
employment opportunities by establishing factories which use raw materials in the communities; establishment of vocational/skills acquisition centres to prepare youths for self employment; provision of micro credit to establish/expand businesses; improvement/renovation of schools and health facilities; and well planned markets for women. The most commonly mentioned priority project was a factory/industry to employ the youths, followed by the establishment of vocational skills centres and provision of microcredit/loans to establish businesses.

**Recommendations:** Given the focus of the Counter Trafficking Initiative project to identify potential primary intervention projects, IOM can select from the list of preferred projects of selected communities. Options for the IOM include:

- Work with the state or local governments to provide selected projects, for example, renovation of schools, building and/or equipping school libraries and laboratories, building of health centres (like the UNFPA).
- Support the establishment of vocational/skills training institutions in selected communities to train youth for self employment and link graduates with micro credit.
- Link up with other donors such as the World Bank and the European Union which are already working with communities to provide basic amenities such as health centres, boreholes, renovation of roads, etc.
- Link up with state and local governments and communities to upgrade roads. As some respondents stated (Evbuotubu), no investor will come and establish a factory if the community is inaccessible. While roads may not be a focus of the Counter Trafficking Initiative project, accessibility is very important for potential investors who can create employment opportunities.
- In all these, the community leaders – males, females and youths – should be involved. The communities are willing to provide land and labour for actualizing these projects.

In conclusion, trafficking has become endemic in the state and more than half of the local government areas have become endemic areas. Both male and female youths are leaving the communities, with females being more likely to be trafficked while males are mainly involved in illegal migration. These movements are fuelled by poverty, unemployment, lack of basic amenities, parental encouragement and peer pressure. If youths are to be encouraged to remain at home, the environment has to be made attractive to the youths.

Map of Edo State Showing the Local Government Areas



# **I INTRODUCTION**

## **1.1. Background**

The National Agency for the Prohibition of Traffic in Persons and Other Related Matters (NAPTIP) and the International Organization for Migration (IOM) through concerted efforts is working on counter trafficking initiatives project to analyse the evolution of trafficking in persons, utilizing grass root social intervention, building social services and network capacity and promoting direct assistance. In utilizing grass root social initiatives and in recognition of preventive methods and developing communities from bottom up and inside out approaches, an assessment of baseline socio economic data in endemic communities in Edo State is essential.

Edo State has been labelled as the most endemic state for female trafficking in Nigeria. It is known to be as source state for international trafficking and resource state. 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).

In April 2008 the Italian Cooperation and IOM carried out a joint review of the project proposal Counter Trafficking Initiative, a programme focused on the protection and assistance to trafficked persons in Nigeria. Lagos and Edo States were selected as targets for the development of integrated cooperation models between governments, the private sector, the NGO/Civil society network and development partners. As part of the initiative, a micro fund is to be established for primary prevention intervention in Edo State endemic communities. Thus there was the need to carry out a preliminary assessment of social resources available in endemic areas and the report used as one of the assessment tools for proposed community- based micro projects.

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 is to serve as a basis for determining existing socio economic resources available to endemic communities and interventions which can be supported by IOM.

## **1.2. Terms of Reference for the Assessment of Endemic Communities**

By the terms of reference for the assessment, the consultant is to:

- Prepare and present to IOM an implementation work plan for approval.
- Assess the social resources available in each of the endemic communities.
- Identify potential community-based/development assistance that would help in promoting primary prevention intervention in the various endemic communities.
- Identify possible primary intervention initiatives that can improve the socio economic welfare of the various communities.
- Identify the availability and quality of educational institutions in each community, including the enrolment and drop- out rate in the institutions within the last two years.
- Identify and asses the general socio economic activities prevalent in each community.
- Assess the estimated number of persons trafficked out from the various communities within the last two years.
- Identify and assess the recreational facilities available in each endemic community.

During the assessment, specific emphasis will be on:

- Education – primary education statistics (public), number of schools, number of pupils (class and gender),
- Health and human services statistics – number of rural health care facilities.
- Recreational and sporting activities statistics (sports played).

The mapping exercise was expected to result in an inventory of current and emerging social resources available in each endemic community

## **II METHODOLOGY**

### **2.1. Guide to the Assessment Exercise**

In carrying out the assessment exercise, both quantitative and qualitative data collection methods were utilized. The field instruments were designed by the mapping team with inputs from NAPTIP, the IOM and the consultants of the Italian Cooperation. The mapping process involved the following activities:

- A review of secondary data on the communities, such as NGO reports (if any) demographic surveys, books, maps, reports about historical, political, economic and social characteristics of the communities.
- Administration of field instruments to selected respondents.
- Observation and mapping of important features of the community.

The field instruments include:

- iv. Community resource mapping questionnaire (to be administered to community heads/chairman of community development associations if any).
- v. Semi structured interviews with key informants. Key informants include – religious leaders, head teachers, women and youth leaders.
- vi. Educational institutions questionnaires and facilities check list (for primary and secondary schools and vocational institutions). In urban areas or larger communities,

one male and one female public secondary school only will be assessed for logistics reasons (Examples are Auchi and Benin City where there are several private and public primary and secondary schools).

**Selection of Endemic Communities:** The LGAs included were those identified as endemic areas by NAPTIP. Two communities from endemic LGAs, identified through the Edo/Delta NAPTIP Zonal Office records have been selected for the survey. A total of 20 endemic communities were assessed (see Table 3.3). For the purpose of 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 and the Community Development Council or association (CDC). They are also identified with a common name of the community, e.g., Ogida Community.

## **2.2. The Assessment Team**

The assessment team is made up of members of a research team from the University of Benin, Edo State, coordinated by Professor Christiana Okojie of the Department of Economics and Statistics. The team previously worked under the auspices of UNICRI/UNODC on “*Programme of action against trafficking of minors and young women from Nigeria to Italy for sexual exploitation*” in 2003. They were also the Nigerian Research Team members for UNODC “*Measures to Combat Trafficking in Human Beings in Benin, Nigeria and Togo*” in 2004. In 2008, they evaluated the UNODC/UNCRI assistance project to the NGO Coalition on Trafficking in Edo State. Assisting Professor Christiana Okojie in the assessment exercise are: Dr. Kokunre Eghafona and Dr. Gloria Vincent-Osaghae, both of the Department of Sociology and Anthropology, and Dr Victoria Onuoha of the Faculty of Law, all of the University of Benin.

## **2.3. Data Collection**

The field work for the assessment exercise was conducted between September and October, 2009 in the selected communities in the ten Local Government Areas of Edo State. 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 honorarium was given to respondents for the in-depth interviews.. The traditional leader 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. The community questionnaire was administered to the traditional leader or his representatives or the committee of elders. Visits were made to the public primary and secondary school where available, to administer the school questionnaires. The health centre was also located to assess the state of facilities.

Twenty field trips, each lasting a whole day were made in order to complete the administration of all the field instruments (See Appendix 1 for field instruments).

The field work took longer than planned because the assessment team had to wait for inputs into the field instruments from partners before field work commenced. Furthermore, the team had to spend time preparing an Interim Report which was presented to the visiting Technical Team for the Counter Trafficking Initiative Programme at Abuja. Members of the assessment team were also involved in the University Observatory Project which also took them to Abuja to meet with the Technical Team. Field work was finally completed by second week of October.

Teachers declared a strike action a few days before the commencement of the field work. As a result, the schools in some communities could not be assessed as they were under lock and key and no teachers could be reached. For such schools, where possible, a visual assessment of the schools was made and some photographs of the buildings taken by the team. Data on student enrolments for these schools were collected from the Edo State Ministry of Education. Return visits were made to a few schools within Benin City after the strike to assess them (Oredo and Egor Local Government Areas).

#### **2.4. Data Analysis/Processing**

Only qualitative methods of data analysis were used. This is because the focus of the project is on identifying social resources available in each individual community. Thus, a brief chapter is prepared for each of the twenty communities highlighting key variables of interest, while a summary chapter comparing across all twenty endemic communities, mainly in the form of tables, was prepared. The information obtained from in-depth interviews was combined with information from the community questionnaires. Tables presenting school enrolments and absenteeism/drop-outs (where available) are presented for each community. A few photographs from each community, depicting the state of schools and the environment of the communities are also included in the report.

### **III. THE STUDY AREAS – ENDEMIC COMMUNITIES IN EDO STATE**

#### **3.1. Edo State - LGAs and Population**

Edo State is divided into three senatorial districts namely: Edo South, Edo North and Edo Central and into 18 Local Government Areas (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 while Table 3.2 shows the population of Edo State by LGA and sex.

**Table 3.1: Local Government Areas (LGAs) in Edo State**

Senatorial District	Local Government Area	Headquarters
Edo South	Egor	Uselu
	Ikpoba Okha	Idogbo
	Oredo	Benin City
	Orhionwon	Abudu
	Ovia North East	Okada
	Ovia South West	Iguobazuwa
	Uhunmode	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

**Table 3.2: Population of Edo State by LGA and Sex, 2006**

LGA	Total	Male	Female
Akoko Edo	261,567	132,184	129,383
Egor	340,287	168,925	171,362
Esan Central	105,242	53,017	52,225
Esan North East	121,989	61,647	60,342
Esan South East	166,309	84,587	81,722
Esan West	127,718	65,312	62,406
Etsako Central	94,228	47,418	46,520
Etsako East	147,335	72,477	74,858
Etsako West	198,975	100,986	97,989
Igueben	70,276	35,132	35,194

Ikpoba Okha	372,080	184,725	187,355
Oredo	374,515	188,895	185,620
Orhionwhon	183,994	92,433	91,561
Ovia North East	155,344	80,433	79,911
Ovia South West	138,072	72,113	65,959
Owan East	154,630	78,890	75,740
Owan West	99,056	50,755	48,301
Uhunmwonde	121,749	63,727	58,022
Total	3,233,366	1,633,946	1,599,420

**Source:** National Population Commission, Census 2006

### **3.2. Endemic Communities for Trafficking in Edo State**

An analysis of a total of 102 returnee victims' (from January to June, 2009) residential addresses obtained from the NAPTIP records was carried out to identify the recurring areas in Edo State. Connected areas and streets were grouped together to arrive at nine areas listed below.

1. Sakpoba Road, Benin City- Sakponba Road emerges from Ring Road in the City centre, and extends on to the upper parts called Upper Sakponba into Delta State. First, Second and Third East Circular Roads intersect Sakponba horizontally. Third East Circular marks the demarcation of Sakponba from Upper Sakponba. 3<sup>rd</sup> East Circular also called Muritala Mohammed Way, extends up to Sapele Road and down to Ikpoba Slope and Hill to Benin Agbor Road. Other connected roads in this area include Dumez Road.
2. Uselu Lagos Road. Benin City-Uselu areas include, New Benin, Textile Mill Road, Ogida, Okhoro and Medical Stores Road, Ugbowo and Ekoshodin, all are connected to the Benin-Lagos Road.
3. Ekewan Road, Benin City-Ekewan Road includes Evbuotubu,
4. Other areas in Benin.
5. Irukepken-Ekpoma
6. Uromi
7. Other areas in Edo State
8. Delta State

9. Outside Edo/Delta.

This information is summarized in Table 3.3.

**Table: 3.3: Breakdown of Recurring Residential Areas of Victims in NAPTIP records**

S/N	Residential Areas of Victims	No. Of Victims	
1.	Sakpoba	30	
2.	Uselu	19	
3.	Ekewan	9	
4.	Other areas in Benin	11	Ring Road/ Airport Road areas - 6
			OgbaVillage -1
			Ologbo, Warri/Sapele Road-1
			Oroeghene, off Wire Road-1
			Idumu-Ugboko Village -1
			Ihegie Village-1
5.	Iruekpen-Ekpoma	7	
6.	Uromi	7	
7.	Other areas in Edo State	6	Afuze -2
			Uzebba-2
			Auchi-1
			Ewesua, Etsako East LGA-1
8.	Delta State	6	Warri-2
			Ebu-2
			Ozoro-2
			Uwaogwna-1
9.	Outside Edo/Delta	4	Lagos-2
			Ogun State -1
			Enugu State-1
10	Cannot be Identified/Incorrect address	3	
	<b>TOTAL</b>	<b>102</b>	

**Source:** Field Work, Assessment of Endemic Communities for trafficking in Edo State.

The table shows that an overwhelming majority of victims still come from Bini-speaking LGAs, although there is a shift towards other LGAs. For the purpose of this assessment, endemic LGAs included were those identified as endemic areas by NAPTIP. Two communities from endemic LGAs, identified through the Edo/Delta NAPTIP Zonal Office records were selected for the assessment. LGAs identified as endemic are: Oredo, Ikpoba Okha, Ovia North East, Ovia South West Uhumwode, Egor, Orhionmwon (all the LGAs in Edo South) Esan North East, and Esan Central in Edo Central, and Etsako West in Edo North

(NAPTIP, 2008). Two endemic communities in each endemic LGAs were assessed, and thus, a total of 20 endemic communities were assessed as shown in Table 3.4 below.

**Table 3.4: Endemic LGAs and Communities in Edo State**

<b>Local Government Area</b>	<b>Endemic Communities</b>
Egor	Ogida
	Evbuotubu
Ikpoba Okha	Idogbo (Upper Sakponba)
	Ihinwinhin
Oredo	Iwehen/Ibiwe
	Ihogbe (Oroeghene)
Orhionmwon	Evbuobanosa
	Abudu
Ovia North East	Nifor (Evboneka)
	Okada
Ovia South West	Iguoriakhi
	Iguobazuwa
Uhunmwonde	Ehor
	Ugoneki
Esan Central	Ibore (Irrua)
	Eko-Ewu
Esan North East	Arue (Uromi)
	Amedokhian
Etsako West	Auchi
	South Ibie

Human trafficking has been described as dynamic and adaptable and, like many other forms of criminal activity, it is constantly changing in order 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 now 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. The focus of the study is to identify the factors which push girls out of their communities and predispose them to being trafficked out of the country.

#### **IV. RESULTS OF ASSESSMENT EXERCISE**

This rest of the report presents findings for each community by Local Government Area. Emphasis is on the following:

- Brief history of the community.

- Social resources in each community – natural resources,
- Socio-economic activities – main occupation, employment opportunities, etc.
- Recreational facilities,
- Educational institutions,
- Potential community based projects to improve welfare and reduce trafficking,
- Possible primary interventions.

#### **4.1. EGOR LOCAL GOVERNMENT AREA**

Two communities were assessed in this LGA, they are Ogida (Evbuogida) and Evbuotubu.

##### **4.1.1. EVBUOGIDA COMMUNITY**

###### **Brief History of the Community**

Ogida community is traditionally called Evbuogida (the land of Ogida). The community is next to Useh community to the East and to the West, a moat and Oliha quarters, to the South, Uwelu community. The domain is headed by a duke (Enogie) with the hereditary title, Ogida of Evbuogida under the headship of Oba of Benin.

The community dates far back to Ogiso's era (A.D.970-1130) in the erstwhile Benin kingdom. The history of the community is connected to Ile-Ife and the establishment of the present dynasty around 1170. A man called Ogida was to have escorted the Benin prince who returned from Ile-Ife back to Benin and attended to the son born to the Prince. The son was named Eweka and installed as the first king of the present monarchy. Ogida was given the expanse of land known by his name Evbuogida (land of Ogida). He also attended to Oba Eweka in an advisory capacity. He was free to go to the harem (usually forbidden to men). Ogida indigenes in the past were responsible for performing circumcision and body marks on the Benin people.

In another version, Eweka (1994:89) dates the title Ogida (traditional gynaecologist) to Oba Ewedo (1255-1280). The present Enogie is Chief Anthony Idehen Ogida, Enogie of Evbuogida, He was installed as the Enogie on 8<sup>th</sup> January 1964 by Oba Akenzua of Benin (1933-1978) and is the oldest serving Enogie in Benin. The community is no more like a village setting but now part of the urban centre constituting Benin City.

###### **Social Resources in Community**

The access road to the community is tarred and motorable, however, several of the roads within the community are earth roads in poor condition. The community has vacant lands. The main agricultural produce are yam, plantain, cassava, etc. There is no river or stream in the community. There are some tourist attractions for example historical monuments, and shrines. There is electricity supply from the national grid provided by NEPA/PHCN. The main source of water supply is from private bore holes.

There are many places of worship such as: St. Monica Catholic Church, God's Kingdom Society, community shrine, etc.

There is a Primary Health Care Centre with five staff including two nurses. There is no doctor at the centre. There is only one bed and there are no drugs for patients. The centre is functional, it was provided by the Egor Local Government Council and the condition (of buildings and environment) is poor. As regards, federal or state government presence in the community, there is a NIPOST building which is yet to be commissioned as well as a Police Barracks in the community.

The community has a number of Associations, they include: Ogida Development Association, Market Women Association; Ogida Youth Development Association. There is a community hall. There is an age grade ceremony, but no youth from the community has participated in any of the State/National Arts Festivals.

### **Socio-Economic Activities**

The community is part of the city with multi-ethnic population from around Nigeria. Farming is no longer common like in the past, since vacant land is not available in the community for farming. Some indigenes of the community work with the federal or state government and private companies. The main occupation for men and women is trading. It was not possible to compute the average yearly income because of the non availability of jobs. There are also few employment opportunities for the youths.

### **Recreational Facilities**

There are no recreational facilities in the community. The Ogida Primary School ground that could serve as a football playing field is flooded most of the year. Some youths go over to the Ogida Police Barracks to play football, but the police do not encourage them, as they are sometimes driven away. The community does not organize any sporting activity, or intercommunity/LGA sports competitions. No youth from the community has participated in any State/National Sports Festival. The only traditional dance group is the masquerade which performs yearly. It was observed that the absence of recreational facilities in the community could expose youths to the risk of human trafficking because an idle mind is the devil's workshop. Furthermore, the availability of facilities will help identify potentials in young people which could be tapped for national development.

### **Educational Institutions**

Ogida Community has only one public primary school – Ogida Primary School, there is no public secondary school. There are however numerous private schools in the community. Therefore children from the community get their secondary education from either private schools or public schools in the neighbouring communities of Siluko, Uselu and Ekenhuan (all within a 3 – 6 kilometre radius). At the time of assessment, the school occupied emergency quarters of one block of seven classrooms (six of the classes house two arms complete with two teachers) in a makeshift location directly attached to Ogida market. The

original site of the school located some 150 metres away from the market has sunk and is submerged in flood leaving only visible rooftops. The new location is also not free from flood as seen from the gated entrance to the school premises that feature very muddy and dangerously-slippery spirogyra-infected surface. To access the school, a make-shift footpath has been created through the portion of the market where goats and sheep are sold, linking the main road and about a dozen giant heavy-duty truck tires placed all the way from the school gate to nearly the beginning of the school block. Teachers, pupils and visitors to the school have a choice between wading through thick and slippery mud and performing the indelicate “dance” of hopping from one giant tyre to another to reach the elevated school block.

Ogida Model Primary School has a total of eighteen teachers comprising one male and seventeen female Teachers. There are 312 enrolled pupils comprising 144 boys and 168 girls (Primary 1 - 6) in the school. The overall average daily attendance of pupils at the school is 227 with an overall absenteeism rate of 27.2%. For the last two years, there are 191 recorded cases of dropouts cutting across all six classes at an average of 31.8 pupils per class. The major reason given for the high rate of dropout is flooding of the school that has pushed some parents to pull out their children to enroll them in other schools.

The general condition of the school environment is very bad especially as it is located next to a very noisy market tight land space (960 sq. metres). There is only one building in the school and the general state of the building is good. The walls and roofs are solid even though the walls are soaked with flood waters. Most of the windows still have good shutters even though some are broken in some places. The ceiling boards are intact and the condition of the class rooms is fair on the average even though the floors are badly broken. There is one small Head Teacher’s office, and one equally small staffroom that can barely accommodate three tables. Consequently, majority of the teachers have their tables and chairs in the classrooms. There are six regular classrooms and one ECD classroom, all with chalkboards – three of which are in fair condition while the remaining four are bad. The small quantity of chalk available was purchased by the Head Teacher from personal funds. There are a total of 111 desks that seat 3 – 4 pupils each. There are fourteen teachers’ desks and chairs available to the eighteen teachers in the school.

The school however has no First Aid kit, secure storage rooms, electricity, and Library. The public tap that is supposed to serve as the water point is has no running water. There are four water cistern toilets that are not in use because of lack of water. One pupil was actually photographed while passing urine by the side of the school building. Two learning materials/charts are displayed in one class only; they are absent from the walls in every other class. There are also no children’s work displayed on the walls of the classrooms. In terms of books and learning materials, the percentage numbers of pupils that possess them are: Mathematics (25%) English Language (40%) Science (10%) Social Studies (8%) Exercise books (100%) and pens and pencils (100%).

Considering the very tight and rough nature of the school premises, there are no recreational facilities at all. The pupils just wear their Physical Education (PE) uniforms and run around the corridors during recreation periods.

There are no vocational training institutions in the community/

### **Factors Encouraging Human Trafficking**

Young men and women leave the community leave for greener pastures or a better life, because the community has nothing to offer them. Specifically, the reasons are:

- The socio-economic situation in the country is very discouraging.
- Bad leadership, leaders are insensitive to the needs of the masses.
- Corruption, money meant for projects that address the needs of the people is embezzled.
- Poor state of social services, for example, there are no good roads, there is epileptic electric power supply, and insecurity of life and property,
- There is widespread unemployment and thus according to a respondent, the youths *have taken their destiny in their hands*. They migrate in search of a living.
- Greed is also a contributory factor. According to the Women market leader, It is *open eye*, (smartness) everybody wants money.
- High school drop-out rate is an important factor Children drop out of school, and have no jobs.

The *odionwere* (oldest man in the community) blames school drop out rates for the upsurge of trafficking. He believes that any young lady, who took pains to study, will not want to travel abroad. As for the boys, they travel because there are no jobs available, and concluded that *if they are eating sand there (abroad) it is better there than to suffer at home*.

### **Attitude of the Community Towards Trafficking**

In Ogida community, nobody is against the youths travelling abroad to look for work, but the issue of prostitution is annoying. Elders in the community still believe it is a taboo. It was a big taboo in the past and the Benin tradition still considers it forbidden. According to the chairman of the Youth Association in the community,

*It used to be an abomination in Benin land (for people to go out and prostitute), but nowadays it is no longer so. The popular saying now is Dollar evmwun awa (meaning the dollar does not have anything forbidden about it). Men even sponsor their wives to Italy to make it. A wife can prostitute and a man will be proud of the proceeds. The poverty level is high and there is nobody to address the issue.*

All the respondents claim that they do not encourage trafficking in the community, but they do tolerate it. With regards to trafficking for prostitution, *prostitution is not the best way, it is not right, but to survive, they have to do it.* (Youth Chairman).

Many parents are said to be in full support of the children travelling, and on the other hand some parents are against it, but the children disobey them. In the past, the community would have made a decree to warn parents, but now respondents claim that it is democratic era, and you cannot influence parents as they are free to do whatever they like and their decision is not a threat to the community. The youth leader mentioned that there is usually a difference between fathers and the mothers of trafficked victims. According to him,

*The mother usually has knowledge of the plans to travel out, and the idea may have started with her. In many cases, fathers kick against it. Before some fathers are informed, the children and daughters have gone. Many homes in this community are broken because of this problem. After six months to one year the girls start sending things and the father now supports.*

Respondents in the community claimed that there was no help from religious bodies, and some churches contributed to the problem. Though some 'genuine' churches preach against it, some others survive through the trade. Some of these churches are said to have been established to make money and sponsor these girls abroad.

### **Estimates of Trafficked Youths**

The *odionwere* (oldest man) of the community claimed that there is no place in Benin City where people do not travel abroad now. He mentioned that there is no home in Benin, where you do not find a family member out of the country... *before you count ten people or homes, you must find four outside the country.* It was estimated that a ratio of two to five young men and six to ten young women leave the community every year, and that about 30-50 persons left in the last two years. However, according to the market women leader, members of the community are now becoming aware of the ills of trafficking and the incidence is reducing in the community. This statement was corroborated by the youth leader and *odionwere*.

### **Potential Projects to Improve Welfare/Reduce Trafficking.**

To improve welfare of citizens in the community, the government must be responsible. There must be good governance, good leadership with good example from leaders. They must serve the people, deliver amenities, and the people's well-being must be uppermost. When there is an enabling environment and basic amenities, industries will be established. The private sector which is the highest employer of people must be encouraged.

The common view was that creating employment opportunities, and providing facilities like education and basic social amenities will reduce human trafficking in the community. Projects that could help discourage young women from travelling abroad include:

- Establishment of large and small scale industries such as welding, textile mill or electrode industry, tailoring, aluminium, furniture factories.
- Supply of basic amenities such as good roads, electricity,
- Recreational centres, where youths can play football.
- Establishment of a skills acquisition/vocational education centre.
- Secondary and Tertiary (polytechnic, college of education) educational institutions.

These projects/programmes should be provided and funded by the state and local governments and NGOs with the assistance of private individuals. The community will create a conducive environment and provide land for the projects.

### **Possible Primary Interventions**

The priority project identified by the community is a manufacturing company/industry which will employ youths.

#### **4.1.2. EVBUOTUBU COMMUNITY**

##### **Brief History of the Community**

The community dates back to the early period of Benin history- the Ogiso era (before A.D. 1170), but the community was said to have come into prominence during Oba Ewuare' reign (1440-1473). Oba Ewuare visited the community before he became king and they were hospitable to him, so he promised to reward them. Traditionally, the community is responsible for burial of Oba's wives who die while the monarch is still on the throne. They are said to have direct access to the Obas of Benin.

The community is made up of a larger Evbuotubu community, encompassing several smaller communities, villages and camp settlements all along Ekewan road. These are Iguedayi, Ago-Ivibiyeneha (the camp of three brothers), Ago-Isibor (Isibor camp), Egbobamien, Esasoyen, Eghomwan Febe camp – all make up one large community called Evbuotubu/Iguedayi community. Some of these smaller villages and camps were established during Oba Adolor's reign (1848-1888). Evbuotubu is the main community and all others are said to be under the leadership of Evbuotubu. The village head gives the staff of office to all the surrounding villages when they are to install a leader.

The area of Evbuotubu extends to River Ogbonwnen, Utokha, and Ekewan road. Some of the adjoining camps that should be part of the community such as Efevbeme camp are occupied by Urhobos speaking people from Delta State.

Evbuotubu communities initially consisted of three main villages, Evbuotubu, Iguedaye and Okhokhougbo for developmental purposes. Okhokhougbo became a separate community, and currently Evbuotubu and Iguedaye are the two main community having one community chairman. The community is under the traditional headship of an *Odionwere*, the Chief Priest (Ohen) of Iguedayi acts as a second-in-command to the *Odionwere*.

## **Social Resources in Community**

The main access road to the community is tarred but is in bad condition. All the roads within the community are untarred and are barely motorable. The access roads to the schools in the community are very poor. Most of the houses in the community are bungalows, built with a combination of mud and cement and corrugated iron sheet roofs. There is a market in the community which operates every fifth day. The only natural resources in the community are vacant lands. The main agricultural produce of the community are: cassava, corn, cocoyam, yam, plantain, vegetables etc. There is a stream called Ogbonmwun stream. The only tourist attractions are the moats.

The community has electricity supply from the National grid, provided by NEPA/PHCN. The sources of water for the community are: boreholes provided by individuals, streams, water tankers, and rain water.

There is a primary health care centre in the community. There are eighteen staff in the health centre - three nurses, two Community Health Officers (CHOs, four orderlies, give security men, one gardener, and one pharmacist. A Youth Corps doctor visits the centre three times a week. There are twelve beds in the centre. There are drugs supplied by the NDDC, but they are sold to patients. The health centre is functional, the condition of the health centre is good with an incinerator, toilets, borehole, pharmacy and an-airy environment. The health centre was provided by the local government in collaboration with UNFPA. However, more facilities and equipments are needed such as: a good generator, more beds, baby cots, screens on windows and doors, blinds, linens, television, more nurses, a resident doctor, affordable drugs, portable water, equipments, and a tarred road to the centre, to replace the present flooded road.

He stated that there is no federal or state government presence in the community, in terms of industries or higher education.

There is a Community Development Association, and a Youths Association. There is also a Market Women Association but no association for the youths, although there is a youth leader. There is a community/town hall, the Community Development Association contributes to the welfare of the community youths through group farming, grading of roads, and involving them in security/vigilante. The places of worship include Christian Churches, and a traditional place of worship (Oguedion).

## **Socio-Economic Activities**

The men are predominantly farmers in the community and the women are mainly traders. The only employment opportunities besides farming in the community are self employment and civil service for the men. The types of job available for male youths in the community are daily paid labour jobs. Some of the girls in the community are university graduates. For majority of the girls after primary school, they start trading or get trained in hairdressing or

fashion design. Majority of the people in the community are self-employed. They are into trading, tailoring and hairdressing.

According to the *Odionwere* of the community,

*... no jobs; we have no company/ nothing to absorb them after schooling. They have only this umbrella handset /GSM business that is keeping them, but how much can that fetch them? The boys are commercial motorcycles riders, but that is no job.*

The average yearly income for men is N140,000 and women N80,000. and nothing for female youths.

### **Recreational Facilities**

The primary and secondary school fields serve as football field for boys in the community when it is not water -logged. The community had a football club in the past, but they could not afford to maintain the club.

There are no sporting/creational activities in the community, except draft which individuals provide and play. They do not organize any sporting activity but a youth had participated in State/National Sports Festival. They do not organize inter-community/LGA sports competition. The community has a traditional dance group-the Ekpo masquerade which performs once a year.

The only artistic activities in the community are Hair Weaving, and Beading. The Igue cultural festival is celebrated in the community annually. No youth from the community had participated in State/National Arts Festival.

### **Educational Institutions**

The community has three public primary schools, two public secondary schools, and over ten private primary and secondary schools. The names of the public schools are as follows:

- (i) Evbuotubu Primary School I
- (ii) Evbuotubu Primary School II
- (iii) Evbuotubu Primary School III
- (iv) Evbuotubu Secondary School
- (v) Asoro Grammar School

The team visited Evbuotubu Primary Schools I – III (all located in the same premises but collected data from School I) and Evbuotubu Secondary School.

Evbuotubu Primary School I has a total of 16 teachers (all female) and a grand total of 539 enrolled pupils comprising 280 boys and 259 girls. The overall average daily attendance of pupils (Primary 1 - 6) at the school is 83.8% with an overall absenteeism rate of 16.2%. There are 53 cases of dropout involving 12, 14, 10, 2, 11 and 4 in Primary 1 – 6 respectively. The

reasons given for the dropout include: relocation of parents to permanent residences; withdrawal of children for fear of drowning in flood waters; distance of school from individual homes and bad access roads.

The general condition of the school environment is exceptionally horrible. Three quarters of the school compound is badly flooded including the direct access road to the school. There is only one block of six classrooms in the school and the general state of the building is fair. The walls and roofs are solid, the windows still have good shutters but the floors are badly broken in different places. The ceiling boards are mostly intact but broken in some portions especially along the corridor. The condition of the class rooms is fair on the average but have very bad floors. There is one fairly-furnished Head Teacher's office that is relatively in good condition as well as one office for the Head Teacher's Assistant; but no staffroom. There are six regular classrooms (no ECD classroom) all with chalkboards that are in fair condition. The small quantity of chalk available was purchased by the Head-teacher from personal funds. There are a total of 90 desks that seat six pupils each. There are eight teachers' desks and chairs available for the sixteen teachers in the school, six of which are located in the classrooms and two in the Head Teacher's Assistant's office.

The school has no Library, secure storage rooms, electricity and water. The First Aid kit was provided by the Head Teacher. There are a total of five toilets (water cistern) available to staff and pupils, but no water to use in the toilets. There are neither learning materials/charts nor children's work displayed on the walls of the classrooms. In terms of books and learning materials, the percentage numbers of pupils that possess them are: Mathematics (5%) English Language (75%) Science (15%) Social Studies (15%) Exercise books (90%) and pens and pencils (90%). Teachers do not have personal copies of key textbooks but borrow from the few pupils who have to teach the children.

Recreation is alien to pupils of Evbuotubu Primary School. Even what used to be a football field now looks like two combined Olympic-sized swimming pools with batches of grasses that look like water hyacinths in creeks. The few footballs that some adventurous pupils bring to school are promptly confiscated by the Head-teacher to prevent them from venturing into the flooded field and probably getting accidentally drowned.

The Evbuotubu Secondary School has one Senior Secondary (SS) section and three Junior Secondary (JS) sections. While the SS section of the school supplied data required, the Principals of all three JS sections were very uncooperative and bluntly refused to supply required data. Nevertheless, the team was able to obtain enrolment figures and number of teachers for Evbuotubu Junior Secondary School 1 from the Ministry of Education, photograph key facilities in both sections of the school and observe the SS classes in session. Generally, Evbuotubu Secondary school has one of the worst facilities in Edo State. Some of the classrooms, particularly in the JS section, are make-shift sheds that feature earth floors, planks for walls and painted outer wall of the next solid-block classroom as chalkboards.

Apart from flooded access roads, the school environment is generally deplorable and is full of refuse dumps located very close to some of the make-shift classrooms.

For the SS section of the school, there are fifteen teachers comprising four males and eleven females. There are 630 students enrolled in SS1 – SS3 comprising 260 boys and 370 girls. The overall average daily attendance of students in SS1 – 3 at the school is 440 with an overall absenteeism rate of 30.1%. There are forty recorded cases of dropouts involving fifteen boys and twenty-five girls in SS1 and SS2 classes, the reasons for the dropout being financial problems. The JS School 1 has a total of eight teachers (two males and six females) and a combined total enrolment figure of 593 comprising 304 boys and 289 girls.

There are two buildings comprising three classrooms each in the SS School and two buildings of three classrooms each in the JS section of the school. The general state of the buildings is very bad; the walls are partly solid and partly dilapidated. The roofs are mostly corroded and leaky in most of the classrooms. All the windows have no shutters; broken planks are nailed on them more to prevent easy students' entry and exit out of the classes through the windows during classes than for any security purpose. Most of the classes have no ceiling boards and those that have feature broken boards.

The SS Principal's office has one office that is in fair condition but no Vice Principal's office. There is one poorly furnished and cramped staffroom that is too tight to accommodate the fifteen teachers in the school. There are six regular and mobile chalkboards in fair condition in the classrooms but very little chalk available. There are about 138 desks that seat 7 – 8 students each in the SS classes. There are no teachers' desks in the classrooms and only about ten tables and eighteen chairs are available to the teachers for use in the staffrooms.

There are no Library, First Aid kit and secure storage rooms in the school. The school has no laboratory for Chemistry, Biology and Physics but only one room containing some laboratory equipments that are not in use. There is no water point and no toilets of any kind for either staff or students. There are also neither learning materials/charts nor students' work displayed on the walls of the classrooms. In terms of books and learning materials, the percentage numbers of students that have them are: Mathematics (less than 5%) English Language (8%) Science (5%) Social Science (15%) Exercise books (80%) and pens and pencils (80%). Teachers buy personal copies or borrow basic textbooks from the students that copies to enable them teach. There are also no recreational facilities in the school except a common football field.

There are over ten private primary schools in the community - Nightingale, Divine, Hallmark, Frane, Ohis, Columbia, Dayspring etc. The private secondary schools are over ten being extensions of the private primary schools as mentioned above. There are no vocational/skills acquisition institutions in the community. According to the community elder, 100% of the boys and girls complete primary school education while about 40% of both boys and girls

complete secondary education. On the drop-out rate, he stated that the boys drop out more because of cultism, rustication/expulsion, and gangsterism.

### **Factors Encouraging Human Trafficking**

Young men and women leave the community for several reasons:

- Poverty as a result of lack of gainful employment. There are no factories or industries to employ the youth.
- Lack of basic social amenities makes the community unattractive to the youths.
- Young men and women travel abroad to look for money and a better life while some are lured by the seeming wealth of those who had travelled earlier and peer pressure.
- Some women are frustrated from unwanted pregnancies and lack of care.
- Ignorance of the job to be done abroad.
- Bad up- bringing of children in the community.
- Insensitive government at all levels.
- Falling standard of education- teachers are poorly paid.
- Lack of provision/welfare for old age.
- Youths are not willing to work in the farms (No modernised farming).

All respondents including the religious leader complained about the lack and poor condition of social amenities in the community especially the roads. All roads in the community are very bad.

Poverty is also a major reason why youths leave the community. Many parents are poor and when they cannot afford to send their children to secondary school, the children become vulnerable to traffickers. Some parents are also too poor to pay for their children to be apprenticed to learn some skills (they don't have money to sign the agreement with the tradesman/women to train their children (learn work) and to buy the required drink). Some families cannot even afford one square meal a day.

A community youth remarked:

*I had just school certificate and I did not finish school, I learnt furniture making and no help. If I do Johnny man (assisting a furniture maker) they can only pay me little money. I saw my mates that travelled, made it abroad, and built houses at home, so I left too but was deported.*

Lack of employment is another major reason why youths travel from the community. There are no employment opportunities in the community.

The women leader also mentioned bad upbringing as a reason why the youths leave. According to her, the young boys form or follow bad gang, they are not well brought up. The girls also behave badly. Bad upbringing and bad children to her were common sights in the community.

### **Attitude of the Community Towards Trafficking**

Travelling arrangements are said to be done in secret, so the community may not know what happens in families. Though the youth leader mentioned he did not support youths travelling abroad, nothing was done to discourage the youths from travelling in the community.

Some parents are said to discourage their children from travelling but the children don't listen. The women leader remarked that:

*I do not know what other parents do to discourage their children... Some listen to parents, some do not. They suffer with no jobs and still live with their parents after all the suffering the parents went through to educate them, so they have to travel. How can children finish school and still feed under parents? They have to look for jobs, so they do not listen even if they are told not to travel.*

A religious group in the community declined to comment on trafficking issues, while a head of a Pentecostal Church decried trafficking, blaming the government for not being responsible to the citizens. The religious leader explained that men wanted their sons to travel (since they had no jobs), and the mothers wanted their daughters to travel, sometimes without their fathers' knowledge. Parents giving consent to their children enabled the children to travel out and provide for the family instead of going to steal, and many had knowledge of the fact that girls travelled out to be sex workers. He also condemned local prostitution in Abuja and Lagos. For girls who had to travel, it must be to join their husbands (like his daughter did). For the boys, except they had a relative abroad who would assist them, they should not travel. The role of the church was to preach to its congregation.

### **Estimates of Trafficked Youths**

The respondent had no idea about the number of young men and women who leave the community every year. He guessed that about 30 left in the last two years.

### **Potential Projects to Improve Welfare/Reduce Trafficking**

The respondents are of the view that the provision of jobs and social amenities would discourage young men and women from leaving the community. Preferred projects mentioned include:

- Construction of roads and good road network in the community- Access roads (tarred)
- Potable water supply - River Ogbonwan can be bridged or used for water supply.
- Skills acquisition centre.
- Employment opportunities - factories/industries e.g. Textile/shoes industry; mechanised farming.
- More teachers in the secondary school and renovation of schools, especially the leaking roof. .
- Renovation of market with locked up stalls.
- Microfinance loans to boys and girls to start their businesses.
- Developing the community to look like the city. (There should be no difference between rural and urban areas).
- Drainage and erosion problem solved.
- Small - scale industries like weaving, hairdressing, tailoring, hand crafts,
- Provision of recreational facilities.

It was suggested that these projects could be funded by government grants and private donations, while the community should provide land for the projects. The provision of recreational facilities can help to reduce human trafficking because the youths would be engaged in profitable ventures as these facilities can expose hidden talents with potential national and international value.

### **Possible Primary Interventions**

The priority project that can employ many indigenes is a factory/industry. However, good roads have to be provided before any project can be put in place. All respondents mentioned that the state of the roads hindered any form of development coming to the community. According to the *Odionwere* of the community;

*Our major problem in this community is the road, it is very important for a community to be accessible, or else it will not be developed. If no other thing, is offered to this community we need a bypass. This community is connected to Lagos road through Utoka to Benin Lagos road at Ugbowo. People may not be focusing on it but it will be a viable venture. River Ogbomwen can be bridged too.*

## **4.2. IKPOBA OKHA LOCAL GOVERNMENT AREA**

### **4.2.1. IDOGBO COMMUNITY**

#### **Brief History of the Community**

Idogbo was originally known as Edogbomwen meaning my territory and was one of the important satellite villages in existence during the Ogiso era (pre 1170). It was previously administered independent of the Benin metropolis. The village was properly established during the reign of Oba Ozolua (1483-1504). The traditional head of the community is a hereditary titled Enogie (Duke) called Ogidogbo-the Duke of Idogbo. The village was originally some kilometres from the main road, but when it became a local government headquarters, the inhabitants moved towards the main road.

### **Social Resources in Community**

There are motorable roads to the community, about 20% of which are tarred and about 80% are earth roads. Majority of the houses are bungalows with some face to face apartments. There are about 40% of mud houses, about 10% of mud and cement combined, and about 50% with cement. They have corrugated iron sheet roofs.

There is a market in the community which operates every fifth day. The only natural resource in the community is vacant land.

The community has electricity supply from the National grid provided by NEPA/PHCN. The sources of water are the borehole from the PTF project and rain water. The absence of amenities in the community according to him does not encourage young men and women to stay in the community.

There is no primary health care centre, and the nearest health facility is at Okhuiri village (about three kilometres away). The respondent felt that as a social amenity in a community, the presence of a well equipped health centre would encourage people to stay in the community. There is no federal or state presence in the community.

The main agricultural produce are palm oil, cassava, pineapple citrus fruits, yams. There is one river: Idogbo River, and the tourist attraction are their shrines: Igbaghon and Ogudugu shrines. Oviaidogbo and Omeho shrine (for women in search of children). This shrine attracts people from outside the community and the Oba's palace.

There is a Community Development Association for men; Market women Association for women, and Youths Development Association. The community hall is under construction. The Community Development Association contributes to the welfare of the youths by helping indigent youths with fees. The places of worship are Churches and traditional places of worship.

### **Socio-Economic Activities**

The main employment opportunities in the community is farming for men, unskilled labour in the civil service and trading for women. There are no employment opportunities for female youths and only the Civil Defence Corps that employed one person only in the community for male youths. The main occupations for men are small scale businesses, farming, transporting, the armed forces, and police force. Similarly, for women it is farming, trading

and unskilled labour in the civil service. The average yearly income for men is estimated at N100,000, and N50,000, for women. There are no job opportunities for male or female youths in the community.

### **Recreational Facilities**

There are no sporting/recreational activities in the community, but the children can play football in the school compound. However, the community organizes sporting activities at least four times in a year. Inter-community/LGA Sports are also organized. The community has been represented at a State/National Sports Festival by a youth.

There is a traditional dance group – Idogbo Cultural Dance Group. They perform at festive periods and on invitation. Other artistic and cultural activities include sculpture, carving, waving/cloth, pottery, basket weaving, hair weaving, beading, etc. They also have the following cultural festivals: yam festival, age grade ceremony, Igue festival, Ovia festival and Edion festival. No youth in the community had participated in State/National Arts Festival. These recreational facilities have not been able to keep young people back in the community.

### **Educational Institutions**

Idogbo Community has no primary school and has no private school at any level. The community has only one public secondary school – Idogbo Secondary School. The team was unable to visit the school since teachers were on strike during the period the community was visited. Nevertheless, a cursory observation of the school premises revealed that the general condition of the school environment is very bad with the buildings broken and dilapidated. The Youth leader in the community reported that the school is virtually empty and that the greater number of its students had relocated to other schools in Benin City – a distance of over ten kilometres. Statistics obtained from the Ministry of Education confirmed this position. Available records indicate that there is currently a total enrolment figure of 130 students comprising 68 boys and 62 girls in SS 1 – SS 3. No records were available for the JSS enrolment. The SS section of the school has 11 teachers (6 male and 5 females) while the JSS section has seven teachers (two males and five females).

There is no vocational/skills acquisition centre in the community. It is estimated that about 80% of boys and girls complete primary school, while 80% of boys and 60% of girls complete secondary school. More girls drop out of school than boys because of lack of funds. The community donated a large expanse of land for building schools, but it was not utilized.

### **Factors Encouraging Human Trafficking**

Reasons why young men and women leave the community are lack of job opportunities and lack of incentives. These have pushed them to find alternative places for work to earn money. Specifically, reasons include:

- Lack of job opportunities,
- Lack of social amenities such as of social amenities like schools, hospital,
- Desire by the youths to help their families. They travel for the good of their families and the community.

According to the women leaders, all their children are jobless with no hope of employment in the community, so they travel to help their families. Respondents also mentioned that many of the youths who travelled to Europe have not been successful.

### **Attitude of the Community Towards Trafficking**

The view of the community is that the youths are free to travel out of the community without hindrances. They are believed to travel for the good of the family and community. The belief is that they may go and become successful. The youth leader admitted that he has sponsored many of the youths to travel abroad as a way of helping them, but most of them were not successful. According to the women leader *though many of our children were returned back recently, none of them died, even though they did not succeed we have cause to thank God at the end of the year.*

The women leaders accused the churches of not helping the community but enriching themselves. Some of these churches are said to pray for youths who are going abroad, and assist them to travel. However, the General Overseer of Bethesda Women Prayer Fellowship of the Living Christ in the community discourages trafficking. A member and worker in the fellowship stressed that whenever the head of the church travelled abroad, she took photographs and recorded video tapes of helpless Benin girls to show mothers in Benin in order to discourage them from sending their children to Europe. They have also opened a skills acquisition centre in the church premises.

### **Estimates of Trafficked Youths**

In the community leader's view, about seven young men and eight young women leave the community yearly and about 15-16 persons left in the last two years but were repatriated. The community had fifteen youths recently deported from Europe.

### **Potential Projects to Improve Welfare/Reduce Trafficking**

Discussions with community residents suggest that job creation would discourage young men and women from leaving the community. Projects that can improve welfare of the community residents include:

- Provision of social amenities such as schools, good roads, hospitals, etc.
- Creation of employment opportunities.
- Establishment of factories (printing press, fruit juice etc) would reduce trafficking.
- A primary school.
- Repair/renovation of existing secondary school buildings and compound.

- Building a market for women to sell their wares.
- Provision of microcredit to expand their businesses.

These facilities should be provided by the state government, donor assistance and NGOs. They should be funded by public/private sector collaboration, while the community should provide land security, and accommodation. His priority project would be a multi-produce factory.

### **Possible Primary Interventions**

The school comes high on the priority list, but the factory is preferred to the school as it will employ the youths.

#### **4.2.2. UPPER SAKPOBA/IHINMWINHIN COMMUNITY**

##### **Brief History of the Community**

The community has been in existence since Ogiso dynasty (around A.D 930-1130) and was known as *Iyeki Iya* (back of the moat) as well as the land of nine people, because nine families initially settled there. The traditional ruler is a Duke-Enogie, also called *Ogiehinmwinhin*. He reports to the Oba of Benin, on issues concerning his dukedom. The area of Ihinmwinhin extends from 3<sup>rd</sup> East Circular junction to Ikpoba Slope in Benin City, with the moat serving as a boundary between the community and Ikpoba area.

##### **Social Resources in Community**

The Benin-Abraka highway passes through the community is located on the. There earth roads within the community are motorable. The houses in the community are bungalows, built of mud and plastered with cement, with corrugated iron sheet roofs. There is a market in the community which operates daily. The only natural resources in the community are vacant lands. There is a river - Ore River. They also have a shrine and moats which could be developed into tourist attractions. There is electricity from the National grid provided by NEPA/PHCN. There are three sources of water supply – pipe-borne water, boreholes, and a stream.

There is no primary health care centre in the community. They go to the Central Hospital at Benin which is about six kilometres away, and also patronize private clinics. The only Federal or State government presence in the community is the water scheme from the state government.

The only associations for men, women, and youths are Christian associations. There are Christian and traditional places of worship. There is no community hall, but they have a “Community Development Association”. The latter contributes to the welfare of the

community/youths by bringing government attention to the plight of the people e.g. tarring of St. Saviour Road.

### **Socio-Economic Activities**

Farming is the major occupation in the community. Women in the community are into farming and petty trading. Other employment opportunities in the community include commercial biking, and civil service work for men; and small-scale trading, GSM operators, (Global System for mobile communication) for women. Youths who have not yet migrated are into commercial bike riding, GSM markets, hair dressing, tailoring and petty trading. The Enogie complained about short term business in the community, when a business was set up for a youth, few weeks later they disappeared, as such, businesses were not stable in the community. There were no good jobs for youths in the community. The respondent estimated the average yearly income for men to be N75,000 and N50,000 for women.

### **Recreational Facilities**

There are no recreational facilities in the community apart from the secondary school field where the youths could play football if interested. (Enogie has a football team but many youths are not interested). The youths in the community confirmed that they do not have recreational facilities and the schools were dilapidated, and they could not even go to play in the school fields. The women in the community also confirmed that the schools were far from the community, the roads leading to the school were bad and the pathway eroded and dangerous during the rainy season.

There are some privately owned sporting facilities e.g. table tennis. The community organizes sporting activities occasionally. No youth from the community had participated in any State/National Sports festival. They do not organize intercommunity/LGA sports competitions.

The only artistic activity in the community is basket weaving. The community has two traditional dance groups - the Ekpo Dance, and Eghute Dance. They perform at festive periods like Ihema festival and Ekpo (masquerade) festival. They also celebrate the yam festival (Eho festival), age grade ceremony and Igue festival. The community has been represented by youths in State/National Festivals.

### **Educational Institutions**

The visit to Ihinmwinhin Community took place when Teachers were on strike. Consequently, the schools in the community could not be accessed to carry out physical assessment of facilities on ground. Enrolment and teaching staff data were however obtained from the Ministry of Education.

The community has four public primary schools – Enikaro Primary Schools A, B, and C and Evbiyeneva Primary School – and one public secondary school, i.e., Oguola Secondary

School. All the schools situated approximately 3.5 kilometres from the community centre. There are however numerous private primary and secondary schools, which opinion leaders in the community consider to be substandard.

Enikaro Primary School 1C has a total of 25 teachers comprising two males and twenty-three females. It has a combined enrolment figure of 471 comprising 236 boys and 235 girls (Primaries 1 – 5). No data were available for Primary Six, dropout rates, attendance and absenteeism in the entire school.

Oguola Secondary School has a total 32 teachers comprising 15 males and 17 females. No data were available for the JS section of the school. For the SS section, it has a combined enrolment figure of 398 comprising 285 boys and 113 girls. Data were also not available for dropout rates, attendance and absenteeism.

There two public primary schools are 3.5 kilometres away from the community. There are numerous private schools but they are sub-standard. The public secondary school - Oguola Secondary School, is about 3.5 kilometres away. Students find it difficult to go to school during the rains because of erosion. There are many private secondary schools but they are sub-standard. There are no vocational/ skills acquisition institutions. The respondents estimate that about 70% of boys and 60% of girls complete primary school, and about 60% of boys and 80% of girls complete secondary school. The higher drop-out for boys is predicated on parenting problems, broken homes, cultism, touting, etc.

### **Factors Encouraging Human Trafficking**

The young men and women leave the community because of lack of jobs and the captivating life styles of peers who had travelled out. Some young women are under parental pressure to leave and take advantage of the opportunities abroad. Major reasons for rafficking youths are:

- No job opportunities and enabling environment in the community.
- Cultism – (While waiting for employment, youths are lured into cults and to escape from violence they travel out).
- Criminal activities are prevalent among the youths. (They are either running from cultism or violence or running abroad).
- Financial problems, (some youths cannot afford to go the public schools).
- Parental problems (large family size they cannot cater for, broken homes, single parents).
- Parents are not educated enough to know the ills of trafficking.
- Greed on the part of parents.
- Encouragement by their families to travel abroad.
- Parental harassment and forcing the youths to travel.

- Girls wanting good life and comfort (According to the women leader, in the community *you cannot boast of ice cream, cold drink, there is no fast food joint in the area. There are no computers or cyber cafe.*
- Poor condition and location of educational institutions.
- Drop-out rates/ absenteeism from schools.
- Anti trafficking activities not reaching the grassroots and not sustained in the community.

Respondents all claimed that trafficking was rampant in the community. The traditional ruler and community elders confirmed that youths left from one out of every four homes daily, though as they travelled, some others also got deported back. The Enogie claimed that:

*...as soon as they lay hands on money sufficient to pay a trafficker, they disappear. There are no youths around in the community. You barely see youth. The community is quiet now and peaceful with no youth. As the Enogie of the community I can say categorically that my community is an endemic area. In the past, as you enter the Upper Sakponba area, you will see young boys and girls loitering around, but today, they are all in Europe.*

The community women complained about the lack of social amenities and bad roads as well as state of educational institutions as attributing to the migration of the youths. Insecurity in the community was also a factor:

*Most people travel out because of lack of amenities no electricity, you cannot watch television, you cannot use an electric fan, ... We have no good roads, no jobs. The government schools are far from our dwelling places. When you send the children to school, they have to walk down because of the bad road, they encounter all kinds of temptations on the way to school, there is the tendency to drop out and get menial jobs or join cults or travel out. The schools are about two miles from community. The secondary school is very far, even if the distance is trekable, the roads are very bad especially during the rainy season, you have to advice your children to stay at home because of erosion, and they may drown in the flood.*

Cultism is said to also compound the trafficking issue. The young men in the community are said to be on the run because of cultism, they either join the cults and gangs or they run away from the community. The Enogie confirmed that though the community was safe for girls to live in, due to parental pressure they were forced to travel. According to him *...parents of girls and mothers are proud to send their children to Italy, because of greed and to enhance their lives.* Some of the females are said to have left home in ignorance, but majority are known to sign guarantors' agreement and majority of the families in the community are involved.

The youths claimed that:

*Our youth leave as there are no jobs or company to employ. No company to even employ ten to twenty people. No sacrifice is made for youths. Nothing to even fetch Ten Naira (N10.00). Even artisans cannot offer any (sic) sponsorship to youths for training, there are no small scale industry.*

They also blamed their parents:

*Parents should have fewer children that they can take care of. Many men keep marrying wives and having children, and they have so many others who have to fend for themselves. Youths are always planning to travel abroad in this community. If your biological parents can't supply your needs, you have to make a way out. Unless you carry gun, become a militant, robber, kidnapper, the other choice is to travel.*

Trafficking had become a way of life in the community as described by the youths:

*We usually travel land, air/sea, and in this community we are always going abroad. Until our attitude changes, the belief is that some people are lucky some are not. Life is a game, you can lose or gain. Even 100 people leave this community, they all perish, tomorrow, others will go without fear. The proverb for it is "If one yam is removed from pot, others will still get done"*

### **Attitude of the Community Towards trafficking**

The head of the community, the Enogie, admitted that the situation was out of control. The community could not do much about it. He also mentioned that parents and mothers especially with female children were proud to send their children to Italy. The women group also emphasised that... *you cannot stop them from travelling, except you are a buoyant parent*

According to the youths:

*Nobody is happy if their child dies. It is annoying. It is bad to send a child to another country where they have nobody nor relations but when the desired is not available, the available becomes the desired, though most youths do it secretly on behalf of parents. When their parents have nothing to offer them, parents should not be in support under normal circumstance.*

Some churches are said to counsel the youths like the Catholic Church. The community has very many churches, described by the Enogie and women leader as *mushroom churches who are patronizing the girls. ..90% of them are because of money. In every one room, one store, you will find a church.* These churches are said to play big negative roles in the community. *The churches don't cooperate, they preach and but do not help in building the community when all others come, they do not participate. In this community they are notorious for praying for people to travel.*

The youths in the community also condemned the churches:

*Churches have been commercialised they do not preach. If one is abroad, and you have a need you can run to churches but here, the churches exploit you. They should centre on developing youths. There are vacancies that can be created to assist youth, even if it cleaning the church and clearing the premises for a fee, but there is nothing like that.*

Though the community has several churches/places of worship, the church leaders or workers declined to discuss the trafficking issue in the community.

### **Estimates of Trafficked Youths**

The respondents estimated that about 150-200 young men, and 100-120 young women leave the community every year. It was reported that over 700 young men and women left in the last two years.

### **Potential Projects to Improve Welfare and Reduce Trafficking**

The respondent is of the opinion that government presence, availability of jobs, schools and health care will improve the general well being and living standards of the people. This will reduce the risk of human trafficking. Specifically, the following projects were suggested:

- Provision of job opportunities,
- Basic social services such as stable electricity, good roads, good schools, and health facilities, regular electricity supply, pipe borne water.
- Projects like mechanized farming, and factories to employ youths.
- Micro credit scheme.
- Skills acquisition centre, (youths can learn computer, even basic skills to do greeting cards and become self-employed).
- Education – Good schools, both public and private.
- Factories to manufacture shoes, soap and toiletry.
- Mechanized farming.
- Police station in the community - near the market
- Ultra modern market.
- Orientation on polygamy and having several children and how it affects the children. (NGOs and churches should hold seminars to enlighten parents to have the number they can take care of) Community Youths.

There is need for education and awareness raising about trafficking (*We do not hear public announcement on and anti trafficking slogans on T.V because there is no electricity. Not enough public enlightenment as if it as been stopped. It must be sustained until it trafficking reduces*).

The projects should be jointly provided by the stakeholders these would help prevent human trafficking. Thus, the local and state governments should fund the projects with donor assistance while the community should provide land, and free labour.

### **Possible Primary Interventions**

The priority project is the establishment of a factory that can employ many youths.

## **4.3. OREDO LOCAL GOVERNMENT AREA**

### **4.3.1. IWEHEN COMMUNITY**

#### **Brief History of the Community**

Iwehen/Ibiwe quarters are traditional areas in Benin City. The area occupied by these two quarters can be regarded as a community. The community is close to the Oba's palace and the city centre. It has a multi-ethnic composition and populated by Hausa and Yoruba indigenes.

Historically, the area was known as Idunmwun-Iwehen. It was established around 1600A.D before the reign of Oba Ohuan (1606-1641). His father did not have a male child and the Benin people were worried that they would not have an heir to succeed the King in an unbroken dynasty since Eweka 1<sup>st</sup> in 1170. The king found some traditional doctors who succeeded in transforming one of his female children into a male. To reward the traditional doctors, the King gave them Idunmwu-Iwehen, parallel to the Evbiemen community where sons of the kings are asked to dwell, so that Iwehen native doctors could take care of them. Descendants of native doctors henceforth have always been the *Odionwere* (traditional head/oldest man) in the community

#### **Social Resources in Community**

The access roads to the community are motorable . The tarred roads are rough while some of the roads in the community are earth roads. The lanes and main street are bad. It is a commercial area in Benin. Bad roads are a major problem. Iwehen lanes are water logged during the rainy season. There are no natural resources in the community. Most of the houses in the community are bungalows, with some storey buildings and face- to- face apartments. About 70% of the houses are built with mud, about 10% are mixture of mud and cement, and about 20% are cement buildings. They have corrugated iron sheet roofs. There is no market in the community. There are no agricultural produce from the community but the residents go to other villages to do subsistence farming. There are no rivers and streams in the community. The only tourist attractions are the ancient moats separating Iwehen and Ibiwe.

There is electricity from the National grid provided by NEPA/PHCN. The sources of water supply are pipe borne water and private boreholes. Such poor facilities/amenities are disincentives to remain in the community. There is need to tar the roads as this would make life more bearable for some people except those bent on pursuing money abroad.

There is no primary health care centre. There are also no private clinics nearby. The nearest health facilities are the Central Hospital and the University Teaching Hospital (UBTH). There is no federal or state government presence in the community.

The places of worship include churches, mosques, shrines (Oguedion). There is a community hall, but no Community Development Association. There are no associations for the women and youths in the community.

### **Recreational Facilities**

There are no recreational facilities in the community, it is part of the city centre and a commercial area in Benin City. Since there are no sporting/recreational activities in the community, the boys go to nearby fields to play football. The community does not organize any sporting activity, but the children belong to different sporting organizations in other places. The community has been represented by youths in State/National Sports Festivals. They do not organize inter Community/LGA Sports competitions.

There are traditional dance groups but some community members belong to some groups in other places. The respondent did not think that these factors affected trafficking. There are some artistic and cultural activities such as: sculpture, carving and hair weaving. The only cultural festival available is the Igue festival. Youths have represented the community in State and National Arts Festivals

### **Socio-Economic Activities**

There are no employment opportunities in the community except farming and trading for men and women. Similarly, for the male youths, only private skilled jobs or tailoring and hairdressing for female youths are available. The main occupation for men is farming and for women farming and trading. They estimate the average yearly, income to be about N60,000 for men and N36,000 for women. There are no jobs for both male and female youths.

### **Educational Institutions**

Iwehen community has three public primary schools and two public secondary schools, but no private primary and/or secondary schools. The names of the public schools are as follows:

- (vi) Fabiyi-Akpata Primary School 1
- (vii) Fabiyi-Akpata Primary School 11
- (viii) Fabiyi-Akpata Primary School 111
- (ix) Idia College
- (x) Emotan College

The team visited Fabiyi-Akpata Primary School 1 and Idia College. Both schools are located close to the community and have sizeable populations.

Fabiyi-Akpata Primary School 1 has a total of eleven teachers (all female) and a grand total of 422 enrolled pupils comprising 231 boys and 191 girls (Primary 1 - 6). The Head-teacher was unable to supply figures of the average daily attendance of pupils but estimated the rate of absenteeism at 30%. There are no recorded cases of dropout but the Head-teacher estimated that about 2 -3 pupils dropout annually due to change of schools or relocation of parents to a different part of town.

The general condition of the school environment is bad especially the muddy entrance to the school premises. There are a total of three buildings (one of which is yet to be completed) in the school and the general state of the buildings is bad. Two of the school buildings have mud bricks and cement plaster on the outside and which plaster have broken and collapsed in parts of the walls. The walls are broken in some sections and roofs are badly corroded. Most of the windows have no shutters and the ceiling boards are completely broken in the classrooms and partially broken along the corridors. The condition of the classrooms is bad on the average.

There are nine regular classrooms and one ECD classroom, all in fair condition. Only six classrooms have chalkboards that are also in fair condition. The small quantity of chalk available was purchased by the Head-teacher from personal funds. There are a total of 132 desks that seat 4 – 5 pupils each. There are teachers' desks in four of the classrooms and no staffroom for the teachers and no additional tables and chairs for the rest of the teachers anywhere.

The school has one empty First aid kit cupboard converted for use in storing other items. There are no secure storage rooms, electricity, water and toilets of any kind for either staff or pupils. A pupil was photographed passing urine right in the middle of the school premises. There are also neither learning materials/charts nor children's work displayed on the walls of the classrooms. In terms of books and learning materials, the percentage numbers of pupils that possess them are: Mathematics (5%) English Language (20%) Science (10%) Social Studies (10%) Exercise books (85%) and pens and pencils (90%). The Head-teacher complained that sympathetic teachers spend their personal money to procure learning and writing materials for indigent pupils. Teachers also buy personal copies of basic textbooks to teach the pupils.

There is no Library in the school, a classroom being converted for a proposed Library had its solid-wood ceiling completely broken and collapsed halfway to the floor by burglars. The project has thus been abandoned. There are also no recreational facilities in the school except a football field, with no balls to play on it.

Idia College on the other hand is a school for girls only, and generally has some of the best facilities in schools in Edo State. There are three schools comprising three senior and several junior secondary schools all within the same premises. The team visited Idia College, School 1 which has one Senior Secondary and seven Junior Secondary schools. It was not possible to

obtain data from any of the JS schools due to logistics problems. Consequently, only the SS school supplied the data reflected in this report.

The general condition of the school environment is good. There are only 60 teachers in the SS section of the school comprising 18 males and 42 females. The school has a combined enrolment figure of 1,444 girls. The overall average daily attendance of students (SS 1 – 3) at the school is 1,410 with an overall absenteeism rate of 2.4%. There are 219 recorded cases of dropouts in the last two years involving 33 girls in SS2 and 219 girls in SS3, the reasons given for the dropout being inability to pay fees, transfer of parents to other places and migration in large numbers by SS3 girls to examination malpractice centres for enrolment in the school certificate examinations.

There are a total of nine buildings in the school and the general state of the buildings is good. The walls and roofs are solid even though most of the window louvres are broken courtesy of inter-school warfare between students of Idia College on one side and students from Akenzua II Secondary School/Ihogbe Secondary School on the other side. The ceiling boards are mostly intact but broken in a few places, and the condition of the class rooms is fair on the average. There is one well-furnished office for the SS Principal and one fairly furnished office for the Vice Principal. There are also five well-furnished staffrooms for the teachers in the school. There are a total of 22 classrooms, all with chalkboards that are in fair condition. There is a carton of chalk available in the school, bought by the Principal from the school's subvention but there are neither learning materials/charts nor students' work displayed on the walls of the classrooms. There are a total of 352 desks that seat 3 – 7 students each. There are no teachers' desks in the classrooms but the five staffrooms have about 42 tables and chairs available to the teachers.

There is also one well-stocked Library and one secure storage room in the school. The school has a laboratory each for Chemistry, Biology and Physics and each of the laboratories is comparatively rich in functional equipment. There is presently no gas in the Chemistry laboratory however and there is also a problem with running water in the laboratories. There is a borehole in the school that serves as the water point but is currently not functioning properly. There are two toilets for staff and seven toilets (all water cisterns) for the students; the toilets however have no water. The school has electricity supply from the National Grid and also has an electricity-generating plant for use during power outages. However, the school does not have the financial capability of fuelling the generator. There is only one poorly-equipped First-aid Kit in the school.

In terms of books and learning materials, the percentage numbers of students that have them are: Mathematics (75%) English Language (90%) Science (65%) Social Studies (60%) Exercise books (100%) and pens and pencils (100%). Teachers do not have copies of basic textbooks but borrow from the students to prepare their schemes of work and to teach.

For recreation, the school has one common football field and one common and well-worn Basket Ball court (without functional baskets and boards) but no balls of any kind.

There is no vocational/skills acquisition in the community. According to the community leader, 100% boys and girls complete primary school, while 20% of boys and less than 10% of girls complete secondary school. Poverty and lack of finance are reasons for school dropout.

### **Factors Encouraging Human Trafficking**

Youths, both male and female, frequently travel abroad from the community. The males travel more often than females. They feel it is the best way to get their families out of poverty. Most the original owners of houses in the community are dead, and many willed out just one house to many sons, who do not want to jointly renovate or share one house. These traditional houses are many in the neighbourhood, and the sign ‘*This house is not for sale*’ written on many on them. To the youth leader, the community is not developed, looks unplanned and the roads are flooded.

According to the community leader, young men and women migrate overseas in search of money. The respondent attributes this to poverty. According to the youth leader who had previously travelled to Europe by land,

*Poverty is rife, joblessness, no incentive. They prefer to die in the desert than die at home in hunger. They think they can succeed if others fail. It is good to go and then come home and invest and go back there. It is better to travel by land and cheaper by auto bike then you pay N200, 000 to Libya and from there help from those who are there to cross to Europe.*

According to the *Odionwere* who is the traditional head of the community and other respondents the youths leave the community for the following reasons:

- Poverty.
- Search for greener pastures.
- There are no jobs for youths and even for University graduates.
- Jobs available pay very low salaries.
- There are no activities to occupy the youths.
- Some youths drop out of school and have no alternatives.
- Peer pressure on both boys and girls to travel. (*Many of the community youths have died in the desert. Friends convince them because they are jobless at home*) (*Youth leader*).
- Parents also encourage the children to travel, they are not happy to see jobless children.
- There is a lot of moral laxity in the community (*Religious Leader*).

## Attitude of the Community Towards Trafficking

The community is favourably disposed to their children, males and females, travelling out of the community. Parents and peer influence encourage the youths to travel abroad. According to the woman leader,

*I was even ridiculed with my University degree. Poverty makes our youth to leave the community, no jobs, also parents encourage them. You see a youth travel, come back, relocates parents, change their lives, and your own parents will start to disturb you too saying. "Can't you see your mate with a car and etc, can't you do like him/her.... it is not bad, if I had the opportunity I would have gone a long time. It is just that I have lots of responsibilities here, and I have a job in a private institution.*

The religious leader said,

*Most parents in Benin advice their children to travel. You see your neighbour's daughters travel and become so successful after 3 –4 years, builds houses, buys cars and transforms the lives of the parents; others desire their children to go too). Youth Leader*

The statement made by the *Odionwere* of the community re[resents the general view of the community. According to him, *I even appreciate the fact that they travel, they have helped their families.* The community has no input in the lives of people, it is when one family succeeds that others copy. When a youth travels out makes money he/she is no longer subject to parents and elders in the community. The *Odionwere* believes his community has been transformed with help from abroad. *A tenant becomes a landlord through his children abroad, so there is no more bondage in such a family.*

Parents are also said to support and encourage their children to travel. There is pressure on the youths by their parents to travel. The woman leader remarked that,

*When our youths go abroad, they send money to buy houses in choice areas, so they move to GRA, some send money directly to a parent to build a house for him, but you find some fathers will use the money to marry new wives and enjoy themselves, so you can see mud houses and dilapidated buildings in the neighbourhood.*

The religious leader believes that trafficking cannot be stopped because many church ministers and pastors have deviated from the word of God to promote trafficking. An example was cited by him,

*Not too long ago, I encountered a young lady, who met with a pastor in Upper Sakponba area in Benin. He promised to pray for her to travel*

*abroad. The pastor took her pubic hair and performed other fetish rituals. Her trip was not successful. She has since changed to a genuine church.*

Traditional doctors are said to also pose as pastors, open churches and have shrines at the back of their houses using God's name to attract customers who desire to be successful abroad. He also noted that there is no house in Benin, where they do not have a trafficked member of the family.

### **Estimates of Trafficked Youths**

The community leader gave an estimate of about ten young men and women leaving yearly. He observed that migration rate is on the decline, because only about 20-50 left in the last two years. The *Odionwere* of the community has nine children abroad. The youth leader and religious leaders travelled and were deported.

### **Potential Projects to Improve Welfare and Reduce Trafficking**

Creating job opportunities would improve the standard of living in the community. The respondents proposed employment opportunities in government organizations and micro-credit schemes. Priority projects to improve welfare in the community include:

- Skills acquisition centre and training in hair dressing, catering, etc, and the graduates should be well equipped.
- Job opportunities.
- Employment in government agencies.
- Loans and micro finance to set up businesses.

He suggested that state and local movements should provide and fund them. However, the community should play a supervisory role.

### **Possible Primary Interventions**

There are no vacant lands available for a new project. The whole area is built up so the community needs employment opportunities at state and local government levels for youths.

## **4.3.2. ORHEOGHENE/IHOGBE QUARTERS**

### **Brief History of the Community**

Oreghene is an area within the larger Ihogbe Quarters/Community. Ihogbe shares boundary with Oliha Quarters. The community is part of Benin's historical past and a very important community, as the seat of Oba's shrine *Erinwin-Idu* (the spirit of the land) is situated there, they are in charge of the shrines of the departed Obas. They also keep records of the

ancestors of Benin Kingdom and are responsible for the most important festivals in the kingdom.

Ihogbe people are known as brothers of the kings of Benin kingdom, not in the biological sense, but the institution itself. The group of people, who formed the area, originally came from Uhe (Ife) with Prince Oranmiyan during the period of the restoration of the monarchy around 1170. The head of the Ihogbe people is Ihama, whose ancestor was a relative of Oranmiyan. The first palace site was located in the community.

A religious leader in the community mentioned that the community is ancient, and has many vices associated with it. For example, in the mid 1980s, the famous armed robber duo Anini and Osunbor lived in the neighbourhood and the youths in the community saw them as positive reference points.

### **Social Resources in Community**

The access road is tarred and there are both tarred and earth motorable roads within the community. The community has a number of bungalows, storey buildings and face to face apartments, some of the buildings are built with a mixture of mud and cement, and some are cement buildings, with corrugated iron sheets. There is a market in the community called Uwa market. It is a daily market. There are no natural resources in the community such as rivers and streams but the community has historical monuments, for example, the “Erhimwin idu” shrine.

There is electricity from the National grid commissioned in the 1950s, provided by NEPA/PHCN. The sources of water supply are pipe borne water, borehole and rainwater. The respondent is of the view that the present state of amenities in the community could encourage trafficking because people are uncomfortable. He suggested that good governance could help improve social amenities because people need enabling environment to remain at home.

There is no primary health care centre in the community. The nearest health facility is the Central Hospital. There are federal and state presence in the community, for example, NTA (Nigerian Television Authority) and ICE (Institute of Continuing Education).

The community has some associations, Political Associations for men, Market Women Association and Thrift groups for women, Youth Development Association and Youths Wing of political parties for youths. There is a community hall and a Community Development Association. The latter does not contribute to the welfare of the youths but there is a system that takes care of members.

Traditional worship places are: Aruerh-takes charge of Oba’s Palace particularly when an Oba dies. Others are Oguedion and Oguedion Ihogbe.

### **Socio-Economic Activities**

There are very few employment opportunities for men, women, male and female youths in the community. The main occupation for men is farming, driving, and touting while women are engaged in trading and hawking. Trading is the main business in the community and women are said to be big traders and involved in long distance trading. According to the community head, elders and the women leader, women and girls now feed their families. Farming is not common, Farming is done outside the community since the community has been absorbed into the main city. The community leader estimated the yearly average income for men as N150,000 and N200,000 - 300,000 for women. He observed that women now take care of men and the family. The poor state of the economy has put pressure on the young women to sacrifice themselves to save the family.

### **Recreational Facilities**

There are no sporting recreational activities in the community, and no sporting activity is organized. The community has had youth representation at State/National Sports Festival. Inter-Community/LGA sports competitions are not organized but the youths organize themselves. The respondent stated that there is a cultural troupe known as Ugho Dance Group. They perform at royal festivals.. There are artistic and cultural activities such as: sculpture and carving. There is no yam festival, but they have initiation, and age grade ceremonies. Others are Igue/Ewere festival. He also indicated that youths from the community had participated in State/National Arts Festival.

### **Educational Institutions**

Oreoghene/Ihogbe community has several public and private schools. Apart from numerous private primary and secondary schools in the community, there are a total of eight public primary schools, three public special primary schools (for the blind, deaf/dumb and mentally retarded) and four public secondary schools. The public regular and special primary schools are as follows:

- (i) Iyoba Primary School 1
- (ii) Iyoba Primary School II
- (iii) Ukhejie Primary School
- (iv) Oreoghene Primary School
- (v) Ivbiore Primary School 1
- (vi) Ivbiore Primary School II
- (vii) Obanosa Primary School
- (viii) Baptist Primary School
- (ix) School for the Mentally Retarded
- (x) School for the Deaf and Dumb
- (xi) School for the Blind

The names of the public secondary schools are as follows:

- (i) Akenzua II Secondary School 1
- (ii) Akenzua II Secondary School II

- (iii) Ihogbe Secondary School 1
- (iv) Ihogbe Secondary School II

When the team visited Oreoghene community, teachers were on strike and no data could be obtained from the schools visited on that occasion, i.e. Oreoghene Primary School and Akenzua II Secondary School 1. Only photographs of the facilities in both schools were taken. Repeat visits were made after the strike to Akenzua II Secondary School 1 and Iyoba Primary School II this time around to collect data and physically assess facilities on ground in both schools.

Iyoba Primary School II shares the same premises with the schools listed in (i), (ix) (x) & (xi) above. The first complaint that the Head-teacher laid concerning the school is the location of the school in the same premises as the special schools. In her opinion, the pupils in her school are being negatively affected behaviourally as a result of unrestricted interaction with mentally-retarded pupils and deaf and dumb pupils in the neighbouring special schools.

There are ten teachers in the school, comprising one male and nine females, and there are 279 enrolled pupils comprising 106 boys and 173 girls (Primary 1 - 6) in the school. The overall average daily attendance of pupils at the school is 98.2% with an overall absenteeism rate of 1.8%. For the last two years, there are no recorded cases of dropouts in any of the 6 classes.

The general condition of the school environment is bad. There is only one building in the school and the general state of the building is very bad and uninhabitable except for only one classroom that still has a roof over it. Consequently, the Head Teacher has had to borrow six spare classrooms from the special schools that have very low populations. Though the walls of the building appear solid, they are sodden with rain water having been exposed to the elements as a result of the absence of a larger portion of the roof. The windows are broken and dilapidated. The ceiling boards have completely collapsed except for those in the borrowed classrooms. The floors are broken and soiled and a good number of pupils' benches are broken resulting in pupils having to sit on upturned writing desks. There is one unfurnished and heavily vandalised Head Teacher's office and one office for the Assistant Head-teacher that features a rickety table and chair. There is no staffroom; consequently, majority of the teachers have their tables and chairs in the classrooms. There are 10 teachers' desks and chairs available to all the teachers in the school.

There are six regular classrooms and one ECD classroom, all with chalkboards that are in fair condition. The small quantity of chalk available was purchased by the Head-teacher from personal funds. There are a total of 63 desks that seat three pupils each. The general condition of the borrowed classrooms is good with all the window shutters in place; but the condition of the original classroom meant for the school is horrible and simply not fit for human habitation. The school has no First aid kit, secure storage rooms and Library. There is provision for electricity which is however not functional as a result of electrical equipment that have been vandalised. There is a borehole in the school that is supposed to serve as the

water point but is also not functioning due to vandalised equipment. There are four water cistern toilets meant for teachers and pupils that are not in use because of the lack of water. One pupil was photographed while passing urine by the side of the school building.

There are no learning materials/charts or children's work displayed on the walls of the regular classrooms. The ECD class however does have a few charts hanging on the walls. In terms of books and learning materials, the percentage numbers of pupils that possess them are: Mathematics (25%) English Language (60%) Science (0%) Social Studies (0%) Exercise books (100%) and pens and pencils (100%).

Only one common football field is available to all the schools in the premises as recreational facilities. The school has no balls and other recreational materials.

Akenzua II Secondary School 1 generally has very bad facilities and bad school environment. There are 63 teachers in the school comprising 15 males and 48 females. The school has a combined enrolment figure of 1210 comprising 817 boys and 393 girls (JS 1 – 3 and SS 1 – 3). The overall average daily attendance of students is 798 with absenteeism rate of 21.6%. There are 78 recorded cases of dropouts in the last two years attributed to lack of proper parenting, high levels of cultism in the school and parental pressure on children to travel abroad.

There are a total of twelve buildings in the school premises shared by both schools 1 & II and the general state of the buildings is very bad. The walls are dilapidated; one building is completely roofless while the roofs in the remaining buildings are worn and leaking in some parts. All the windows have no shutters/louvres while the ceiling boards are broken in several places. The condition of the class rooms is very bad; the floors are broken, the paint worn and the walls badly stained. There are no ceilings in any of the classrooms in use and there are insufficient desks and chairs for the students, a good number of whom were pictured squatting on the bare floor to take classes. There is also the problem of overcrowding in most of the classes visited.

There are a total of seventeen classrooms, all with chalkboards that are in fair condition. The school has a rich supply of chalk because erring students are made to supply 2 – 3 packets in lieu of punishment. There are a total of 187 desks that seat six students each. There are no teachers' desks in the classrooms and only about 26 desks and chairs are available to the 63 teachers in two sparsely furnished staffrooms and along the corridors of the classrooms. There are two Principal's offices that are fairly well furnished but have broken ceiling boards.

The school has one combined laboratory for Chemistry, Biology and Physics and the lab is in very bad condition. There are no functional equipment; just near-empty long tables, a few test tubes and jars which are empty of reagents. There is no water, gas or other relevant equipment in the lab. There is also no water, electricity or toilets for staff. There are no toilets for the students or teachers. There are also neither learning materials/charts nor students'

work displayed on the walls of the classrooms. The school has no First aid kit, secure storage rooms and Library.

In terms of books and learning materials, the percentage numbers of students that have them are: Mathematics (20%) English Language (30%) Science (20%) Social Studies (20%) Exercise books (70%) and pens and pencils (90%). Most of the students use one note book for multiple and in some cases, all the subjects taught. The teachers use personal copies of relevant textbooks purchased with personal funds. There are also no recreational facilities in the school except a very small football field.

There are several private secondary schools in the community, they include Paragon, Travis, Penach, etc. There is also one tertiary institution – The ICE (Institute of Continuing Education). There are no vocational/skills acquisition institutions. The community leader is of the view that 90% of boys and 60% of girls complete primary school while 90% of boys and 60% of girls complete secondary school. We have several cases of drop-outs because of quality of education, they drop out mainly in secondary school. Both boys and girls drop out. Cultism affects them as well as lack of employment opportunities.

### **Factors Encouraging Human Trafficking**

According to the community head, trafficking is the current way Edo/Benin people can combat socio-economic problems. Trafficking is the way the youths have addressed the issue of the poor economy and unemployment. The community leader believes each group of people in Nigeria counter problems with a solution that fits them, giving examples from Northern part of Nigeria with religious crises, Niger Delta with militancy, and recent kidnapping in some areas in the country. According to the community leader,

*Our youths have the right to travel rather than see their parents die. If it were possible, our girls should travel as much as possible. They should not see their parents die. It is a good thing for one child to make a sacrifice, than watch the family just suffer and parents die without help. Girls take care of families better; men are incapacitated by many problems and have no means to continue.*

Youths travel because they want to help their parents out of poverty. The Libya experience was felt in the neighbourhood. Youths are said to engage in different types of negative behaviour because there are no jobs. Their parents also have no pension or means to care for them after training them so they are lured to seek greener pastures.

One of the respondents said that lack of jobs, and poverty are the main reasons why young men and women leave the community. They do not find the place attractive because there is no government presence and incentives. Thus they travel abroad in search of greener pastures in order to cater for their families. Other reasons given as to why youths leave the Ihogbe community are;

- Lack of social amenities.
- Bad governance.
- High drop-out rates from school because of lack of quality education;
- Cultism
- Unemployment (the youth do not want to be like their fathers, who cannot fend for themselves and children at old age and depend on women).

### **Attitude of the Community Towards Trafficking**

The community head and elders present during interview session did not condemn trafficking, claiming that the youths have the right to travel rather than see their parents die of poverty. Describing the attitude of the community, a religious leader remarked:

*Youths are not happy. They look for people to traffic them and not traffickers looking for them. Their day to day attitude encourages the travelling abroad. They do not look inward; they think it is outside they will make it. People sell their parents property to travel. Look round, you will see a lot of 'this house is not for sale' notice on the wall of old houses.*

Many parents in the community are said to encourage their children from travelling even when they know the risks involved because they believe that the benefits of successful travel far outweighs the risks. One of the religious leaders in the community remarked that:

*The parents lure their children, lots of peer group pressure and competitive spirit. Children can travel and nobody misses them, parents show jealousy towards other parents who have people abroad. They follow their children to sponsors and shrines, all for money. Villages even produce girls for trafficking now they have exhausted the city.*

However, the Women Leader remarked that:

*The women/mothers do not like it for our children to go abroad. We hear of all the abominable things they have to do to get money. We do not like it, but on the other hand what can we do about hunger?*

The respondents said that women feed families nowadays. Women earn more than men. They feed their husband, because there are no jobs, so the women feed the family and they train the children. The society has changed from the traditional setting. The people have not got any social security.

On the religious front, the Reverend Father in the Catholic Church declined to comment on trafficking in the community and mentioned that the Church discusses such issues through the NGO - Committee for the Support of the Dignity of Women (COSUDOW) set up for that purpose and supported by the diocese. The Bishop of the Pentecostal Church claimed he was

against trafficking and assisting youths to travel, people leave his church for other churches that assist them in travelling. He further mentioned that he does not accept photographs in his altar for prayers for success abroad or in prostitution or for visas.

### **Estimates of Trafficked Youths**

One of the respondents said that at least 50 people leave the community every year to go to Europe. Another respondent estimated that about 50-100 young men and women leave the community every year, while 100-200 young men and women left in the last two years. It was increasing, but with stricter anti trafficking measures and *the point of entry is getting tight* they feel hindered. One of the religious leaders blamed the parents and the family set-up in the community as reasons why the youths travel. The respondent further stated that lack of jobs, and poverty are the main reasons why young men and women leave the community. They do not find the place attractive because there is no government presence and incentives. Thus they travel abroad in search of greener pastures in order to cater for their families. He estimated that about 50-100 young men and women leave the community every year, while 100-200 young men and women left in the last two years.

*Trafficking is not decreasing ... They are travelling in spite of Libya experience. They study loopholes and ways of circumventing the loop holes. They spend six months in the desert; I interviewed two deported girls and they are willing to go again. They are unrepentant, and such courage can make a local millionaire at home. Trafficking has been on the on high side from Lucky's (former Governor Chief Lucky Igbenedion (1999-2007)) time, they are deported and they still go back. They believe every job at home is secondary to that abroad. The traffickers are thriving on it and cannot think of any other business.*

### **Potential Projects to Improve Welfare and Reduce Trafficking**

The community leader suggested creation of jobs and social security/amenities/incentives to discourage young men and women from leaving the community. He emphasized that government presence is imperative in order to make the people have a sense of belonging. According to the respondents, projects which could improve welfare of community residents and reduce trafficking include:

- Small scale industries, small and medium scale enterprises and large Industries such as bakeries and furniture workshops,
- Micro finance/loans for youths to enable them establish Small and Medium Scale Enterprises,
- Skills acquisition centres,
- Boreholes,
- Renovated market stalls. (According to the women leader, the markets they use (Uwa and Oliha) are like rubbish dumps and disorganized),

- Renovated schools equipped with facilities,
- Employment opportunities for youths,
- Football clubs.

### **Possible Primary Interventions**

There is need to provide facilities to make the community attractive. The priority project for the community is a factory to employ youths. The community can provide land for projects.

## **4.4. ORHIOMWHON LOCAL GOVERNMENT AREA**

### **4.4.1. ABUDU**

#### **Brief History of the Community**

After the British punitive expedition of 1897 in Benin kingdom, Messrs Miller Brothers Limited established a timber camp in 1906 near Orhionmwon River (Orhionmwon known as River Ossiomo by the British administrators and indicated as Ossiomo in colonial maps). The area was initially noted for the telegraph line from Benin to the River Niger and was called the wire place. As the place was also noted for wood, timber labourers were drawn to the settlement. A Yoruba man called Abudu settled in the camp and frequently bought cam wood from environs and was very popular; subsequently people began to refer to the settlement by his name.

As a new settlement, some people migrated from Benin City to stay there. There area being close to River Orhionmwon was good for farming, the forested area yielded timber which was exported through the river to Koko port and then through the Atlantic Ocean. Some people from other ethnic groups such as the Yoruba, Itsekiri, Urhobo, Esan, Kwale, Ika, and later the Hausas' moved into the settlement.

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## **Social Resources in Community**

Abudu is on the Benin-Asaba Expressway. The access road is motorable. Most of the roads in the community are earth roads. The only natural resource is forest. Majority of the houses in the community are bungalows, but there are some storey buildings and face to face apartments. There are no mud houses, but about 50% of the houses are mud with cement, while the remaining 50% are cement houses. They have corrugated iron sheet roofs. There is a market in the community which operates every fifth day.

The community has electricity from the National grid provided by NEPA/PHCN. The sources of water supply are pipe borne water, boreholes, stream, dug wells, water tankers and rain water. There is a river – the Orhionmwon River.

The only tourist attraction is the shrine for which the Oguedion ceremony is performed on the 11<sup>th</sup> of February annually.

There is a primary health care centre with four nurses, a doctor, nine Community Health Extension Workers (CHEWS), and other staff: orderlies and pharmacists. There are four full time staff altogether. The centre has four beds, and drugs are available for patients. The centre is functional. The condition of the health centre was not very good. The centre was provided by the Orhionmwon Local Government. It lacked basic facilities e.g. no benches, weighing scale, Blood Pressure apparatus, sucking machine for babies, bed sheets, pillow cases, lamps, chairs, etc. The generator provided by the Edo State Health Management Board was yet to be installed. The respondent did not think that the present state of health facilities could expose the community to the risk of human trafficking, but feels it might probably reduce the risk if they are available.

The only State Government presence in the community is the College of Education, Abudu. Abudu is however the local government headquarters.

There is a community hall, and a Community Development Association - the Abudu Community Development Association. The Association makes recommendations for youth employment, and lobbies government agencies for developmental projects. The associations available in the community are social clubs for the men, social clubs and Thrift societies for women and youth movement. The worship places are churches, traditional worship centres and mosques.

## **Recreational Facilities**

There are no sporting/recreational activities in the community, except the football field in the primary school and vacant lands. The community organizes football matches once annually. Some youths have participated in State/National Sports festivals. There are no inter-community/LGA Sports competitions. They have a traditional dance group- the Ugho Traditional Dance Group.

There are no artistic and cultural activities in the community. Some cultural festivals are observed such as the Yam festival, Initiation and Age grade ceremony. Others are: Edion ceremony, performed on the 11<sup>th</sup> of February annually, and the Igue festival.

### **Socio-Economic Activities**

There are few employment opportunities in the community. Women and girls are also into trading and farming. The main occupations for men are sand and gravel digging for sale, and farming while the women trade and farm. The main agricultural produce are: cassava, yam, melon, plantain, pineapple and palm produce. The average yearly income was estimated by respondents N90,000 – N100,000 for men and about N60,000 for women. The only types of jobs available for youths are manual labour at sand digging sites for males and petty trading for the females.

### **Educational Institutions**

Abudu Community has four public primary schools, two public secondary schools and numerous private primary and/or secondary schools. The public schools are:

- (i) Obaseki Memorial Primary School 1
- (ii) Obaseki Memorial Primary School 11
- (iii) Esigie Demonstration Primary School 1
- (iv) Esigie Demonstration Primary School 11
- (v) Aibieokula Secondary School (mixed)
- (vi) Girls' Model Secondary School Abudu.

Teachers were on strike when the team visited Abudu Community. Nevertheless, Girls' Model School, Abudu was in session because of its peculiar nature of being a model school and an all-boarding school. Consequently, the team was able to assess facilities in and collect relevant data from the Principal of the School. Available data relating to number of teachers by gender and enrolment figures had to be collected from the Ministry of Education with respect to Obaseki Memorial Primary School 1.

Obaseki Memorial Primary School I has a total of sixteen teachers comprising two males and fourteen females. The combined enrolment figure for pupils in primaries 1 – 6 in the school is 297 made up of 147 boys and 150 girls. No data are available for attendance and absentee rates.

Girls' Model Secondary School Abudu, is located in the heart of the town but being a boarding school, it draws its student population mainly from other towns and neighbouring states. Students pay the combined but subsidized sum of N23, 650.00 as fees, levies and for uniforms. The state government subsidizes the fees paid in all model schools. There are sixteen regular teachers (eight males and seven females) and six NYSC teachers in the school. The combined enrolment figure for all students from JS 1 -3 and SS 1 – 3 is 188. There is maximum attendance of all students in the school except for the occasional sick

students and there is a 0% absenteeism rate. There are no recorded cases of dropouts in the last two years and the Principal is of the opinion that if there were to be dropouts, it would be more for difficulty in paying school fees than for any other reason.

The general condition of the school environment is good except for the bushy nature of some parts of the school premises. There are twenty buildings in the school including the hostels and the general state of the buildings is fair. The walls are generally solid but the walls of the older buildings are showing signs of dilapidation. The roofs in the newer buildings are in good condition while those of the older buildings are badly corroded and broken in some areas. The ceiling boards are intact but most of the windows are in good condition, even though a good number of the shutters are broken. There are a total of 12 classrooms – all with chalkboards that are in fairly good condition and there are two packets of chalk bought by the principal for use. The condition of the classrooms is fair except for some classrooms that have broken floors. There are 144 students' desks that are in fair condition and the desks sit two students each. There are however no Teachers' tables and chairs in the classrooms; there are about 18 tables and chairs located in the staffroom and other offices. There are neither learning materials/charts nor students' work displayed on the walls of the classrooms. The few charts and posters available in the school are hanging on the walls of the Principal and Vice Principals' offices. There is one well-furnished office for the Principal and two fairly furnished offices for two Vice Principals. There is one fairly-furnished staffroom for the teachers in the school.

There is one poorly-stocked Library with no current books. There are no secure storage rooms and First Aid kits in the school. There are also no toilets for teachers and students except for those located in the dormitories. The school has a laboratory each for Chemistry, Biology and Physics and each of the laboratories is in bad condition in terms of functional equipment, water and gas. There is a borehole in the school that serves as the water point for the dormitories and there is electricity supply from the National Grid and a generator during power outages.

In terms of books and learning materials, the percentage numbers of students that have them are: Mathematics (100%) English Language (100%) Science (100%) Social Studies (100%) Exercise books (100%) and pens and pencils (100%). Teachers also have copies of basic textbooks teaching.

For recreation, the school has one track and field lot that combines as Football field and Hockey field, two Table Tennis boards, one Volleyball Court, one good Volleyball, two Lawn tennis balls (no court) only two Hockey sticks without corresponding balls and one Football.

There is also a tertiary institution – a branch of the College of Education, Ekiador. There is no Vocational/Skills acquisition institution in the community. It was estimated (by a former

Chairman of the Community Development Association) that 100% of the boys and girls complete primary education, while about 40% of boys and girls complete secondary school.

### **Factors Encouraging Human Trafficking**

A former chairman of the Community Development Association indicated that young men and women leave the community and travel abroad because there are no jobs, no social amenities. The desire to go in search of greener pastures is fuelled by peer group influence. The reasons why young men and women travel abroad include:

- Love of money,
- Poverty in the community,
- Help the family to gain wealth.
- Unemployment and Idleness,
- Cultism
- Not wanting to continue farming like parents

According to the *Odionwere*, who has children abroad and an Italian son-in-law,

*Our young ones leave for abroad because everybody loves money. They go out because they want to be as rich as their mates who travel and become successful. The reason they leave, is that every human likes to have wealth. Gain at home is meagre; by going overseas, a family can acquire their wealth. They go to greener pastures. There is poverty in the community. Some of my children have gone to greener pastures.*

When the youths remain unemployed, they are said to roam around the community and end up becoming members of cults or travel out. The choice of travelling becomes the lesser of two evils.

The women leader attributed the reason to **lack** in the community; *lack of food, lack of jobs lack of money*. Jobs available in state establishments in the community are said to be given to non-indigenes. The NYSC camp previously situated in the community was moved away and the business they got from there was lost. When the youths obtain available jobs in the community, the income is said to be insufficient for survival. Farming is no longer attractive to them and their parents do not want them to farm.

The girls also travel because they want to be as rich as the boys who travelled and became successful. Women are said to enrich their families better. In the community boys can join in carrying sand from the dredging business and do other menial jobs, the girls cannot participate in such labour and so they find travelling out more attractive. Successful youths build houses in Lagos and Benin City and do not return to the community.

## **Attitude of the Community Towards Trafficking**

The community does not discourage youth from leaving the community. The *Odionwere* as the head of the community and a parent remarked ...*as a parent you can't stop a child who provides for you. Many of our youths have gone out and many have died on the way. The more you tell them not to go the more they go.* The *Odionwere* accused churches in his community for not preaching well or living by example, the pastors wanting to leave in affluence at the detriment of the followers. To the women leader, *Churches pray to assist the community for peace in the land. They cannot assist the youth, they only advice them not to prostitute.*

## **Estimates of Trafficked Youths**

Travelling abroad is increasing in the community, the *Odionwere* remarked that the youths do not have money to travel by air, so they travel by road to Tripoli and Strait of Gibraltar; however conditions are militating against them. It is estimated (by a former Chairman of the Community Development Association) that about 50 young men and 50 young women leave yearly, while over 200 of both sexes left in the last two years.

## **Potential Projects to Improve Welfare and Reduce Trafficking**

The respondents are of the view that the present state of amenities discourages the youth and that human trafficking may reduce if there pipe-borne water, functional boreholes, and tarred access roads are provided. Similarly, recreational facilities will keep people occupied in their spare time. To improve welfare, the following are required;

- Renovation and up-grading of educational institutions in the community.
- Establishment of industries, for example a cassava processing factory.
- Reviving the sea way from River Orhionmwon to the Atlantic Ocean through Koko Port.
- Renovation of market place. The market is in a ditch, it is like a borrow pit, people do not go there. It should be filled up.

According to the Women Leader, the community needs work places to employ the youths, school and higher institution like a University. Abudu is 2<sup>nd</sup> to Benin City in terms of development. It is a thing of shame that 30 years ago Abudu was thriving, now it has fallen apart. Establishments located in Abudu previously such as the NYSC Orientation Camp, have been moved to other places due to politics. Esigie Teachers' Training College which developed the town, was downgraded and taken away.

## **Possible Primary Interventions**

The priority project for the community is the establishment of a cassava factory to provide employment for the youths. They need an industry where young graduates can be employed.

They have raw materials for cassava factory, cassava can also be used for energy. They have sufficient land where the industry can be sited, and they can also provide labour.

#### **4.4.2. EVBUOBANOSA**

##### **Brief History of the Community**

Evbuobanosa indigenes migrated from Owa in Ika part of Delta State during the reign of Oba Obanosa (1804-1816) in Benin kingdom. On 1<sup>st</sup> January 1988 the present Oba of Benin, Oba Erediauwá installed his younger brother Prince Professor Idurobo Akenzua as the Enogie (Duke) of Owa community. The Enogie changed the name of the community to Evbuobanosa. The Enogie resides in Benin, but the head of the community, the *Odionwere* (village head and oldest man in the community) lives in the community.

##### **Social Resources in Community**

The community is along the Asaba-Benin Highway. There are also earth roads which are motorable within the community. Most of the houses in the community are bungalows, about 30% are mud houses, about 30% are built mud plastered with cement and 40% are built with cement. They have corrugated iron sheet roof.

The market in the community operates every fifth day. There are no natural resources. The main agricultural produce are yams, cassava melon, palm produce.

There is a river - Okhii River, but there are no tourist attractions. There is electricity from the National grid provided by NEPA/PHCN. The sources of water supply are a borehole, stream and rain water. The borehole is presently not functional.

There is no primary health care centre in the community. The nearest health facility is Specialist Hospital, Abudu. A health centre is being constructed.

The places of worship in the community include churches and traditional worship places. There is a community hall and a Community Development Association.

##### **Socio-Economic Activities**

There are no employment opportunities in the community outside farming. The main occupation for men is farming while the women farm and trade. They produce cassava while yam cultivation is said to be difficult. The cultivation of cassava has also been affected by weeds and rodents. There are no jobs available for the youths and they leave the community once they are matured, only the young children and elderly are said to reside in the community.

The estimated average yearly income for men is between N20,000 – N50,000 while that of the women is put between N80,000 – N100,000. There are no jobs for the youths except farming. There are cooperative societies for men and women and a youth Association.

### **Recreational Facilities**

There are no sporting/recreational activities in the community. The community does not organize any sporting activity. Youths from the community had participated in State/National Sports Festival. No inter-community/LGA sports competition is organized.

There are no artistic activities in the community. However, they celebrate cultural festivals like the yam festival on 1<sup>st</sup> October annually and the Igue Festival. No youth from the community had participated in the State/National Arts festival. They have no traditional dance group

### **Educational Institutions**

The community has one public primary school – Obanososa Primary School – and one public secondary school – Obanososa Secondary School. There are no private primary or secondary school but there is a private tertiary institution, that is, Lighthouse Polytechnic. Since the visit to Evbuobanososa Community took place when teachers were on strike, the schools in the community could not be accessed to carry out physical assessment of facilities on ground. Enrolment and teaching staff data were however obtained from the Ministry of Education while photographs of the accessible parts of schools’ facilities were taken.

Obanososa Primary School has a total of twenty teachers comprising four males and sixteen females. There are 221 pupils comprising 110 boys and 111 girls (Primaries 1 – 6) enrolled in the school. No data are available for dropout, attendance and absenteeism rates in the school. The general condition of the school environment is fair except for very bushy surroundings. There are three buildings in the school with a combined total of ten classrooms. Two of the buildings are in fair condition while one building is in very bad condition. The building in very bad condition has broken walls, corroded roofs, broken doors and windows, collapsed ceilings and no usable desks. The other two buildings have most of the window shutters and doors in place but have broken ceiling boards along the corridors and corroded roofs that are broken in some parts. Since both buildings were locked up, the general state of the classrooms and the facilities therein could not be assessed. The school however has a football field.

Obanososa Secondary School has a total eleven teachers comprising seven males and four females. It has a combined enrolment figure of 32 students comprising 15 boys and 17 girls (for JS 1 – 3 only). There is no record of the enrolment figures for the SS section of the school available in the Ministry of Education. No Data were available for dropout, attendance and absenteeism rates. No data was also available for fees and levies charged in the school.

The general condition of facilities in the school is appalling. The environment is bushy, so much so that the school buildings are no longer visible from the Benin-Asaba Highway along which it is located. There are three buildings in the school with about ten classrooms (actual number could not be confirmed because some of the classrooms were inaccessible). From what could be seen from vantage points, one building in particular was very bad. The roof has caved in exposing the classrooms to the elements. The classrooms in the building are waterlogged and spirogyra-infected. The floors are bare of any kind of furniture. The building and the one next to it have lost all window shutters and no ceiling boards could be seen in and around the buildings. The third building that is in fair condition has most of its shutters in place which were locked. A peep into the rooms through some of the broken windows revealed sparsely-furnished classrooms in poor condition and laboratories that are devoid of functional equipment. A few indicators of the availability of a laboratory are long moth-eaten tables littered with different bottles and jars as well as laboratory stools.

No outdoor recreational facilities are visible in the school premises. There are no private schools and vocational schools. It was established that 100% of the boys and girls complete primary school, while 50% of the boys and 50% of the girls complete secondary school.

### **Factors Encouraging Human Trafficking**

The youths travel out in search of a better life since there were no jobs to occupy them. Thus unemployment was a main factor pushing youths out of the community. According to the Women leader:

*Travelling abroad started recently, it was not so in the past, but there are no jobs, and our children are looking for money. It is a recent occurrence. It is not that a mother asks a child to go in search for money but there are no jobs.*

The respondents further explained that young girls frequently left the community and travelled abroad in search of money and were involved in prostitution abroad. This was attributed to the fact that young men who should have married the girls do not have the resources.

### **Attitude of the Community Towards Trafficking**

Community members do not encourage the youths, but cannot discourage them either as they are seen to be frustrated with their circumstances. Parents also have no choice but to let their children go in search for greener pastures.

Most churches in the community were condemned and their perceived laxity blamed for the behaviour of the youths. However, respondents lauded the contributions of the General Overseer of the New Covenant Gospel Church, an indigene of the community. He had contributed to the development of the community by providing a borehole, repaired some roads and established the Lighthouse Polytechnic.

## **Estimates of Trafficked Youths**

The respondents estimated that about 40 – 50 young men and ten young women leave the community yearly. In addition, that over 100 young men and women had travelled to Italy, Spain, France, the United States of America and Germany.

## **Potential Projects to Improve Welfare and Reduce Trafficking**

The youth leader did not attribute the movement from the community to the absence of these amenities. However, he stated that to improve the amenities, there is need to replace the pumps of the borehole, and also repair the vandalized transformers. Thus, their needs are:

- Factory/ industry to employ youths, and
- Repair of boreholes

The community can provide vacant land for any proposed project.

## **Possible Primary Interventions**

The priority project is an industry to employ youths.

## **4.5. OVIA NORTH-EAST LOCAL GOVERNMENT AREA**

### **4.5.1. EVBONEKA(NIFOR)**

#### **Brief History of the Community**

Evboneka is one of the villages under the Owan group of communities in the Ekiadolor area of Benin. They were grouped under the Iyekuselu district. The community was founded by a couple called Idemudia nokpia and Idemudia nokhuo (Idemudia the man and Idemudia the woman). In the past it was customary for Benin people to take food items such as yam to the palace to pay homage to the Oba. The people from Idemudia land were always regular and the Oba was impressed and remarked-*you people always come without stop, the place never runs dry, Evbonekha* – the land that never runs dry and people continue to thrive. The name Evboneka (meaning a land that never runs dry) henceforth became the name of the community.

Evboneka and five neighbouring villages (Isiukhu, Okunuvbi, Ikodobo, Uwan, Ugbogiobo) contributed their land at the request of Oba Akenzua (1933-1978) for the Oil palm research institute during the colonial era. These are the areas Nigerian Institute For Oil palm Research (NIFOR) now occupies. NIFOR was previously Oil Palm Research Station (OPRS) and then West Africa Institute For Oil palm Research (WAIFOR).

Of the five communities, Evboneka is the closest to NIFOR (in terms of proximity). Sometimes the village is called NIFOR. Though there is a Community Development Association (CDA) in the community, all members of the executive live in Benin City. Respondents reported that the community was getting extinct as only the *Odionwere* and

elders live there. The youth in the village have migrated to the city and abroad. The pastors in the churches in the community do not stay in the village they all come from Benin to attend their church.

### **Social Resources in Community**

The only motorable tarred road is the one leading to NIFOR. Most of the houses in the community are bungalows (90%) built with mud and roofed with corrugated iron sheets. There is no market and the community has vacant land, forest and oil-petroleum. There is a river - Evboneka River. There are no tourist attractions except for nearby NIFOR which used to be attractive in the past. There is electricity from the National grid provided by NEPA/PHCN. The sources of water supply are NIFOR, streams, dug wells, water tankers and rain water.

Evboneka was famous for the educational institutions in the community in the past. The secondary school is not functioning well and nobody attends the school. When it was Evboneka Grammar School and later Boys Model Secondary School, and Evboneka Teachers' Training College, the schools were famous, people all around were coming. We had to build more houses to contain them. There is no potable water supply in the community; the students need a lot of water, so they started to leave the community. It started to decay and teacher's training was ended. All the teachers' quarters and boarding facilities have fallen down, nobody lives there anymore they come from the city. The teacher training college moved to Abudu. The school is empty, there is nobody in the school. The only school we have here now is Boys Model Grammar School and the students there now are not up to fifty in number.

There is no primary health care centre. The community utilizes the NIFOR health centre. There is a health centre under construction by NDDC (Niger Delta Development Corporation), which can help employ community members.

The only federal government presence in the community is NIFOR (Nigerian Institute for Oil Palm Research). There are no employment opportunities in the community. The main occupation for men is farming and trading for women. The youths, both male and female, drift to Benin City to look for work.

Although there is a Community Development Association (CDA) in the community, all members of the executive live in Benin City. Respondents reported that the community was getting extinct as only the *Odionwere* and elders live there. There is no community hall. The youths in the village have migrated to the city and abroad. Even the pastors in the churches in the community do not live in the village, they all come from Benin City to attend their churches. Places of worship include Churches, a mosque in NIFOR, and traditional places of worship.

### **Recreational Facilities**

The only sporting/recreational activities are football (in the school), draughts and playing cards. The community organizes sporting activities e.g., competition between villages. No youth from the community had participated in State/National sports festival. They have a traditional dance group – the Evboneka Cultural Dance. They perform on invitation.

The artistic and cultural activities they engage in are cloth weaving and hair weaving. The only cultural festival celebrated is the age grade ceremony. No youth from the community had participated in State/National Arts Festival.

### **Socio-Economic Activities**

Both male and female in the community are involved in farming. Since they gave their land for the Oil palm institute, they have no land for farming in the community, and farm far away. The main agricultural products are: cassava, plantain, yam, pineapple. There are few alternative employment opportunities. According to the *Odionwere*, they keep pleading with the Director of NIFOR to employ community members, but their request is not granted.

### **Educational Institutions**

The visit to Evboneka Community took place when Teachers were on strike. Consequently, the schools in the community could not be accessed to carry out physical assessment of facilities on ground. Enrolment and teaching staff data were however obtained from the Ministry of Education.

The community has one public primary school – Payne Primary School – and one public secondary school, that is, St. David’s Boys’ Model Secondary School, which is an all-boarding school that no member of the community can afford. There are no private primary or secondary schools and there is no secondary school for girls in the community. Alternative secondary schools are available in the neighbouring farm settlements of NIFOR and Ugbogiobo – distances of 2 – 4 kilometres.

Payne Primary School has a total of fifteen teachers comprising three males and twelve females. Interestingly, there are only 53 pupils comprising 25 boys and 28 girls (Primaries 1 – 6) enrolled in the school. No data were available for dropout rates, attendance and absenteeism in the school.

St. David’s Boys’ Model Secondary School, Evboneka has a total twelve teachers comprising ten males and two females. It has a combined enrolment figure of only 66 students. No data were available for dropout, attendance and absenteeism rates. No data was also available for fees and levies charged in the school considering that it is a boarding facility.

There is no vocational school in the community. According to the respondent’s estimate, about 90% of boys and girls complete both primary and secondary school. The respondent

(community leader) was of the view that the drop- out rate could be higher for the boys due to finance constraints.

### **Factors Encouraging Human Trafficking**

The main reason for youths leaving the community is the lack of employment opportunities. According to the *Odionwere* and elder in the community,

*Our young ones leave this village because when they finish school, there is no place for them to work. Oba Erediauwa(1979-present) instructed NIFOR to assist the people of Eyboneka but they did not respond. They do not employ our community youths. Our youths travel, No job, when they graduate from secondary school or higher institution they have no jobs. That is why they go. It is all over Edo State. It is same all over.*

The women leader also remarked: *Our children who graduate, five-six years, have no work, that is why they go out, because no place for them to work.* Other reasons are:

- Search for greener pastures, and
- Peer pressure (*Where others are making it, you too will be lured to go*) *Odionwere*.

The poor environment of the community had no attraction for young men and women. According to the only youth that was around in the community at the time of investigation,

*Many of my friends have left this community because they are tired of staying here. My father had a motorcycle, I wanted to sell it so that I can travel by land abroad, and they said I am too small to travel. I am tired, there are no youths in this village again.*

### **Attitude of the Community Towards Trafficking**

According to the *Odionwere*, the youths are free to travel and parents do not discourage them because when they see their mates who travelled and have become successful, they also want to travel, and it is for the good of their parents. Furthermore, the women mentioned that the churches in the community do not contribute to the growth of the village nor offer any form of assistance, but they do not also encourage the youths to travel.

### **Estimates of Trafficked Youths**

The community leaders observed that they had no idea of the number of young men and women who left the community at any point in time. In the past one to two years, many have gone out, we are not counting. They do not leave from the community, they first go to the city (Benin City).

### **Potential Projects to Improve Welfare and Reduce Trafficking**

The community leader feels that building of industries and provision of employment opportunities can keep the youths in the community. The following are needed:

- A factory to employ youths.
- Renovation and revival of the educational institutions. (The community was known for educational institutions in the past, but the schools are no more functioning. They had Evboneka Grammar School and Evboneka Teacher Training College and Boys Model Secondary School and people were attracted to the community).
- Potable water supply.
- A health centre.

The community leader also suggested more oil palm industries, provided by both state and local government. The community should provide land and security.

### **Possible Primary Interventions**

On the choice of priority projects, the following were advocated:

- Commercial farming (any industry that has to do with farming).
- Any factory to create employment opportunities.
- Renovation of the school. What we need here now is a good school. The government should come and renovate our schools for our young ones. They should improve the school or build new ones, even if it is a teachers' training college, so that many people can come to the community again.

### **4.5.2. OKADA**

#### **Brief History of the Community**

Okada was founded by Ekaladeran, son of Ogiso Owodo, the last Ogiso in Benin Kingdom after he was banished around A.D.1130. The name of the community Okada comes from Oke-Ada, from the word Oke meaning hill, and the Ada River around where the first settlement was situated. It was noted that the indigenes had moved from the original settlement thrice, since it was founded.

A prominent member of the community is the Esama of Benin, Chief Gabriel Osawaru Igbenedion. The area of the community where his conglomerate is situated, (University, Hospital, water factory, bakery) is referred to by the rest of the community as 'Estate'. The main community is said to be separate, however, many people assume the whole community is one, but the indigenes of the community stressed that *in the estate they have many good things that make their life easy, but here in the village, the standard of living is still poor.*

#### **Social Resources in Community**

The access road to the community is tarred (Benin-Ore Expressway). There are tarred motorable roads within the community. Most of the houses in the community are bungalows. About 40% are mud houses, 40% are mud with cement and 20% are built with cement. They have corrugated iron sheet roofs.

The community has a market which operates every fifth day. There are some natural resources: vacant land and forest. The agricultural products are: Yams, plantain, cassava, melon, pineapple, oranges, cocoa, etc. There is a stream in the community – Ewawa stream. The Tourist attractions are the “Okada Wonderland”, and the Shrine.

There is electricity formerly provided by the Rural Electricity Board but now from the National grid, provided by NEPA/PHCN. The sources of water supply are boreholes and a stream. There was a water project servicing the town in the past, but it is not functional now.

There is a Primary Health Care Centre. There are two nurses, a primary health care coordinator visits daily and is called to attend to serious cases. There is also a Youth Corper Laboratory Scientist. Complicated cases are referred to Iguobazuwa or University of Benin Teaching Hospital (UBTH). On the whole, there are fifteen staff at the centre, four beds for the patients, and drugs are available. The centre is functional. The condition of the centre is fair. It lacks a first aid room, generator and beds. It was provided by the Ovia North-East Local Government. The respondent observed that the health centre is inadequate to cater for the health needs of the community as there is need to provide more: man-power, equipments, and drugs. This will encourage people to stay in the community.

The federal/state presence in Okada is represented by the National Youths Service Corps Orientation Camp which was relocated to Okada from Abudu.

There are social clubs for men, women and youths. There is a community hall and a Community Development Association. The latter gives service and financial contribution to government projects and maintains Community Projects. There are no sporting or recreational activities or facilities except those available in the schools and at Igbinedion University.

### **Socio-Economic Activities**

The main occupation of the indigenes is farming and their products are yam, plantain, cassava, melon, pineapple, orange and cocoa. They also work at the estate. Women in the community sell food items and provisions to the University students. Apart from farming and work in the estate, youths are said to get along, by selling fuel (in jerry cans), recharge cards and artisanal jobs. Girls are into farming, selling food in restaurants and petty trading

The women respondents however mentioned that their children had been stopped from work in the Igbinedion Estate, thereby reducing where they would have been employed. The women further stressed that Igbinedion assisted people, both indigenes and non-indigenes, but at times he did not like outside interference in the whole community and may want to be the only one helping the community.

The women in the community also complained about their farm work and the attitude of the men, according to the women;

*We are tired of farm work... legs are not even good again from trekking to farm everyday. The men in this village are not helpful to their wives, they are very lazy, we the women are the ones feeding them and the children and we are tired. We go to the farm and they stay at home, the world is changing... Women must go to farm. Nowadays its men that stay at home while women work.*

The employment opportunities for educated youths include the Civil Service (Local government), Igbinedion University and the banks, but these are very inadequate. The estimated average yearly income is N10,000 for men and N50,000 – N80,000 for women.

### **Recreational Facilities**

There are no recreational facilities in the main community. The estate was previously known as *Okada Wonderland*. Recreational facilities are available in the estate and community members do not have free access into the estate.

The only sporting facilities are those available in the schools and at Igbinedion University. The community organizes bi-monthly sporting activities. No youth from the community had participated in State/National Sports Festival. No inter-community/LGA Sports competitions are organized.

There are some artistic and cultural activities such as sculpture, pottery, beading (Marakas) and mat weaving. There are traditional dance groups for men – Ugba dance, and women – Kareta dance. They perform on invitation by government or private organizations. The cultural festivals celebrated are: yam festival, and the Igue Festival. No youth from the community has participated in State/National Arts festival

### **Educational Institutions**

The visit to Okada Community also took place when Teachers were on strike. Consequently, the schools in the community could not be accessed to carry out physical assessment of facilities on ground. Enrolment and teaching staff data were however obtained from the Ministry of Education.

The community has one public primary school – Ekaladeran Primary School – and one public secondary school, i.e. Okada Grammar School. There are about six private primary and/or secondary schools in the community.

Ekaladeran Primary School has a total of six teachers (all females). Probably due to the number of private schools in the community, the enrolment figures for the school are

extremely low. There are only 49 pupils comprising 19 boys and 30 girls (Primary 1 – 5) enrolled in the entire school. There is no single enrolment recorded in Primary Six. No data is also available for dropout, attendance and absenteeism rates in the school.

Okada Grammar School has a total 14 teachers comprising eight males and six females. It has a combined enrolment figure of 385 students comprising 221 boys and 164 girls. No data was available for dropout, attendance and absenteeism rates. No data was also available for fees and levies charged in the school.

There is no vocational/skills acquisition institution in the community. It is estimated that about 70% of the boys and girls complete primary school while about 80% of the boys and 60% of the girls complete secondary school, the higher drop-out rate for the girls is attributed to teenage pregnancy and financial problems. The Igbinedion University is located in the town.

### **Factors Encouraging Human Trafficking**

The respondents are of the view that young men and women travel to look for jobs and a better life. The main reasons are:

- Poverty.
- Parents ‘suffering’ after training children.
- Unemployment.
- Lack of basic amenities (no good roads, no electricity, and lack of potable water).
- Government not providing for the youth.
- When families have no male children.
- Girls get work faster abroad.
- Assistance from those who travelled previously.

According to the *Odionwere* and the elders, apart from lack of basic amenities and poverty, the youths travel because they get help from a relation who previously travelled;

*When relations travel, become successful, they help other members of the family to travel, they get everything ready, ticket and money, all the person needs to do is just to follow the person who is to travel with them. There is not much stress when you have someone already abroad.*

There is also the belief that in Europe, there is no lack and life goes smoothly, according to the youth leader;

*... why won't you want to remain there, and why won't you want your other relations suffering at home to come and taste good life. Even if work is hard*

*over there, you are still guaranteed good living conditions.*

The same conditions applying to the male are said to also affect the female. However, it was mentioned by the women leader who lost her son in Morocco that if some families where all female children, it was necessary for a girl to travel to save the family, and the fact that girls got jobs easier than boys abroad, so the young girls travelled out. In summarizing the problem the women leader complained that;

*Poverty is too much and parents are suffering. Parents can't provide. If you do not go to farm and sweat out, you can't eat. So you find those who have no jobs, or cannot farm looking out... Girls get work faster. And when some come back, they lift the family up.*

### **Attitude of the Community Towards Trafficking**

According to respondents, the community does not interfere with what individual families are doing. Many parents have been helped out of poverty through their children travelling abroad. The youth leader mentioned that if the community had resources, parents will advise their children to stay although he encouraged the youths to endure the conditions at home and not to travel out of the country. The women leader also stressed that as there were no jobs, the youths had no choice but to travel. In the view of the *Odionwere* and elders, those who travelled abroad helped their parents and families as they provided money in hard currency.

One of the women leaders claimed that: *As a woman I will not encourage my children to enter the road and trek again to Europe. Even my own son died on Morocco road. If they have a place of work, our children will not leave.* While the second women leader explained that: *Parents do not encourage them, they make up their minds to go because there are no jobs. The community cannot stop them, because it is not done openly.*

Some Churches were said to encourage youths to stay at home and do not encourage girls to travel abroad. Churches were said to only offer prayers offered but could not provide food for the youths. Also respondents mentioned that the churches were concerned about how to make money in the community.

### **Estimates of Trafficked Youths**

Youths left the community frequently. Estimates are not easy because the youths travelling out are not announced and no records are kept. It is only when they ask for the where-about of a youth that they learn that he/she had travelled. It was also noted that when some parents received cars and items from Europe, the community notes that their child or children were abroad. However, many youths were reported to have returned from Libya and were suffering at home.

## **Potential Projects to Improve Welfare and Reduce Trafficking**

The respondents were of the opinion that the present state of social amenities could expose the community to the risk of human trafficking because life is not comfortable for the youths. In order to discourage movement from the community, there is need for the provision of social amenities which will lead to job creation by creating a conducive environment for private enterprise, and a more comfortable life for residents. The following projects were suggested by respondents:

- Provision of basic amenities such as regular electricity, recreational facilities, functional water scheme, better access roads and better health facilities,
- Functional skills acquisition centre- (one commissioned by State Government is not functional).
- A production factory to produce textiles,
- Soft loans and micro-finance to set up private businesses.
- Poultry
- Ultra modern market with lockup stalls
- Micro credit assistance for the women.

In the view of the youth leader, projects that could keep back young women from travelling abroad regularly are: skilled acquisition centres, a textile mill industry, and micro-credit facilities. The facilities should be provided by the State/Local government and Donor assistance. The role of the community should be to provide land, security and free labour.

## **Possible Primary Interventions**

The priority project suggested by the respondent is Textile Mill Company that can employ many youths.

## **4.6. OVIA SOUTH-WEST LOCAL GOVERNMENT AREA**

### **4.6.1. IGUOBAZUWA**

#### **Brief History of the Community**

This town Iguobazuwa was founded during the reign of Oba Osemwende (1816-1848) and grew during the reign of Oba Adolo (1848-1888). A man called Obazuwa established the village by being the first settler and other people joined him. Obazuwa had no children. The first *Odionwere* at the time it finally became a full-fledged village was Okhiria an Esan man. When he died, Akhuiu was second Odionwere. The village then had only two streets with only four houses on each street. That was how the village grew and developed to the extent of being a local government headquarters.

## **Social Resources in Community**

About 99% of the houses in the community are bungalows. Most of the houses are mud houses plastered with cement. About 40% the houses are built with cement. They have corrugated iron sheets roofs. There is a market that operates every fifth day. The community has tarred motorable roads. The natural resources available are: vacant land, forest, and granite. The main agricultural produce are yam, plantain, cassava, pineapple.

There are several streams - Ukodo, Ofumwegbe, Osa, and Owiawia streams. The only Tourist attraction is the Obazuwa statue (that is, the statue of the chief that founded the community). There is electricity provided by the state under the Rural Electricity Board. The sources of water supply are: private bore holes, dug wells, and rain.

There is a primary health care centre with one nurse, two Community Health Extension Workers (CHEWs), six orderlies, two gardeners, and two security men. A youth corps doctor visits once a week plus emergencies. The centre has seven beds, and the few drugs available are subsidized for patients. The centre was provided by the local government and it is functional. The health centre has no water, the environment is bushy, with dilapidated ceilings. There is need for more nurses. The centre offers 24 hours service but it is not busy.

There are a number of associations in the community, they include philanthropic clubs such as the Pillars Club, the Capital Club, and Harmony Club for men; the Ladies Club and Able Daughters' Club for women. The club membership comprises of both youths and adults. The places of worship include Churches, mosques, and many traditional places of worship.

There is no community hall but there is a Community Development Association. The CDA contributes to the welfare of the community and youths by putting pressure on government to provide employment and assistance to the youths. It also settles disputes.

## **Socio-Economic Activities**

The employment opportunities for men are: local council employment, local education authority, and recently, Michelin Company brought a firm which employed both men and women. The women are also employed like the men and the females are also traders, hairdressers, and seam stresses. Most of the male youths are self employed as motor cyclists, mechanics, and farmers while the female youths are hairdressers, seamstresses, and petty traders. The respondent estimated the average yearly income for men as N120,000, while that of women is N20,000 – N80,000.

## **Recreational Facilities**

There are no recreational facilities. The youths who play football make use of any space they find in the community for football. The only sporting activities in the community are card, draught and Ludo. The youths started using cards for gambling so the community contemplated banning it. Sporting activities are organized yearly. The community has been

represented in State/National Sports festival. The local government organizes foot ball competitions. Masquerade festivals are also performed yearly from December to April.

The artistic and cultural activities are basket weaving, hair weaving, and beading. The cultural festivals celebrated in the community are initiation, and Age grade ceremony.

### **Educational Institutions**

The field visit to Iguobazuwa Community also took place when Teachers were on strike. Consequently, the schools in the community could not be accessed to carry out physical assessment of facilities on ground. Enrolment and teaching staff data were however obtained from the Ministry of Education.

The community has two public primary schools – Ozolua Model Primary School I (Uphill) & Ozolua Model Primary School II (Waterside) – and one public secondary school, i.e. Iguobazuwa Grammar School. There are also numerous private primary and/or secondary schools in the community.

Ozolua Model Primary School I (Uphill) has a total of ten teachers comprising three males and seven females. A combined total of 528 pupils are enrolled Primaries 1 – 6 in the school. The data obtained did not indicate how many of this number are boys and how many are girls enrolled in the entire school. No data are also available for dropout, attendance and absenteeism rates in the school.

Iguobazuwa Grammar School has a total of eight teachers comprising six males and two females. It has a combined enrolment figure of 466 students comprising 223 boys and 243 girls. No data are available for dropout, attendance and absenteeism rates. No data is also available for fees and levies charged in the school.

There are four private secondary schools: Vicus, Gida, Sunshine, and Ben. O. Secondary Schools. There is no vocational/skills acquisition institution in the community.

### **Factors Encouraging Human Trafficking**

The young men and women leave the community to look for greener pastures because of poor infrastructure and the feeling that they cannot “make it” in the community. Specific reasons include:

- Unemployment,
- Search for greener pastures,
- Parents inability to care for their children, The young girls travel because we the fathers cannot take care of them, there is poverty.
- Poverty.

## **Attitude of the Community Towards trafficking**

According to the village head (*Odionwere*) the community supports the children travelling abroad because those who travel come back to build good houses in the community. He further explained that:

*As for me the Odionwere, I have children over there and they are the ones taking care of the family. I am gaining from it, and I also encourage it because it reduces poverty from many homes...We are happy that children go abroad because they are the ones feeding us their parents. I encourage it.*

However, the Women Leader emphasised that travelling depended on families, though she did not personally support trafficking, many youth had travelled out of the community, and stated that it will be difficult to curb it. Some parents are known to encourage their children. Though many of the community youths who travelled have been repatriated, there are cases when the youths have travelled twice and thrice even after being deported.

The movement of youths is said to be a family affair and the community has no say on it. Trafficking though prominent in the community is also said to be done in secret, and the community cannot make a statement on it.

The representative of women in the community claimed that the churches did not offer help to community members. Some of the churches were accused of assisting the youths in travelling and praying for their success outside the country.

Some parents do not mind their children travelling, rather, they encourage them. They are happy that children go abroad because they are the ones feeding us their parents. They encourage it, and many of their children are in Europe. Many of the children have also been repatriated. When they are deported, some go back to Europe twice or even thrice. The Women Leader also remarked that the community does not discourage the youths from travelling out, because the community cannot help them.

The representative of women in the community claimed that the churches did not offer help to community members. They also accused some of the churches of assisting the youths in travelling and praying for their success outside the country.

## **Estimates of Trafficked Youths**

According to the community leaders, a lot of the youths have travelled out of the community, they cannot count the number. Estimates are that about 40 boys and 40 girls leave the community every year. About 80 boys and girls were recently repatriated from Libya.

## **Potential Projects to Improve Welfare and Reduce Trafficking**

The respondents proposed that government should make its presence felt by providing infrastructure. It was also suggested that projects like manufacturing industries are needed to create employment. To employ young hands, projects should include rice plantation and rice processing factory and cassava processing enterprises because the raw materials are available. In addition, food processing factories for agricultural produce such as tomatoes and pepper, cassava and rice mills should be established by government or any private individual. The community can provide land for such projects.

The federal government should provide and fund the projects because the states have failed. Furthermore, the community should provide land, labour, and security to safeguard the facilities. Projects/programmes needed to improve welfare and reduce trafficking include:

- Creation of employment/job opportunities.
- Good market.
- Small and medium industries, especially manufacturing industries and factories, rice plantation and milling factory, and a cassava processing factory.
- A good health centre.

### **Possible Primary Interventions**

The priority project chosen for this community is “cassava processing industry” because the raw material is available. Alternatives are food processing factories for food produce such as tomatoes, pepper, and cassava.

## **4.6.2. IGUORIAKHI**

### **Brief History of the Community**

Iguoriakhi from the words *Igue* meaning village and *Oriakhi* a man’s name (Oriakhi’s village) was originally a farm settlement belonging to the Queen mother- Iheya, mother of the exiled Oba Ovoramwen in 1897. After her son was exiled to Calabar, her welfare became of great concern to the Benin people and she was given an expanse of land for farming. A man called Oriakhi was sent to oversee the farming activities and send the proceeds from the farm to the Iheya. The farm settlement was later referred to as Oriakhi’s village.

Iguoriakhi is divided into four major quarters;

- 1) Iguoriakhi water side (occupied by Ijaws and Urhobos).
- 2) Iguoriakhi uphill, the main community.
- 3) Aimeghomwan.
- 4) Ora farm settlement, where College of Agriculture is situated.

There are other smaller villages around the main community.

The community is headed by a village head who is also the oldest man in the village (*Odionwere*). He is also supported by community elders and the Community Development Association.

### **Social Resources in Community**

There is only one major tarred road passing through the community and leading to Iguobazuwa. Majority of the houses in the community are bungalows, built with mud and cement combined, with corrugated iron sheet roofs. There is no market in the community. They go to Iguobazuwa market every fifth day. The only natural resources are vacant land, and forest. The latter was said to have been sold off to Michelin company by a former governor of the state. The main agricultural products are: plantain, yam, pineapple, cassava, palm produce, rubber. There are three rivers: Ogha River, Owiwia River, and Ovia River. There are no tourist attractions in the community.

The community has electricity from the National grid and provided by NEPA/PHCN. The main sources of water supply are stream and rain water. The respondent – the *Odionwere* - was of the opinion that the present state of social amenities is discouraging and the youths find overseas appealing from the tales of those who returned.

The community has a health post with two rooms. There is no nurse and no doctor. There are two CHEWS, (Community Health Extension Workers). There are seven staff, two beds for patients, and drugs for patients. The centre is functional. The condition of the centre is poor: unkempt environment, leaking building, bad doors, no water, and amenities. The health post was provided by Ovia South West Local Government Council, as an extension of the health centre at Ora which is manned by a youth corps doctor and two nurses. The respondent felt that the present state of health facilities could be a factor causing young men and women's movement from the community. The only state presence is the College of Agriculture.

There is a co-operative society for men, and no association for women, but there is a youths association. The worship places available are Churches and traditional worship shrines (*Oguedion*).

They have a community hall, and a Community Development Association - The *Iguoriakhi Uphill Development Association* which helps in the resolution of disputes in the community.

### **Socio-Economic Activities**

There are few employment opportunities in the community. The main occupation in the community is farming. They produce yam, cassava, palm fruits, plantain and pineapple. They also have rubber plantations. However at the time of the interview the community head, elder as well as the youth complained that the rubber plantations in their forest were sold by the former governor of the state (*Chief Lucky Igbinedion*) to Michelin. Work in the rubber plantations were said to be a source of employment for the youth. Respondents claimed there

was no other form of employment in the community. The men were all farmers, the women and girls were also into farming and made garri (cassava flour). The estimated yearly average income for men and women is N80,000- N100,000.

### **Recreational Facilities**

There are no recreational/sporting facilities in the community; youths play football in primary and secondary school compounds, but the community organizes sporting activities. No youth from the community had participated in State/National Festival. They organize inter-community/LGA sports competitions.

There are no traditional dance groups. The respondent stated that while the absence of these activities cannot expose the community to trafficking, the availability of recreational facilities would keep the youths occupied. There are no artistic activities. The cultural festivals available are yam festival and the age-grade ceremony which is performed every two years, and the Igue and Oguedion festivals. No youth from the community had participated in State/National Arts festivals.

### **Educational Institutions**

Schools in Iguoriakhi Community could also not be accessed to carry out physical assessment of facilities because of the teachers' strike when the team visited the community. Available data from the Ministry of Education indicate that the community has two public primary schools – Oriakhi Primary School I (Uphill) and Oriakhi Primary School II (Waterside) – and one public secondary school, i.e. Oba Ovonramen Grammar School. There is only one private primary school in the community but there is a tertiary institution as well – College of Agriculture, Iguoriakhi.

Oriakhi Primary School I (Uphill) has a total of seven teachers comprising one male and six females. The combined total enrolment in the school is 142 pupils (Primaries 1 – 6). The data obtained did not indicate how many of this number are boys and how many are girls. No data are also available for dropout, attendance and absenteeism rates in the school.

Oba Ovonramen Grammar School has a total eleven teachers comprising eight males and three females. It has a combined enrolment figure of 195 students comprising 96 boys and 99 girls. No data are available for dropout, attendance and absenteeism rates. No data is also available for fees and levies charged in the school. There is no vocational/skills acquisition institution in the community.

Respondents observed that 100% of the boys and girls complete primary school while 100% of boys and 80% of girls complete secondary school. Girls drop out from school due to teenage pregnancies, and lack of funds.

## Factors Encouraging Human Trafficking

The respondent observed that young men and women leave the community because of poverty. They go in search of greener pastures because there are no jobs, no incentives, and no basic amenities. The major reasons are:

- Parents' inability to provide/care for them. (as confirmed by the village head).
- No electricity in the community, no potable water supply (lack of basic amenities).
- No good schools in the community.
- Poverty.
- Peer pressure (*When they see what their mates have achieved by travelling abroad they will want to go too in order to be like them*).
- Unemployment
- Search for greener pastures.
- No help from government.

According to a community youth,

*The reason why we leave the community is because, there are no jobs. Secondly, as am here now, maybe my friend comes back from abroad and he is driving a big car, and I am farming here in the village, I would want to be like him, and then travel in order to be like him.*

The women leader looked at the problem from the educational point of view, according to her

*Our major problem is our schools- Primary, secondary – There are no teachers, strike or no strike. They never stay in this community. In the University, I am sure you do have bad students who cannot even write or spell their names, they come from this community. The teachers never stay and it affects our children. In the past, teachers who were married and posted by the Ministry of Education to this community will find a house to stay in the village from Monday to Friday and go and spend the weekend with their family. But it is no longer so, they all live in Benin City. If you look at the clock it is 12:30p.m. The school teacher coming to this village is still in Benin City. By the time she puts on her skirt and put powder and makes up her face, then travels to this village it is after school hours, so she stays back in town... That's why we must go abroad. In the past there was scholarship for the poor to alleviate suffering. Now it stays with the rich.*

Furthermore, the women leader emphasised that their youths must travel abroad as no jobs were available. Youths who graduated from the University could not find jobs except to be commercial motorbike riders, the older generation were accused of refusing to retire from the government service and were said to reduce their ages so as to continue working. She

mentioned that there was a lot of poverty in the community and no scholarship available for the poor

Other women respondents in the community mentioned that;

*... girls go out because there is no money; the same poverty affects boys and girls. They finish school and there is no work. No money, no work, those who finish at school stay at home so if they find a trafficker they go.*

### **Attitude of the Community Towards Trafficking**

No comments were made on the general attitude of the community on the trafficking issue in the community; rather, it was stressed that parents could not stop their children from travelling, as there was nothing for them in the community. According to two of the community women, *we cannot condemn the youths who travel, you are hungry and you see a child who wants to help you, you have to support the child.* The women leader also mentioned,

*It is not that abroad is sweet, it is just necessary. So many of our children travelled and many mothers have High Blood Pressure (HBP) because of it. Our children were in Libya. Some came back and we have not heard about others.*

A representative of the community youths further added that:

*There are no parents that will discourage their children from travelling, even me if I have the opportunity to sell my house, I will sell my property to send my daughter there... Many churches encourage it because they need money... Parents are very happy over their children travelling abroad, because they know that their children will come back and remove them from poverty.*

Respondents mentioned that there were more than enough churches in the community, there was also a shrine (Oguedion) for traditional worship. The churches were condemned for not assisting the community, but rather wanting to make money out of their followers.

### **Estimates of Trafficked Youths**

The respondent estimated that about five young men leave the community every year but they were not sure of the young women. They are not sure of the number of people who left in the last two years but observed that the number is reducing. However, trafficking is said to be on the decline because of the 'bad road' the youths have to travel on to get abroad. Some youths in the community lost their lives on the way and many were repatriated. Trafficking is said to be on the decline because of the 'bad road' the youths have to travel on to travel abroad. Some youths in the community lost their lives on the way and many were repatriated.

### **Potential Projects to Improve Welfare and Reduce Trafficking**

The respondents believe that provision of amenities and creation of jobs can improve living standards and make the community attractive to youths. Preferred projects are:

- A market.
- Social amenities such as potable water supply and a health centre.
- Community hall,
- Loan or microcredit/finance to improve farms.
- Employment creation through commercial farming or establishment of a plastic factory.

Micro-credit for farmers and plastics factory should be provided by the state government and donor assistance, or funded by public/private collaboration with donor assistance. The community should provide land and security.

### **Possible Primary Interventions**

The priority project chosen by the respondent is rubber factory for plastic production.

## **4.7. UHUNMWODE LOCAL GOVERNMENT AREA**

### **4.7.1. EHOR**

#### **Brief History of the Community**

Ehor came about during the 2<sup>nd</sup> dynasty in Benin Kingdom. From traditional accounts, the settlement began with migration of people from Benin in the early 14<sup>th</sup> century. Ehor was founded as an outpost by Oba Olua (1473-1480) against his brother's (Prince Okpame) possible attack. The community is headed by a Duke-Enogie of Ehor.

#### **Social Resources in Community**

Ehor is on the Benin-Auchi Expressway. The access road is tarred. There are both earth and tarred roads within the town, but they are in bad condition. All the houses in the community are bungalows, with some face to face apartments. About 70% of these are mud houses, about 20% a mixture of mud and cement and about 10% are cement. They have corrugated iron sheet roofs.

There are two markets in the town, one operates daily and the other operates every fifth day. The natural resources available are vacant land, forest, solid minerals such as coal (untapped), and oil-petroleum (unexplored). The main agricultural produce are palm produce, pine-apples, bush mango, cocoa, oranges and Guava.

There are rivers and springs - Osiombo River, and Ezehor, Ojisan and Esoher springs. There are two tourist attractions - the Owado Spring/Water-falls. It is about 800 feet deep and flows into a lake where a tremor occurred recently. There is electricity from the National grid provided by NEPA/PHCN.

The sources of water supply are underground tanks filled by water tankers, stream, and rain water. The borehole provided by the NDDC is not functional. The respondent feels the community is not attractive to the youths in its present condition thus the movement from the community.

There is a primary health care centre with four nurses, a youth corps doctor, and five other staff. The centre has a total of ten staff. There are six beds for patients, and drugs are available for patients. The centre is functional. The condition of the health centre is poor with no toilet facilities, no water, (use rain water), and no regular light or generator. The centre was provided by the local government and UNFPA. It was originally built as a maternity centre. To improve the health facility, the respondent suggested: provision of regular water, light, drugs, good toilets, accommodation for doctor/nurses, more rooms and beds, mucus extractor, and resuscitation equipment.

There is no State/Federal Government presence in the community. It is however the Local Government headquarters.

The associations operating in the town are Co-operative societies for men, market associations and Thrift society for women, and none for the youths. There are over fifty-one churches, three mosques and some traditional places of worship.

The town also has a Community Development Association – Ehor Community Development Association. It carries out self-help projects, e.g., built two blocks of six classrooms in Ehor Grammar School and managed it for ten years before the government took it over.

### **Socio-Economic Activities**

The community is well known for agricultural products - palm fruits, bush mango, pineapple, cocoa, guava and citrus fruits. The area was also famous for rubber plantations in the past. Majority of the indigenes and settlers are farmers. Women are also into farming and trading. There are no employment opportunities for youths; those remaining in the community are self-employed as GSM recharge card dealers and petty trading. The average yearly income for men is N120,000 – N150,000, while for women it is N140,000 – N180,000. There are no jobs for the youths.

### **Recreational Facilities**

There are no designated areas for recreational activities, the school compounds serve as football field. The community however, organizes sporting activities regularly. Youths from

the community have participated in State/National Sports festivals. Community/LGA sports competitions are organized e.g. Ogbemudia Cup, and Queen Eson Cup competitions.

The artistic activities include carving and basket weaving. There is a traditional dance group known as Ugho Dance, they perform on invitation. The cultural festivals observed are the Yam festival, Age grade: Ikponuye, Irioghare, Ugiagbedion, Iyemion, Edion and Enogie. Others are Ugie, Igue festival, and Osun traditional medicine festival. No youth from the community had participated in State/National Arts festival. The respondent feels that provision of recreational facilities would reduce trafficking because the youths could be kept occupied and entertained.

### **Educational Institutions**

Ehor community has six public primary schools, one public secondary school, and over ten private primary and secondary schools. The names of the public schools are as follows:

- (xi) Ogbe Primary School
- (xii) Aruosa Primary School
- (xiii) Eguada Primary School
- (xiv) Osazuwa Primary School
- (xv) Okemuen Primary School
- (xvi) Abumere Primary School
- (xvii) Ehor Grammar School

The team visited Aruosa Primary School and Ehor Grammar School. Both schools are centrally located in the community and have sizeable populations. Aruosa Primary School has a total of 24 teachers and a grand total of 917 enrolled pupils comprising 477 boys and 440 girls. The overall average daily attendance of pupils (Primary 1 - 6) at the school is 836 with an overall absenteeism rate of 7.8%. There is only one recorded case of dropout that involved a pregnant primary four pupil. The Head Teacher however complained that parents are not very responsive in procuring learning materials for their children and are also in the habit of pulling mainly the girls out of school to help them in their farm work and trade on market days.

The general condition of the school environment is fair except for traces of human wastes (faeces) in different corners of the school premises and the corridors of one block. This was attributed to the presence of visiting football teams using some of the classrooms as campgrounds while taking part in an inter-state youth football competition then being hosted by the LGA. There are a total of three buildings in the school and the general state of the buildings is good. The walls and roofs are solid, while most of the windows still have good shutters. The ceiling boards are intact and the condition of the class rooms is fair on the average. There is a comparatively well-stocked Library located in one converted but fully furnished and equipped class room that also quadruples as Staffroom, Head-teacher's office, and examination centre for new intakes. There are eleven regular classrooms and one ECD classroom, all with chalkboards that are in fair condition. The small quantity of chalk

available was purchased by the Head Teacher from personal funds. There are a total of 390 desks that seat three pupils each. There are no teachers' desks in the classrooms and only about ten desks and chairs are available to the twenty-four teachers in the school.

In terms of books and learning materials, the percentage numbers of pupils that possess them are: Mathematics (5%) English Language (25%) Science (15%) Social Studies (15%) Exercise books (85%) and pens and pencils (90%). The Head Teacher praised his teachers who he said spend their personal money to procure learning and writing materials for indigent pupils. There are also no recreational facilities in the school except a football field, with no balls to play on it.

Ehor Grammar School on the other hand, generally has very poor facilities even though the general condition of the school environment is good. There are only six regular teachers in the SS section of the school while the JS section has three regular teachers and five other teachers hired and paid by the community. About four NYSC members serve in both sections of the school as auxiliary teachers. The school has a combined enrolment figure of 562 comprising 331 boys and 231 girls. The overall average daily attendance of students (JS1 – 3 and SS1 – 3) at the school is 522 with an overall absenteeism rate of 7.1%. The principals pointed out that the students are fairly regular in school but that on market days, a large number of them abandon school to go and push wheelbarrows or sell things in the market to earn some money. There are eight recorded cases of dropouts involving two boys and three girls in SS1 and one boy and two girls in SS2, the reasons for the dropout being teenage marriage, change of schools, financial handicap and overseas travel.

There is no Library in the school, nevertheless, the SS Principal's office has at least three large bookshelves stacked with different quantities of textbooks on different subjects and two sets of Encyclopaedia. There are a total of nine classrooms, all with chalkboards that are in fair condition. There was a carton of chalk available in the school. There are a total of 167 desks that seat three students each in the SS classes and about 5 – 7 in the JS classes. Two of the five classes in the JS section are completely empty of desks and seats. There are no teachers' desks in the classrooms and only about seven desks and chairs are available to the teachers in the two sparsely furnished staffrooms. While the SS Principal's office is well furnished, the JS Principal complained that she had to spend personal funds to furnish her own office that incidentally also houses a cupboard-load of outdated books.

The school has a laboratory each for Chemistry, Biology and Physics but they are however in very deplorable condition. There are no functional equipment in any of the labs, which are littered with all manner of jars, test tubes, broken down burners and other gadgets. The labs are in complete disrepair and goats have taken up permanent residence in the laboratories, littering the floors with urine and faeces. Surprisingly, there is electricity in the school, but there is no water (there is an empty underground tank) and no toilets of any kind for either staff or students. There are also no learning materials/charts or students' work displayed on

the walls of the classrooms. In terms of books and learning materials, the percentage numbers of students that have them are: Mathematics (70%) English Language (75%) Science (35%) Social Studies (40%) Exercise books (80%) and pens and pencils (80%). There are also no recreational facilities in the school except a common football field.

There is no Vocational/Skills acquisition institution in the community. The respondent – Enogie – estimated that 100% of the boys and girls complete the primary school but only about 90% of both sexes complete secondary school.

### **Factors Encouraging Trafficking**

According to the community leader, young men and women leave the community to look for money. He feels they are basically lazy and there are no attractive jobs. Hence, the young women travel abroad to get cheap money from prostitution. The factors encouraging trafficking in the community are:

- Youths are not interested in farming. (They do not want to handle a cutlass or any farming tool).
- Lack of social amenities, no good roads in the community, lack of health facilities and no potable water.
- High levels of unemployment (graduates end up as commercial motorcycle riders and others have no alternative than to travel out).
- Exchange rate of Dollar/Euro is very high, and youths are lured to travel out to earn dollars.

Lack of basic social amenities in the community is said to be responsible for the migration of youths to bigger towns and subsequently to Europe. The community has no portable water supply; there are also no available jobs for the youths. Graduates from the University end up as commercial motor cycle riders. When the youths get employed in private business, they are paid meagre salaries, so the only alternative is to travel out of the country in search of greener pastures. The girls in the community travel out more frequently than the boys, according to the Enogie:

*The girls are lazier than the boys, they cannot do menial jobs, even when they learn a trade like tailoring, and they still believe it is more beneficial to be a prostitute in Europe.*

The *Odionwere* (oldest man) in the community attributed the movement of the youths to the exchange rate of foreign currency. When youths who were successful abroad sent money home, the money was exchanged for lots of Naira and beneficiaries became comfortable, as such other youths are tempted to travel out.

### **Attitude of the Community Towards Trafficking**

The community is said to be unattractive to youths, and they are allowed to travel to bigger towns like Benin City. The traditional ruler remarked that the community is now devoid of youths, the youths found in the community are migrants from Calabar and Ogoja who now assist in farms. Parents have no choice than to permit their children to search for greener pasture.

There are many churches in the community, but community members claimed that the churches were only after what they could get from their followers, they are not interested in the development of the youths or the community.

### **Estimates of Trafficked Youths**

The respondents had no idea about the number of young men and women who leave the community yearly or in the past two years. They travel mainly to Italy and Spain.

### **Potential Projects to Improve Welfare and Reduce Trafficking**

The respondent - Enogie - suggested creation of job opportunities and provision of recreational and social amenities. These would keep people gainfully employed, and give them better standards of living and prevent them from falling prey to traffickers. Respondents recommended some projects such as:

- Basic amenities such as potable water supply, good roads, hospital.
- Employment opportunities for youths.
- Skills acquisition centre
- Fruit juice factory, one was built by government , but it is not functioning.
- Suspected mineral deposits (coal) in the community to be mined.

These projects should be provided by the state and local governments, and Donor assistance. They should be funded by joint stakeholders contributions, while the community should provide land for new projects and security for existing projects.

### **Possible Primary Interventions**

The priority project that would be beneficial is a fruit juice factory. The area is known to be rich in citrus fruits, and the State government in 2003 had set up a fruit juice factory, but the factory after commissioning was not functional and was sold off by the governor (Lucky Igbinedion) who established the factory.

## **4.7.2. UGONEKI**

### **Brief History of the Community**

The founder of Ugoneki was to have migrated from the nearby Ugbogiobo community in the period of Ohuan ni dogbo, during the Ogiso era (around A.D. 930-1130). The founder known as Ebomisi, was said to been a native doctor, who was later deified and worshipped by the devotee. In Ugoneki till date, the Ebomisi shrine exists and there is an annual festival lasting for 14 days to celebrate him. The community is traditionally ruled by an Enogie, and the Odionwere is the village head. The community has no Community Development association, but the Youths Association is functional.

### **Social Resources in Community**

The only motorable road is the Benin Asaba road which passes by the community. The others are earth roads. Majority of the houses in the community are bungalows. There is only one storey building and some face to face apartments. There are about 50% mud and 50% cement houses, with corrugated iron sheet roofs.

There is a market that operates every fifth day. The natural resources are: vacant land and forests. The main agricultural products are: cassava and yam. There are no rivers or streams. There are no Tourist attractions and no electricity. The main sources of water supply are - boreholes and rain water.

There is a primary health care centre with six staff comprising of three nurses, an orderly, a labourer, and a security man. There are eight beds, and drugs are available for patients. The centre is functional and in good condition. It was provided by the European Union. The respondent did not think that the present state of health facilities was responsible for human trafficking. He however, suggested the provision of water, affordable drugs, a resident doctor, and a functional laboratory.

The associations existing in the community are - Co-operative Society for men, and women and youths association. The places of worship are Churches and Traditional Shrines. There is no town hall and community development Association. The only sporting/recreational activity available is draft.

### **Socio-Economic Activities**

They are predominately farmers in the community, they produce cassava and yam. Both men and women farm, and the youths are said to hate farming. Women and girls also trade in farm products. Many school children are said to be absent from school on market days because they join their mothers in the market.

Youths who have set up flourishing private enterprises, like barbering and hair dressing saloons, equipped with generators, and tailor shops, are said to have got help from their relations who travelled abroad and sent money back home for them to establish the business.

The average yearly income is estimated at N150,000 for men and N90,000 – N100,000 for women. There are no jobs for the youths.

### **Recreational Facilities**

There are no recreational facilities in the village. The youths play foot ball in the school compounds. The community organizes sporting activities once a year. Youths from the community have participated in State/National Sporting activities. Inter-community/LGA sports competitions are organized.

There is no traditional dance group. There are no artistic activities but there are some cultural festivals such as Initiation – Ebomisi and Osu, and Igue festival. No youth had participated in State/National Arts Festivals. The respondent did not think that the presence of such facilities could be a factor for trafficking, but believed that recreational facilities would keep people busy.

### **Educational Institutions**

Ugoneki Community has one public primary school (Ugo Primary School), one Public Secondary School (Aiwerioba-Ogiugo Secondary School) and one private primary school. The visit to the Community took place on the first day of resumption after striking teachers called off the strike. However, nobody (staff or pupils) was present in Ugo Primary School to supply required data, while only the Principal of the JS section of Aiwerioba-Ogiugo Secondary School, two of the staff and less than 12 students were present in the school. Nevertheless, the team assessed and took photographs of the facilities on ground in both schools and obtained required data for the JS section of Aiwerioba-Ogiugo Secondary School. The data for Ugo Primary School had to be obtained from the Ministry of Education.

Ugo Primary School has a total of thirteen teachers made up of five males and eight females. The school has a total enrolment for Primaries 1 – 6 of 289 comprising 148 boys and 141 girls. The general condition of the school environment is fair except for the overgrown football field and surrounding bushes. There are three buildings in the school, all in different conditions. One of the buildings of four classrooms is very new and has coloured aluminium roofing sheets. It is in excellent condition; all the window shutters are in place and the entire building was under lock and key and consequently could not be accessed to assess the condition of the classrooms. A second building of two classrooms is in fairly good condition and has solid walls, corrugated iron roofing sheets with all the window shutters in place. The only open window to one classroom showed that the classroom was in fair condition but no charts, learning materials or children's work hanging on the walls. A third building of three

classrooms is in complete state of disrepair and has been abandoned. The roof is terribly corroded and is broken. Neck-deep weeds are visible in what used to be the classrooms. No other relevant data concerning the school is available since nobody was available to talk to.

Aiwerioba-Ogiugo Secondary School is located right in the middle of thick surrounding bushes that have made the school almost invisible from the Benin-Asaba highway, whereas the school premises extend all the way to the said highway. The general condition of the school environment is very bad and it also has very bad facilities. There are only six teachers in the school (all males). The school has a combined enrolment figure of only 73 students comprising 32 boys and 41 girls in JS 1 – 3. Of this figure, the overall average daily attendance is 50 with absenteeism rate of 31.5%. There are 22 recorded cases of dropouts in the last two years attributed to the relocation of parents away from the community.

There are only two buildings in the school and the general state of the buildings is very bad. One of the buildings is uncompleted, the walls are not plastered, and there are no windows and door frames, no doors and window shutters, no ceiling boards, no chalkboards, etc. The classrooms have terribly broken floors and are completely empty of desks, tables and chairs for both the students and staff. The second building has solid walls, with most of the window shutters in place but the ceiling boards are broken in several places.

The condition of the class rooms is very bad, the floors are broken, the paint worn and the classrooms are separated from each other with sheets of plywood nailed to wooden frames while the said plywood also functions as chalkboards in nearly all the classes. There are neither learning materials/charts nor students' work displayed on the walls of the classrooms. There are a total of eight classrooms in use for both the JS and SS sections of the school. Only three of the classrooms have regular chalkboards that are in fair condition even though one of them has a gaping hole in one corner of the board. The few packets of chalk available were bought by the Principal from personal funds. There are a total of 18 desks in the JS section that seats 4 – 5 students each. At least three of the classrooms in the school, including the long examination hall in the uncompleted building are completely empty of desks and chairs.

There are no teachers' tables and chairs in the classrooms and none also in the only improvised staffroom in the school. The Principal and teachers contributed money to construct three heavy tables without drawers that look more like butchers' slabs than tables. The Principal reported that the peculiarly constructed tables are a deliberate attempt to dissuade potential vandals from carting away the tables like they did with the lighter ones they used to have in the school. No single chair for teachers is available in the staffroom. Long benches (borrowed from the classrooms) serve as chairs to the teachers, thereby further reducing the number of desks and benches available to the students in the classrooms. The Principal's office is a small cubicle containing one rickety and weather-beaten table and a chair with a broken back rest. The Vice Principal has no office, he shares the Principal's office.

There are no laboratories for Chemistry, Biology and Physics in the school. There is no water, no electricity and no toilets for staff and students. They ease themselves in the surrounding bushes. The school has no First Aid kit, secure storage rooms and Library. In terms of books and learning materials, the percentage numbers of students that have them are: Mathematics (10%) English Language (30%) Science (5%) Social Studies (0%) Exercise books (70%) and pens and pencils (90%). Most of the students use one note book for multiple and in some cases, all the subjects taught. The teachers have copies of relevant textbooks supplied by the state.

There are also no recreational facilities in the school except a football field that is completely overgrown with tall elephant and other grasses.

There is no private secondary school in the community. There is no Vocational/Skills acquisition institution. It is estimated that about 90% of boys and girls complete primary school, while 100% of boys and girls complete secondary school.

### **Factors Encouraging Human Trafficking**

Young men and women leave the community because there are no job opportunities and social amenities. They travel to seek better lives and good jobs. Main factors are:

- Lack of basic amenities and under- development of the community
- Encouragement from parents
- Poverty and search for greener pasture and money.
- Unemployment Search for greener pasture and money.
- Poor educational standard.

According to the market women and youth leader, if there were jobs available for youths, they will not all want to travel. Both boys and girls are affected by unemployment, especially girls without adequate educational background who travel out to a strange land where they do not know anybody.

The village head, mentioned that the youths left the village because there was poverty and lack of basic amenities like electricity. However, the school teacher in the community blamed parents for not being serious with the education of the children and as such the children was not serious with their studies and easily dropped out to become prey to traffickers. The condition of the educational facilities in the school was also a problem to the teacher, who mentioned that;

*We don't have laboratory, both the senior and the junior classes. We don't even have good staff office, no toilet, there is no water, and we don't have first-aid equipment for the students. We don't have chairs for the students. All these added to many other factors, makes them attractive to traffickers or traffickers are attractive to them.*

### **Attitude of the Community Towards trafficking**

The community and parents seems to be in support of youths travelling out, as stated by the market women leader ...*we the parents or members of the community can never blame them. Do you want them to steal? So the community cannot blame them. They have the right to travel.*

The village head also explained,

*We encourage our girls to travel because that is the only means, or the only way the children can help their parents. We pray for our children to travel abroad so that they can come back and help us their parents.*

The youth leader remarked, exaggerating that they had more churches than the indigenes in the community, though the churches did not render help to the community but rather they came into the community to make their own business and enrich their pockets.

### **Estimates of Trafficked Youths**

It is estimated that about 10 – 15 young men and about 20 young women leave the community annually. In the past two years, between 60 – 70 youths have left the community. According to the youth leader:

*Many boys and girls have travelled. It is more of our people who migrated to Benin that get help. From the village it is difficult for anyone to get money to travel except sponsorship. In past two years more than 70 women have travelled. . When opportunity comes up and we get help, we can travel, some just came back women, more than 20 girls. Girls travel more than men.*

### **Potential Projects to Improve Welfare and Reduce Trafficking**

The respondents feel that the absence of social amenities makes life uncomfortable. There is a need to make the community more attractive to live in and improve the standard of living in the community and reduce migration of youths. etc.. Specific projects mentioned include:

- Skills Acquisition Centre
- Micro Finance to help the youths start of their own business.
- A company to employ youths.
- Basic amenities such as regular electricity, good healthcare , good educational institutions, good roads and a borehole for water supply
- A functional market

Projects like a skills-acquisition centre and micro-credit schemes have the potential to discourage young women from travelling abroad. These should be provided by the state

government, and funded by all stakeholders while the community should provide land, free labour and security.

### **Possible Primary Interventions**

The priority project is a skills acquisition centre to train our youths and micro finance to start off a business.

## **4.8. ESAN CENTRAL LOCAL GOVERNMENT AREA**

### **4.8.1. IBORE**

#### **Brief History of the Community**

Irrua people of Esan land trace their history to Igun Street in the erstwhile Benin Kingdom, around the 14<sup>th</sup> century. Irrua is made up of many communities such as Oto Irrua, Iwesan, Unea-Ibore, Afudua Ukekato, all these communities are further divided into quarters. The Onojie of Irrua is the overall traditional head of the Irrua town.

The main town of Irrua has no functional Community Development Association (CDA), instead women are into cooperatives and societies. Men form age grade societies and associations of like trades and artisanal skills. The Onojie and his prime minister identified Ibore-Irrua as the most endemic community for trafficking within the Irrua town.

Ibore-Irrua is about 10kilometres from Irrua town. The people of Ibore-Irrua are part of a larger Unea people. Indigenes of Ibore are migrants from other part of Esan land. A quarter in Ibore is called Ugbegun, consisting of migrants who were originally Ugbegun people who left Irukep to settle in Irrua.

#### **Social Resources in Community**

The access road is tarred ad motorable and there are tarred motorable roads in the community. About 70% of the houses in the community are bungalows, 20% are storey buildings, while about 10% are face to face apartments. Of these, about 60% are mud houses, about 20% are mud with cement, while about 20% are cement. They have corrugated iron sheet roofs.

There are markets in the community. There is a daily market and also one that operates every fifth day. The natural resources are vacant land and solid minerals: Kaolin and granite. The main agricultural products are: cassava, yams, Rice, cocoyam, Beans, (Ihiehie & Ikpakpa). There is a stream known as “Obhieme”. The Tourist attractions are the Hills, Stones, and gullies.

There is electricity from the National grid, provided by NEPA/PHCN. The sources of water supply are: Borehole, Stream, Tanker and Rain water. The respondent opined that the absence

of social amenities in the community is frustrating especially when they are available elsewhere. Furthermore, the community would be more attractive with provision of water, roads, and job opportunities.

There is a primary health care centre, with two nurses, an emergency doctor who is also the PHC Coordinator in the council. On the whole, there are five permanent and seven casual staff. The centre has fourteen beds. There are drugs for patients and the centre is functional. The centre was provided by the local government. It was observed that a new modern Primary Health care centre under construction by the Federal government during the Obasanjo regime had been abandoned. The drugs that were supplied for the new centre are being utilized by the existing centre. The health centre lacks some amenities e.g. – No laboratory for tests, no labour room, no regular electricity and so they depend on generator.

In Ibore-Irrua community, they have a functional CDA. The youth's association of the CDA renders assistance to youths in the community and acts as a pressure group. They also offer financial assistance and help at times with hospital bills of their members.

The associations in the community are: Edionwe group for young men, Co-operative Societies for women, Igene group – (young men with communal responsibilities), and Egbonughe group (community sweepers and errand boys) for the youths. Places of worship include churches, mosques, and traditional worship places (Unoko).

### **Socio-Economic Activities**

Farming is the main occupation of the people and it was noted by respondents that the youths detest farming. In both the larger Irrua town and Ibore-Irrua community basic food crops such as cassava, yams (does not yield as much as cassava), rice, cocoyam, beans, and peas are cultivated. Specifically in Ibore-Irrua, respondents mentioned that they were peasant farmers producing cassava, yam, rice, banana, cocoa, yam, cashew, and palm oil. In Ibore-Irrua, apart from farming, the other option for men is commercial motorbike riders.

Women farm and do petty trading and were described as are very hard working and doing so much to sustain their families. The traditional Prime Minister of Irrua, described them as serious and good managers who organised themselves into associations.

The respondents estimated the average yearly income to be N80,000 – N100,000 for men and N120,000 – N150,000 for women. There are few job opportunities available for the youths.

### **Recreational Facilities**

In the main Irrua town there are no recreational facilities, but plans were made to have a place for the youths to have table tennis relax, though it has not been possible to put it in place. Similarly in Ibore-Irrua, though they do not also have recreational facilities, the youth chairman mentioned their plans to build the town hall and provide facilities for draughts/checkers boards and table tennis, but the project has not been completed. Sporting

activities are organized annually. Some youths have participated in State/National sports festival. Community/LGA Sports competitions are also organized.

There are four traditional dance groups: (1) Ijeghele dance (2) Igbabonelimwin (3) Agbenoje (4) Ukele (for elderly women). They perform at festive periods and on invitation. There are no artistic or cultural activities, but cultural/religious festivals include Yam festival, Initiation, Age grade, Sallah and Christmas celebrations.

### **Educational Institutions**

Ibore community has one public primary school – Ibore Primary School – and one public secondary school – Uneah Secondary School, Ibore. There are four each of other public primary and secondary schools as well as numerous private primary and/or secondary schools located in the larger Irrua town all within a radius of 2 – 12 kilometres. Since the visit to Ibore Community took place when teachers were on strike, the schools in the community could not be accessed to carry out physical assessment of facilities on ground. Enrolment and teaching staff data were however obtained from the Ministry of Education, in respect of Ibore Primary School only while photographs of the accessible parts of both schools' facilities were taken. Data on Enrolment figures and staff population by gender could not be obtained for Uneah Secondary School, Ibore.

Ibore Primary School has a total of eight teachers comprising three males and five females. There are 441 pupils comprising 209 boys and 232 girls (Primary 1 – 6) enrolled in the school. No data are available for dropout, attendance and absenteeism rates in the school.

The general condition of the school environment is good except for uncut fields and bushy surroundings. There are three buildings in the school with a combined total of twelve classrooms. Two of the buildings are in good condition while one building though newly constructed by NDDC has already lost part of the roofing sheets to winds, probably because of the very low quality aluminium roofing sheets used in roofing the building. Apart from the blown-out portion of the roof, the new building along with all its facilities, (like the windows doors that are visible from the outside) is in very good condition. In sum, the walls, roofs and ceilings of the other two buildings are solid. Since all three buildings were locked up, the general state of the classrooms and the facilities therein could not be assessed. The school has a football field.

The general condition of facilities in Uneah Secondary School is good though the only access road to the school is very bad; deep gullies on one side of the road is gradually eating the road away and would in no distant future separate the school from the community if not checked. The environment is fairly bushy probably because the school is was yet to resume after the summer holiday that was extended by the Teachers' strike. There are three buildings in the school with about twelve classrooms. The condition of the buildings is generally good; the walls are solid, the roofs intact and all the doors and window shutters are in place. The few classrooms whose windows were open, showed ceiling boards that are mostly intact,

neat rows of desks and seats for students, smooth floors and chalkboards that in good condition. Since most of the classrooms were locked, it could not be determined whether the school has laboratories for Chemistry, Biology and Physics and whether or not such laboratories have functional equipment.

No outdoor recreational facilities are visible in the school premises except a football field located on sloppy terrain.

There are numerous private secondary schools, but there are no vocational/skills acquisition institutions. It is estimated that 100% of the boys and girls complete primary school, but about 40% of the boys and 20 – 30% of the girls complete secondary school. The reason proffered for the higher drop out for girls is teenage pregnancies and outside attraction.

### **Factors Encouraging Human Trafficking**

Young men and women leave the community because of lack of job opportunities and social amenities, while the young women travel abroad mainly due to peer group pressure and the desire to compete with peers. His Royal Highness Onojie of Irrua, remarked that he was aware of the youths travelling abroad. According to him,

*I observed that my people have been selling property and land to send children abroad mainly girls, without even basic education... they graduate and no jobs, so they travel abroad...I heard that some of our youths are in Libya, so I called my people to find out, I have a whole quarter, where non-indigenes are now living and indigenes depopulated. Our youths have travelled because their parents sold property and land there to send them abroad, some others have been successful and send cars to their parents. Some also repay the parents back by building a big house for them. Some may be dead and missing...Our youths who have travelled are the intelligent ones who are able to make it. There are some girls who are drop outs from school they travel and come back with big cars and wealth and those more intelligent will naturally envy them and try their own luck.*

The Prime Minister confirmed that peer group pressure was one of the reasons girls leave,

*Girls, leave because they are attracted by mates who travel, pressure from peer. When they see their mates prosper and buy cars and erect buildings, while they are farming and trading, they will be lured to travel.*

Peer group pressure is said to begin in the secondary schools. The youths are said to join gangs and cults and their teachers can no longer control them as it was in the past. Those who remained in the community were found loitering.

In Ibore-Irrua, the women leader of the youth association, attributed trafficking in the community to reasons similar to those mentioned by the traditional ruler and prime minister, according to her,

*The cost of living is very high and everybody wants a good taste because many of the people have gone out. Many people can't meet their needs. There are no job opportunities; this is why many of our youths go out. I heard of the Libya case -sad news to the community. There is poverty, no job, no business, no good markets and no good roads to move around. Youth wants to leave the area. Some go because they heard others are going. We have a case of our youth who was asked to enrol for his certificate examination; he used his fees to pay a sponsor to take him by road. It's a serious problem we have here.*

It was noted in Irrua main town that many of the trafficked girls when repatriated did not disclose their correct places of origin, they were said to mention towns like Irrua, Uromi or Benin City, when they were likely from smaller villages around these big towns.

Factors encouraging trafficking can be summarized as follows:

- Unemployment.
- Peer pressure.
- Encouragement from parents.
- Porous border.
- Lack of basic social amenities.
- Insensitive government.
- High cost of living/poverty.

### **Attitude of the Community Towards trafficking**

In both Irrua town and Ibore-Irrua community, the respondents were silent on the attitude of the community and preferred to comment to the attitude of the parents. The traditional ruler of Irrua mentioned that he had a whole section of the town depopulated due to trafficking activities. Parents were said to encourage and benefit from the activities. The youth chairman in Ibore-Irrua mentioned that some parents encouraged their children to travel thinking of the benefit they will reap if the children are successful. Some parents were also known to discourage their children from travelling.

Many of the churches were also accused of assisting in trafficking, though a particular church was said to hold seminars to preach against it.

### **Estimates of Trafficked Youths**

Estimated number of the trafficked victims could not be properly arrived at because the youths who travelled abroad were said to travel to bigger towns such as Benin, Lagos and

Uromi, from where they left for Europe. The youth Chairman however could identify about forty youths who travelled from Ibore-Irrua within the last two years.

### **Potential Projects to Improve Welfare and Reduce Trafficking**

A long list of projects/programmes that can improve welfare and reduce trafficking was provided, they include:

- Provision of basic social services such as potable water, good roads, and electricity, and affordable education.
- Employment opportunities.
- Vocational educational institution/ Skills acquisition centre.
- Establishment of industries (small scale) such as processing industry for local products like palm oil.
- Mechanized farming, provisions of materials for farming: fertilizers, machines and loans to start businesses.
- Establishment of industries - manufacturing industries; solid mineral factories, to explore the use of stone quarries and kaolin, and other mineral deposits that can be in the community.
- Factories to produce ceramics plates because the raw materials are available.

These should be provided by the State and Local governments, and donor assistance, but funded by public/private sector collaboration, and donor assistance, while the community should also make land and financial contributions.

### **Possible Primary Interventions**

Priority projects include improved (mechanized) farming method and techniques, mechanized farming as well as provision of loans and fertilizers to aid farming activities.

#### **4.8.2. EKO EWU**

##### **Brief History of the Community**

A man called Alende and his family migrated from the nearby Idumwele- Ewu in 1895 to set up a camp (Eko) in a virgin forest. Some other Idumwele –Ewu indigenes followed him and settled in the camp until it developed into a village. Alende had five children; three sons named Ejiya, Ojemen and Akioyamen, and two daughters, Ejianre and Imamen. Ojemen was most prominent and at times the community is called till date Eko-Ojemen. The sons also had families and two of the grandsons of the Alende are Okonofua and the respondent Ereme. Eko-Ewu is also referred to by the indigenes as Eko-Ojemen or Eko-Alende.

## **Social Resources in Community**

It is a small community off the Benin City- Auchu Expressway. There access road is tarred while earth roads within the community are motorable. The houses in the community are a mixture of bungalows, storey buildings and face to face apartments. These are made up of about 45% built with mud, about 35% built with mud and cement and about 20% built with cement. They have corrugated iron sheet roofs. The community has a market that operates every fifth day. The only natural resource is vacant land. The main agricultural products are: yams, cassava, plantain, corn, kolanuts, citrus fruits and palm produce. There is no river or stream, and there are no tourist attractions. The community has electricity from the national grid provided by NEPA/PHCN. The sources of water supply are dug wells/underground tanks, tanker and rain water.

There is a primary health care centre with nine staff members comprising of four nurses, an NYSC doctor, a community health extension worker (CHEW), orderly and security. Drugs are available. The centre was newly built and not yet commissioned but already functioning. The centre was provided by the Federal Government through the intervention of an indigene. The facilities available include: sixteen beds in the ward, three beds in the consulting room, four consulting rooms, and a labour ward. The condition of the health centre is good. It is the only federal presence in the community.

Various association exist in the community, they are: Elders Council for men, social clubs and thrift societies for women, and youths meetings. The only places of worship are churches. The community has a hall and a Community Development Association.

## **Socio-Economic Activities**

There are no employment opportunities in the community. Farming is the major occupation of indigenes. Cassava is the main crop; other crops are yam, corn, kola nut, and citrus fruits. The women do petty trading alongside farming. According to the head teacher of Eko-Ojemen primary school, 95% of those residing in the community are involved in farming activities. The average yearly income for men is estimated at N60,000 and N75,000 for women. There are no jobs available for the youths.

## **Recreational Facilities**

There are no recreational facilities in the community. The only sporting/recreational activity is football. The public and private school fields are used for football matches. The community organizes sporting activities two to three times yearly. No inter-community/LGA sports competition is organized.

There are no artistic activities in the community. There are dance groups for women, and they perform on invitation, and at festive periods. The respondent felt that the presence of more facilities could probably reduce the rate of human trafficking. The only cultural festival is the yam festival. No youth from the community had participated in state/National Arts festival.

## **Educational Institutions**

Eko-Ewu has only one public primary school but no public secondary school. The two nearest public secondary schools (about 1-2 kilometres) are the Ewu Grammar School (Boys) and Iduwele Girls' Secondary School. There are however other private schools which most members of the community cannot afford to send their children to. The team visited Eko-Ewu (or Eko-Ojemen) Primary School and Ewu Grammar School.

At Eko-Ewu (or Eko-Ojemen) Primary School, the school environment is serene and neat but had fairly bushy surrounding grasses which the Headmistress explained were yet to be cut because the school had just resumed for the new academic year. The Headmistress complained that the school land currently suffers from encroachment by land speculators and their clients. The pupils had just been dismissed from their classes; therefore, truly-representative photographs of on-going classes could not be obtained. Nevertheless, it was observed that the school has only two buildings of five classrooms each and a small office attached to one of the buildings for the Headmistress. Though the walls of the buildings appear solid, the paint is worn and the walls have been invaded by termites. The doors, windows and ceilings are broken and dilapidated. There is no staffroom for teachers who have to stay in the classrooms while the chairs bought by the Headmistress for the teachers have been stolen. The Headmistress also used her personal funds to buy a football for the boys and skipping ropes for the girls for recreational purposes. World Bank-assisted textbooks were sent to the school by the National Primary Education Council in 2002 but the pupils were made to pay for the books. Teachers have no personal copies of relevant books but borrow vital textbooks from the pupils to teach the various classes.

There are ten teachers comprising one male and nine females in the school, which has a combined enrolment figure of 155 (Primary 1 – 6) comprising 51 males and 105 females. The combined average daily attendance is 146 with absenteeism rate of 5.8%. The general condition of the classrooms is bad. There are no regular chalkboards; only ten painted spaces on walls as substitutes. The small quantity of chalk available was purchased by the Headteacher from personal funds. There are about 100 desks that seat three pupils each. There are no teachers' desks anywhere in the school; the teachers use desks improvised from those of the pupils. There are no children's work displayed on the walls of the classrooms and only a few neither learning materials/charts purchased by the Headmistress are on the walls. The school has no First aid box but has a few items in the kit. There are no secure storage rooms, electricity, water and toilets of any kind for either staff or pupils. In terms of books and learning materials, the percentage numbers of pupils that possess them are: Mathematics (5%) English Language (15%) Science (10%) Social Studies (10%) Exercise books (85%) and pens and pencils (90%).

At Ewu Grammar School, the team ran into a half-clad student with a bundle of food items on his head at the entrance to the school premises. The student just returned from a private farm he visited while classes were supposed to be going on in the school. The team could not

obtain any information on why that happened and if it was a regular practice in the school. A few other students were also engaged in manual labour in the school premises while classes were on-going. The team was unable to obtain complete data from the school due to the absence of the Principal of the Junior Secondary section of the school who was away for a meeting. The team however met with the Principal of the Senior Secondary section who supplied part of the information needed.

There are a total of five buildings in the school comprising: nine classrooms, three halls meant for laboratories, two improvised staff rooms, two improvised Principals' offices, and non-functioning toilet cubicles occupied by all manner of rodents. Except for one block of four classrooms, offices and four toilets newly constructed by NDDC and yet to be commissioned for use, the condition of the rest of the buildings is extremely bad. Even the said new block is surrounded by waist-deep elephant grass. While the staffroom in the Junior Secondary section could be described as fair, that of the SS section is downright appalling in that the open sky is clearly visible in some areas of the room, the walls are sodden with rain water while the floor is badly eroded in patches. The Staff tables are rickety and shared long benches serve as chairs. This appalling condition is replicated in extreme forms in at least three classrooms in the senior section that had to be abandoned. Painted walls are used as chalkboards while the principal purchased the two packets of chalk on ground for use. There are about 138 desks for students with most sitting singly. Available teachers' tables and chairs are ten in number.

By contrast, the SS Principal's office, though converted from the storage space meant for one of the laboratories, is well-furnished, complete with bookshelves, one of which houses a comparatively impressive collection of Encyclopaedia Britannica. Most of the classrooms have no doors and window shutters and the few that have windows have dilapidated and termite-infested shutters and doors. There is no semblance of any laboratory in the school except for the halls originally earmarked for the labs that have now been converted to use as classrooms. One underground tank serves as water point for both sections of the school.

In terms of enrolment, the Principal of the Senior Secondary School complained that in the last two sessions, they could not present any candidate for the Senior Secondary School Certificate examinations in the final year class because the students all disappeared to schools in remote villages to enroll for the examination in order to take advantage of the opportunities of examination malpractices present in such schools. Nevertheless, the school has an enrolment figure of 130 boys only for the SS 1 – 3 classes. There are also 9 teachers comprising five males and four females. The overall average daily attendance of students (SS 1 – 3 and) at the school is 120 with an overall absenteeism rate of 7.6%. There are eight recorded cases of dropouts involving students in SS1 and SS2, the reasons for the dropout being transfer to other schools, financial problems, and to learn skills. The SS section has one empty First Aid kit while the JS section has none. There are no secure storage rooms (except in Principals' offices). There are also no functional toilets in use currently; the students and

staff use the surrounding bushes. There are also no recreational facilities in the school except a common football field.

In terms of books and learning materials, the percentage numbers of students that have them are: Mathematics (30%) English Language (45%) Science (35%) Social Studies (40%) Exercise books (95%) and pens and pencils (95%).

There is no vocational/skills acquisition institution in the community. Respondents estimated that 100% of the boys and girls complete primary school while about 90% of both sexes complete secondary school.

### **Factors Encouraging Human Trafficking**

The community leaders denied the incidence of trafficking in the community and claimed it was very minimal in comparison to the neighbouring Esan North East Local Government Area. They specifically mentioned Benin City and Uromi as endemic communities. Youths from the community who travelled abroad were said to go for postgraduate studies. In the primary school the head teachers and two of her staff, mentioned the incidence of trafficking in the society, though not as outstanding as in the neighbouring Uromi community.

Reasons the youths and girls leave were given as follows:

1. Poverty, the youths want to assist their parents.
2. Lack of social amenities in the community, there is serious scarcity of water.
3. Unemployment, there are no jobs for youths in the community.
4. Retrenchment from the state owned Bendel Feeds and Flour Mills.
5. Farming has become tedious and youths have refused to join parents in the farms. The youths are aware of the type of life their parents live in farming and they do not want to live such lives.
6. Proceeds from the farms are meagre and hardly sustain the family. A lot of money is needed to develop the farms and employ extra labour on the farms.
7. Parents have more children than they can cater for.
8. Many of the children in the public primary schools do not eat breakfast before going to school. Their school uniforms are usually tattered and dirty, many move on to secondary school with that same type of deprivation and they fall prey to traffickers who offer easy way out of poverty.

### **Attitude of the Community Towards trafficking**

Community leaders interviewed denied incidence of trafficking in the community. The school teachers claimed that majority of the parents of their pupils are very poor and cannot even afford the price of a passport for their children and are not directly responsible for the arrangements for the trip to Europe. The school head teacher had to provide new uniforms

for the pupil in primary school as most of the children came to school in dirty and worn out uniforms.

The community is home to three of the founders of major Pentecostal churches in Nigeria, Assemblies of God, Christ Embassy and Spirit and Life Bible Church. These churches have brought some forms of development to the community in terms of private educational institutions.

### **Estimates of Trafficked Youths**

Respondents had no idea about the number of young men and women who travel out of the community. Youths are said to be lured first to bigger towns like Uromi, Benin City and Lagos prior to being trafficked by land to Italy, London and Germany

### **Potential Projects to Improve Welfare and Reduce Trafficking**

In order to discourage movement from the community, missing social services should be provided. Micro-credit should be made available to men and women to improve their farming and boost their trade. The projects recommended for the community which will help discourage young men and women from travelling abroad are:

- Industries to generate employment – to produce items such as matches or nails, shoes, body cream, soap, candles.
- Microfinance facilities for women.
- Finance (loans and soft loans) to expand and improve farms for men.

These should be jointly funded by the state and federal governments, while the community should provide land and security.

### **Possible Primary Interventions**

The priority project which would be most beneficial to the community is a production company like cosmetics industry.

## **4.9. ESAN NORTH EAST LOCAL GOVERNMENT AREA**

### **4.9.1. ARUE (UROMI)**

#### **Brief History of the Community**

Arue is part of the larger Uromi group of people. It is divided into three main quarters. Ihonbodo, Uzeneman and Isua. The indigenes migrated from different parts of Esan land in the past. The community became fully established as a result of an age old custom or superstition, where first sons in the family were protected and hidden to avoid being harmed by jealous people. Ebolo of Odogbe from the Unuwazi community in Uromi sent his first son to live in Arue. He founded Uzeneman quarters in the present day Arue-Uromi. The head of the community is an *Odionwere* (oldest man) and he is accountable to the Onojie of Uromi.

### **Social Resources in Community**

The access road to the community is tarred and motorable, but within the community, there are no motorable roads. There is only one major earth road linking the community to the main town of Uromi. Most of the houses in the community are bungalows (about 95%) and about 5% are storey buildings. Many of the bungalows are mud houses (about 60%), about 30% are mud with cement, and only about 10% are cement houses. They have corrugated iron sheet roofs.

There is no formal market in the community, trading is by the road-side only. The only natural resources are vacant land and forest. The main agricultural products are cassava, yam, corn, kolanut, and bitter kola. The community has a pond. There are no tourist attractions. There is electricity from the National grid provided by NEPA/PHCN, the community was linked in 1992. The sources of water supply are private boreholes, tankers and rain water. The absence of these amenities makes the community unattractive to the youths.

There is a primary health care centre which was established in 1999. The centre is functional. There are seven staff including a nurse and a PHC coordinator. The centre has five beds. Drugs are also available. The condition of the health centre is fair. It was provided by Esan North East Local Government. Serious cases are sent to the General Hospital Uromi which is 2½ kilometres away.

There are social clubs for men and thrift societies for women. The places of worship in the community are churches and traditional places of worship. There is no community hall and no community development association.

### **Socio-Economic Activities**

There are no employment opportunities for men and women in the community. The main occupation for men and women is farming. The average yearly income for men was estimated at N15,000 - N20,000 and N25,000- N30,000 for women. There are no jobs for youths in the community.

### **Recreational Facilities**

The only sporting/recreational activity in the community is football. There are no recreational centres only the football field in the school compounds. This takes place on the school football field and is usually sponsored by the respondents. The community organizes football competition once a year. Youths from the community had participated in State/National Sports Festival. The community organizes inter-community LGA sports competitions. There are dance groups such as: Anegbemu (Kokoma), Igbabonelimin, and Asonogun dance groups. They perform on invitation. The respondent opined that the absence of recreational facilities might be responsible for human trafficking in the community.

There are no artistic activities in the community. The cultural festivals are yam festival and age grade ceremony. Others are Ihwan, festival, Ikoran festival, Igbawaosague festival (for women). No youth from the community had participated in State/National Arts festival.

### **Educational Institutions**

Arue-Uromi is a community within the larger Uromi Town. The community has two public primary schools – Arue Primary School and Uzenema Primary School – and one Public secondary school – Arue Secondary School. There are no private primary and/or secondary schools in the community. The Team visited Arue Primary School and Arue Secondary School.

At Arue Primary School, the Head Teacher responded to the questionnaire administered by the team. The school has a total of eleven teachers (one male and ten females) and an enrolment figure of 187 pupils (primary 1 – 6 and 1 ECD class) comprising 99 boys and 88 girls. Of these figures, the average daily attendance for boys and girls in the school is 162 with an overall absenteeism rate of 13.4 %. There are no recorded cases of dropouts.

The general condition of the school environment is fair. There are six buildings in the school out of which three are in bad condition while the other three are in fair condition. The walls windows and roofs of two buildings are solid; while those of three buildings are dilapidated and one building is yet to be completed. Except for the new building constructed by the local government, there are no ceiling boards in any of the classrooms. On the average, the condition of the class rooms is fair even though some classrooms in the older blocks are bad. There is one fairly- furnished Head-teacher's office but no staffroom. The teachers' tables and chairs (about 16 sets) are located in the classrooms. There are fifteen regular classrooms and one ECD classroom, all with chalkboards that are in fair condition. The school has no chalk except the little quantity purchased by the Head Teacher. There are a total of 208 pupils' desks that seat two pupils each, most of which were donated by the World Bank and Ishan Progressive Union based in Dallas United States of America..

The School has a poorly-equipped First Aid kit and cupboards that function as secure storage rooms located in the Head Teacher's office. The school however has no Library, no water and electricity. There are no toilets for pupils and teachers. There are no learning

materials/charts hanging on the walls of the classrooms and no children's work are displayed on the walls. In terms of books and learning materials, the Head Teacher said that less than 20% of the pupils in the school have textbooks in Mathematics, English Language, Science and Social Studies. He said that pupils use one Exercise book for several subjects and that not all of them have writing materials like pens and pencils. Teachers borrow these texts from some of the pupils to teach their classes

There are also no recreational facilities in the school except a football field, with no balls to play on it other than those brought by individual pupils to play at break times or after school. Arue Secondary School on the other hand, generally has very good facilities located in a fairly good school environment. Students pay a total of N3,000.00 per annum as fees and infrastructural development levy. There are eighteen teachers in the school comprising eight males and ten females. The school has a combined enrolment figure of 479 comprising 287 boys and 192 girls. The data for average daily attendance of students (JS 1 – 3 and SS 1 – 3) and the rate of absenteeism could not be ascertained because the school's Attendance Registers had been sent to the Ministry of Education for inspection as at the time of visit. The SS Principal estimated that over 200 students in the SS section of the school attend school regularly. There are no recorded cases of dropouts in the last two years. He said that for the few that dropped out earlier, the main reason for the dropping out was as a result of relocation to other states or urban centres to live with other people as helpers.

There are a total of five buildings in the school and the general state of the buildings is good. The walls are solid; all the windows have good shutters while the ceiling boards are mostly intact except for broken portions along the corridors of one building. The condition of the class rooms is very good. There are a total of 17 classrooms, all with chalkboards that are in good condition. Most of the students' desks in the school are brand-new single plastic desks and chairs that seat one student each. The few other long desks and chairs seat 2 – 3 students each. There are no teachers' desks in the classrooms and only few desks and chairs are available to the teachers in the two sparsely furnished staffrooms. There are two Principals' offices that are well furnished.

The school however has one combined laboratory for Chemistry, Biology and Physics and the lab is in bad condition, with equipment littered all over the tables and floor. There are no functional equipments, just bottles, a few test tubes and jars which are empty of reagents. There is no water, gas or other relevant equipment in the laboratory. There is also no water point in the school and no electricity. There are however four toilets for staff and students. There are also neither learning materials/charts nor students' work displayed on the walls of the classrooms. The school has one First Aid kit, but no secure storage rooms apart from the cupboards in the SS Principal's office that are used as storage space. There is also no Library in the school.

In terms of books and learning materials, the percentage numbers of students that have them are: Mathematics (20%) English Language (30%) Science (20%) Social Studies (10%)

Exercise books (40%) and pens and pencils (60%). Copies of the textbooks are available to the teachers from the school stock in the Principal's office. The Principals complained bitterly that few students buy books, notebooks and writing materials and that they don't care whether they need them or not.

There are no recreational facilities in the school except a football field but only one ball.

There is a private secondary school - Lumen Christi International High School. There are no vocational/skills acquisition institutions in the community. The respondent was estimated that 100% of the boys and girls completed their primary and secondary schools education.

### **Factors Encouraging Human Trafficking**

The respondent observed that young men and women leave the community because there are no jobs. The young women trek to Libya in search of jobs. According to Arue Primary School teachers, the youths leave the community because jobs are not available irrespective of the level of education. School drop outs, secondary school and university graduates are all in the same category. They can only work as commercial motorbike riders and get menial jobs in the community and it is frustrating for them and their parents. The community leader, woman leader and youths interviewed all confirmed that there are no jobs for youths in the community. Many of the community youths who travelled out went by land. Thus the factor predisposing youths to being trafficked include:

- Bad economy in the country.
- Unemployment.
- The only job available in the community is farming.

### **Attitude of the Community Towards Trafficking**

Interaction with respondents suggested that the community does not discourage their children from leaving the community. A teacher in the school confirmed that he had a nephew whose parents got frustrated with him being around and unemployed and suggested that he should try his 'luck' outside the country like some of his successful mates. The young man had to find a way to travel out of the country. Many parents cannot stop their children from travelling as it may be for the good of the family. Some of those who travel abroad and are successful come back to develop the community.

### **Estimates of Trafficked Youths**

Estimates of trafficked youth could not be provided, The community leader believed that the number of youths travelling abroad is on the increase. Although he had no idea of how many young men and women travelled in the last two years, he guessed that about four young men

and six young women leave the community every year. The respondents believe the youths travel to Italy, Spain, London, Germany and other countries in Europe.

### **Potential Projects to Improve Welfare and Reduce Trafficking**

Given that unemployment was a major factor in pushing youths out of the community, In order to discourage men and women from leaving the community, jobs or employment opportunities should be provided. It was suggested that industries be established to employ youths in order to stem human trafficking. The respondents favoured establishment of factories for which the raw materials were available to employ youths, these include:

- Company/Industry/Factory to employ youths.
- Banana/Plantain/Pawpaw/Fruit Juice factory that will make people regain interest in farming.
- Cassava processing mill.
- Tomato puree factory.

These should be provided by any organization that can fund them, while the community should provide raw materials, land, and security for the facilities.

### **Possible Primary Interventions**

The priority project that would be most beneficial to the community is either cassava processing factory or fruit juice factory which will employ youths.

## **4.9.2. AMENDOKHIAN**

### **Brief History of the Community**

Amedokhian is a part of the larger Uromi people of Esan in Edo State. They trace their history also from Idumoza in Benin Kingdom around 1460. The community departing from a larger society and settling in their present abode was to have adopted the name Amedokhian meaning “let us depart.” There are two main quarters in Amedokhian, they are Iduedeva and Idinigun.

### **Social Resources in Community**

Only the major road to Ugboha which passes through the community is motorable and tarred, it is being resurfaced, but has not been completed. The roads within the community are earth roads. The community has two markets and they operate daily unless on Uromi market day.

The only natural resources are vacant land and forest. The main agricultural products are cassava, water yam and palm produce. There is a river – Edeoha. The only tourist attraction is the Omumu shrine.

The community has electricity from the National grid, provided by NEPA/PHCN in 1995. The sources of water supply are: dug wells, tankers and rain. The only borehole available is not functional.

There is a primary health care centre in the community. There are nine staff in the health centre including, two nurses, a PHC co-ordinator, CHEWS, health attendant and security personnel. Few drugs are available. The condition of the health centre is poor. It has leaking roof, no windows, no protector, no louvers. The health centre was provided by Agbazilo Local Government, now Esan North East Local Government. The serious cases are sent to the Central Hospital, Uromi.

The different associations, in the community include social clubs and cooperative societies for men; thrift societies for women and youths associations. The places of worship include churches and traditional shrines. The community has a town hall and a Community Development Association - Amedokhian Development Association. The association helps the people through donations for self-help projects and counseling for the youths.

### **Socio-Economic Activities**

There are no employment opportunities. The main occupations for men are farming and menial jobs, while women farm, trade and also do menial jobs. About 90% of the community are involved in farming. The job opportunities available for youths include commercial biking for male youths and menial jobs for female youths. The average yearly income is estimated at N60,000-N80,000 for men and N50,000-N80,000 for women.

### **Recreational Facilities**

There are no sporting/recreational activities in the community, and the community does not organize any sporting activity. The public school compounds are used as football fields. No youth from the community had participated in State/National sports festivals. Inter-community/LGA sports are not organized. They have traditional dances, Igbabonehinmi, and Ujeleghe dance groups. They perform at festival periods and on invitation.. No artistic activities take place in the community. The cultural festivals celebrated in the community are the yam festival, and age grade ceremony. No youth from the community had participated in State/National Arts festivals.

### **Educational Institutions**

Apart from one private primary and secondary school, the community has three public primary and three public secondary schools as follows:

- (i) Amedokhian Secondary School
- (ii) Obiyon Grammar School
- (iii) Okanigbi Secondary School
- (iv) Amedokhian Primary School
- (v) Idigun Primary School
- (vi) Ikeken Primary School.

The Team visited schools (i) and (iv) above. At Amedokhian Primary School, the Head Teacher responded to the questionnaire administered by the team. The school has a total of fifteen teachers (four males and eleven females) and an average enrolment of 38 pupils per class from Primary 1 – 6 with the overall total of 129 boys and 95 girls. Of these figures, the average daily attendance for boys and girls in each class is 20.3 and 15.5 respectively with an overall absenteeism rate of 4%. There is only one recorded case of dropout that involved a primary two pupil withdrawn by the parents to honour an unspecified family obligation.

The general condition of the school environment is good. There are only two buildings in the school and the general state of the buildings is fair. The walls and roofs are solid, while most of the windows still have good shutters. The ceiling boards are intact and the condition of the class rooms is good on the average. There is one poorly furnished Head-teacher's office which also doubles as staffroom. There are six regular classrooms and three ECD classrooms, all with chalkboards that are in good condition. The school has four cartons of chalk supplied by the Esan Central LGA Chairman. There are a total of 77 desks that seat three pupils each. Each classroom has a desk and chair for the teacher but only two desks and chairs are available in the staffroom.

The School also has a fully-equipped First Aid kit (supplied by the LGA chairman) and cupboards that function as secure storage rooms. The school however has no Library, no water and electricity. There are two pit toilets for pupils but none for teachers. There is a very good number of learning materials/charts (average of six) hanging on the walls of the classrooms but no children's work displayed on the walls. In terms of books and learning materials, the percentage numbers of pupils that possess them are: Mathematics (8%) English Language (15%) Science (5%) Social Studies (5%) Exercise books (50% pupils use one for several subjects) and pens and pencils (85%). There are also no recreational facilities in the school except a football field, with no balls to play on it.

Amedokhian Secondary School on the other hand, generally has very poor facilities and exceptionally bad school environment. Students pay school fees of N3,000.00 per annum and a levy of N200.00 for PTA. There are fourteen teachers in the school comprising six males and eight females. The school has a combined enrolment figure of 190 comprising 88 boys and 102 girls. The overall average daily attendance of students (JS 1 – 3 and SS 1 – 3) and the overall rate of absenteeism could not be ascertained because the school's Attendance Registers had just been sent to the Ministry of Education for inspection as at the time of visit. The SS Principal however pointed out that the rate of absenteeism is high due to the long distance of the school (about 1.8 kilometres) from the community and some other problems

that are peculiar to individual students. There are no recorded cases of dropouts for any reasons other than the refusal of students to repeat classes when they fail promotion examinations. The Principal stressed that the students regularly migrate to other schools to avoid repeating classes.

There are a total of three buildings in the school and the general state of the buildings is very bad. The walls are dilapidated; one building is completely roofless while the roofs in the remaining two are worn and leaking in some parts. All the windows have no shutters/louvres while the ceiling boards are broken in several places. The condition of the class rooms is very bad; the floors are broken, the walls invaded by termites and the paint worn.

There are a total of six classrooms, all with chalkboards that are in fair condition. There are a total of 43 desks that seat three students each. There are no teachers' desks in the classrooms and only about four desks and chairs are available to the teachers in the sparsely furnished staffroom. The Principal's office is well furnished, but by funds from her husband.

The school has one combined laboratory for Chemistry, Biology and Physics and the laboratory is in very bad condition. There are no functional equipment; just near-empty long tables, a few test tubes and jars which are empty of reagents. There is no water, gas or other relevant equipment in the laboratory. There is also no water, no electricity and no toilets for staff. There are however two pit toilets for the students. There are also neither learning materials/charts nor students' work displayed on the walls of the classrooms. The school has no First aid kit, secure storage rooms and Library.

In terms of books and learning materials, the percentage numbers of students that have them are: Mathematics (20%) English Language (20%) Science (20%) Social Studies (20%) Exercise books (80%) and pens and pencils (80%). The teachers use copies of relevant textbooks that the Principal purchased with personal funds. There are also no recreational facilities in the school except a very bushy football field that houses waist-deep rodent-ridden grasses. No balls of any kind are available in the school.

There is no vocational/skills acquisition institution in the community. It was estimated that about 80% of the boys and girls complete primary school while about 60% of the boys and about 40% of the girls complete secondary school. The dropout rate for the girls is due to teenage pregnancy and independence.

### **Factors Encouraging Trafficking**

Young men and women leave the community to look for money. Community leader claims there is lack of money and the youths want to make money, not just money but quick money. They hate going to farm with their parents especially after acquiring some form of formal education. There are no jobs in the community. Thus factors promoting trafficking include:

- Poverty,
- Unemployment,
- Youths do not want to continue farming like their parents

The incidence of trafficking is high. More girls travel out than the boys. The most popular destinations are Italy and Spain via Cotonou and Abidjan.

### **Attitude of the Community Towards Trafficking**

The community does not outrightly condemn trafficking. The youths are known to hate farming and so they have to look for alternative means of earning an income. Members of the community deemed to be successful at home and abroad meet at least once a year to plan the development of the community.

In the schools, the head teacher confirmed the incidence of trafficking in the community. A student used his enrolment fees for his final certificate examinations to travel to Europe via land, but died in the desert.

Many parents do not prevent the youths from travelling as they live in poverty and assume the youth may find greener pastures outside the country.

Churches abound in the society, but do not play any visible role in the trafficking problem.

### **Estimates of Trafficked Youths**

The respondent – community leader - estimated that over fifteen young men and over twenty young women leave every year and over fifty had left in the last two years. He also reported that over five of them were reported dead in Libya. However, the youths in the community gave the figures of those who travelled to Abidjan, Cotonou with the hope of reaching Italy as uncountable. Rough estimates of people known to the respondents were given as over 50 people in the last two years. Fifteen people were identified as having died in Libya in 2009, five of them were girls from the community. Respondents also confirmed that many of those who travelled get repatriated and attempt to go back.

### **Potential Projects to Improve Welfare and Reduce Trafficking**

Projects that can improve economic welfare and reduce trafficking include:

- Any form of employment opportunity especially for youths such as an industry or company.
- Provision of employment opportunities besides agriculture that can occupy people in the community.
- Embarking on some projects to discourage women from travelling abroad such as small-scale industries and a flour mill.

- Establishment of a company to employ both skilled and unskilled labour in the community such as a cassava/flour mill.

These should be provided by the state government, local government and Donor agencies, and funded by the stakeholders. The community should provide land and security.

### **Possible Primary Interventions**

The priority project desired by the community is a flour mill that will provide employment opportunities.

## **4.10. ETSAKO WEST LOCAL GOVERNMENT AREA**

### **4.10.1. AFASHIO**

#### **Brief History of the Community**

Very little information was provided on the history of the community. Afashio is part of the larger Uzairue kingdom. They migrated from Benin kingdom in the 14<sup>th</sup> century.

#### **Social Resources in Community**

The only motorable road is the main road to the community, the other roads are more like foot paths in bad condition. There are earth roads. Majority of the houses in the community are bungalows (80%), about 10% are storey buildings and about 10% are face to face apartments. Mud houses make up about 20%, while about 50% are mud with cement and about 30% are built with cement. Most of the buildings have corrugated iron sheet roofs (about 90%) and about 10% have thatched roofs.

The community has a market, which does not operate on a regular basis except during harvests of crops. They depend more on markets in nearby communities.

The natural resources are vacant land and forest and the main agricultural products are yam and cassava. There are two streams - Ugholomi and Ayeda streams. The only tourist attraction is the shrine.

There is electricity in the community from the National grid and provided by NEPA/PHCN. The sources of water supply are water tankers, streams, dug wells, and rain water. The boreholes provided by the council are not functioning. The respondent – community leader - observed that the present state of social amenities in the community is responsible for the exodus from the community as youths cannot live in the village without water. They hate fetching water from the stream.

There is no primary health care centre but there is a building under construction by the Local Government Council. The nearest health facility to the community is Notre Dame Hospital, Uzairue, built and run by the Roman Catholic Mission.

The only federal or state government presence in the community is the erosion control programme by the Owena River Development Authority, Afashio.

There are different types of associations for men and women. The women also have savings and thrift collection associations. The youths have unions and associations to assist themselves.

The places of worship include mosques, churches, and traditional worship places. They have a big community hall built by the European Union in 2007. There is a Community Development Association which provides financial assistance by granting loans to community members.

### **Socio-Economic Activities**

There are no job opportunities in the community. The main occupation for men and women is farming. The respondents estimate that at least 95% of the indigenes are involved in agriculture. It is estimated that the average yearly income for men is about N20,000- N50,000, and N50,000- N7,5000 for women. Women earn more, because they engage in more trading. The only job opportunity available for youths in the community is to work as labourers for males and petty traders and “helpers” for female.

### **Recreational Facilities**

The only sporting/recreational/activity is football. The community does not organize any sporting activity. No youth from the community has participated in State/National sports festivals, and there has been no inter-community/LGA sports competitions. There are traditional dance groups - Agbi, Piroli, and Gagazi. They perform during occasions and festivals. The respondent had no idea about the impact of these amenities on trafficking. According to the respondents, cultural activities were more common in the past, but with Christianity and education, they have become extinct, the same goes for the cultural festivals, but initiation and age grade ceremonies still take place and Christianity has reduced it. No youth from the community had participated in any State/National Arts Festivals.

### **Educational Institutions**

Afashio Community has one public primary school (Afashio Primary School), one Public Secondary School (Afashio Mixed Secondary School) and one private primary school. The visit to the Community took place around noon due to riots in Benin that delayed the journey and the long distance to Auchi from Benin. Consequently, only Afashio Primary School

could be visited while data for enrolment and number of teachers by gender were obtained from the Ministry of Education in respect of Afashio Mixed Secondary School.

Afashio Primary School has a total of 21 teachers made up of two males and nineteen females. The school has a total enrolment for Primary 1 – 6 of 455 comprising 251 boys and 204 girls. The Assistant Head Teacher that supplied data could not give the exact figures for daily attendance and absenteeism rates for the pupils. Instead, she estimated that about two pupils in each class are usually absent on a daily basis while about 5 – 10 (especially girls) are absent on market days when they go to the market to either help their parents to hawk their wares or to trade for themselves. During Cashew seasons, a lot of boys are absent from school because they go to the bush to pick cashew nuts growing in the wild for processing and sale. The Head Teacher also estimated that about 60 – 70 pupils dropped out of school in the last two years for reasons of transfer to other towns and financial handicaps arising from poverty.

The general condition of the school environment is fair except for parts of the school grounds that are seriously eroded, thereby constituting great danger to the pupils in the school. There are three buildings in the school, all in bad condition. Though the buildings appear to have solid walls, the cement plaster on the exterior have broken and collapsed in different places, revealing the mud bricks with which they were built. The roofs of two building are in fair condition while the roof of one building is seriously corroded and broken and some loose roofing sheets blown away thereby causing serious leakage of rain water into the classrooms. The window shutters are mostly intact and are in good condition, but get broken frequently by burglars that come into the school to steal.

There are twelve regular classrooms in the school and it does not have ECD classes. On the average, the condition of the class rooms is very bad. There are also twelve chalkboards in fair condition. The school has no chalk except the little quantity purchased by the Head Teacher. There are also no learning materials/charts hanging on the walls of the classrooms and no children's work are displayed on the walls. About five classrooms are completely devoid of pupils' desks and seats; the children in such classes sit on bare floors to take lessons. There are only twenty-five desks in the school and they sit 5 – 6 pupils each. A few Teachers' tables (six tables) are located in the classrooms and they are in poor condition. There is no staffroom for teachers though the Head Teacher has one office that is poorly furnished.

The school has no First Aid kit, secure storage rooms, no Library, water and electricity. There are also no toilets of any kind for pupils and teachers. As a matter of fact, human wastes could be seen on the floor of some classrooms and the school premises which the Assistant Head Teacher explained are the products of some persons in the community who use the school facilities as lavatory. There is an enclosure built with wood and corrugated roofing sheets being used as an improvised urinal for staff and pupils. In terms of books and learning materials, the Assistant Head Teacher said that less than 10% of the pupils in the

school have textbooks in Mathematics, English Language, Science and Social Studies. He said that pupils use one Exercise book for several subjects and that not all of them have writing materials like pens and pencils. Teachers borrow these texts from some of the pupils to teach their classes. There are also no recreational facilities of any kind in the school

Afashio Mixed Secondary School could not be visited but data for enrolment (JS 1 – 3 only) and number of teachers was obtained from the Ministry of Education. There are eight teachers in the school comprising five males and three females. The total enrolment figures for JS 1 – 3 only stand at 381 made up of 185 boys and 196 girls. No other data was available for the SS section of the school as well as attendance figures and rates of absenteeism for the whole school.

There is no private secondary school in the community. There is no vocational/skills acquisition institution in the community. It was estimated that 100% of boys and girls complete primary education, and 100% of boys and 90% of girls complete secondary education. The drop-out rate for girls is due to teenage pregnancy but they return to school after giving birth to babies.

### **Factors Encouraging Human Trafficking**

There is nothing attractive, and there are no job opportunities in the community to attract the youths. In reaction to this, youths leave for greener pastures. Reasons why youths leave include the following:

- There is nothing attractive or appealing to youths in the community.
- Lack of amenities and basic infrastructures, there is no functional bore holes, and young girls hate to go to streams to fetch water.
- Girls leave for greener pastures, the most popular destinations are Italy, Spain and Germany.
- Unemployment.
- Insecurity, idleness and cultism.

There is high rate of employment and insecurity. Majority of the youths left behind in the community are idle, unemployed and some break into the school classrooms frequently to steal school properties. They also enter the school compound and class rooms at night to do initiation ceremonies into cults. During cashew season there is a remarkable number of absenteeism in the schools, young boys are sent by their parents to harvest cashew for sale rather than going to school.

### **Attitude of the Community Towards Trafficking**

The respondents said that the community does not interfere in personal and family issues. Parents whose children engage in it claim they have no choice. The community has both Muslim and Christian adherents. The Muslims claim that their members do not engage in trafficking.

### **Estimates of Trafficked Youths**

The community leader said that he had no idea about the number of young men and women who had left community. Male youths and young girls who travel to Europe leave the community for bigger towns before being trafficked. The general view of respondents is that not many youths have travelled out of the country and that the incidence is on the decrease.

### **Potential Projects to Improve Welfare and Reduce Trafficking**

The respondents suggested that the provision of projects such as wood industry, cottage industry, and vocational centre to be funded by the government and donor agencies, while the community should provide land and other help required. In effect, possible projects which can improve welfare include:

- Basic amenities such as water supply and a well equipped health facility,
- Wood industry,
- Vocational education centre,
- Renovation of the primary school and provision of learning materials.
- Employment for idle/frustrated youths.

### **Possible Primary Interventions**

A possible priority project is a wood industry because they have a lot of wood. However, a vocational centre is more beneficial to the community. This is because the youths will be better equipped to become self employed.

## **4.10.2. SOUTH IBIE**

### **Brief History of the Community**

The history of South Ibie is similar to that of other Etsako people of Edo North. There are two accounts as to their origin. The first account is of migration from Benin Kingdom in the 14<sup>th</sup>/15<sup>th</sup> century. The second account is of migration from the Benue River basin and through Benin Kingdom to their present location. Their language and culture are similar to that of Benin, but has also been influenced by Islam.

While migrating, the people moved about in family units such as Ibies, Auchi, Weppa Wano which settled and developed into individual communities with their traditional rulers. After settling, further migration from their community gave rise to other communities such as Awiwan clan, North Ibie, and the Akho people in Irrua in Esan Central Local Government Area are also Ibie people.

### **Social Resources in Community**

There are tarred and earth roads which are motorable but in bad condition. About 40% of the houses in the community are bungalows about 20% are storey buildings, and about 40% are face to face apartments. He also estimated that about 20% of the houses were built of mud, about 30% were built of mud and cement while about 50% were built with cement. They have corrugated iron sheet roofs.

There are two markets which operate every fifth and eighth day respectively. There are no natural resources. The main agricultural products are cocoa, rice, cassava, yams and groundnut.

There is one river- Ogio River, but there is no tourist attraction. They have electricity supplied by the National grid and provided by NEPA/PHCN. The sources of water supply are private boreholes, stream, water tankers, and rain water.

There is a primary health care centre, with two nurses and a doctor comes from Auchi to attend to patients. The centre has ten staff and six beds for patients. There are no drugs for the patients. The centre is functional, but in a poor condition. They buy water. It was provided by the local government in collaboration with UNFPA.

The respondent felt that the present state of health facilities could drive people away from the community because people like to go to places where they can obtain good health services. He stated that the health centre needed renovation because it looks neglected. There is need to fence it round for privacy. There is need for delivery instruments both for minor and emergency cases. He noted that government should either provide one standard health centre or commission the one being constructed by NDDC.

The federal or state government presence in the community is in the form of the post office, and police station.

There are social clubs for men, and women including thrift societies for women and none for the youths. The places of worship are mosques and churches. They have a community hall but no Community Development Association.

### **Socio-Economic Activities**

South Ibie is predominantly an agrarian society. They farm in cash crops, such as cocoa and ground nuts and food crops, such as rice, cassava, and yam. They also trade in agricultural and food items. There are no employment opportunities except at the Auchi polytechnic. Few remaining indigenes not involved in government or private employment are employed as artisans or in menial jobs. The average yearly income is estimated at above about N100,000 for men and N90,000 for women. The only jobs available for youths are: menial jobs e.g., as masons and mason's assistants

### **Recreational Facilities**

There are no sporting/recreational activities in the community. However, the Roman Catholic Church is presently building a pastoral centre that would likely provide recreational facilities. The community does not organize any sporting activity. The respondent – traditional ruler - had no idea whether a youth from the community had participated in State/National sports festival. Inter-community/LGA sports competitions are organized. There are traditional dance groups which perform at festive periods and on invitation. While the absence of these facilities is not directly responsible for trafficking, they could reduce it if available. There are no artistic activities, and the only cultural festival available is the age grade ceremony. No youth from the community had participated in state/National Arts Festival.

### **Educational Institutions**

South Ibie community has six public primary schools, two public secondary schools, and numerous private primary and/or secondary schools. The names of the public schools are as follows:

- (i) Ekhaevbiele Primary School
- (ii) Oshiozekhai Primary School
- (iii) Ikhirodah Primary School
- (iv) Gebo Primary School
- (v) Iyerekhū Primary School
- (vi) Ugbieda Primary School
- (vii) South Ibie Secondary School
- (viii) Iyerekhū Secondary School.

The team visited Ekhaevbiele Primary School and South Ibie Grammar School.

Ekhaevbiele Primary School has a total of 30 teachers comprising four males and thirty females and a grand total of 1,015 enrolled pupils comprising 516 boys and 499 girls in Primaries 1 – 6 and two ECD classes. The data for average daily attendance of pupils and the rate of absenteeism could not be ascertained because the school's Attendance Registers had been sent to the Ministry of Education for inspection as at the time of visit. The Head Teacher estimated that the school has an overall daily attendance rate of 94%. There are 4 recorded

cases of dropouts (two boys and two girls) in the last two years, the reason for dropping out being relocation to other cities to work as house helps.

The general condition of the school environment is fair. There are a total of seven buildings in the school and the general state of the buildings is bad. The walls are solid but badly scratched, and with worn-off paint. The roofs of most of the buildings are badly corroded and leaky in some places; one storey block of classrooms under construction is yet to be roofed. Most of the classrooms have no ceiling boards at all while the available ones in some classrooms are broken. Nearly all the windows have good shutters except for the building under construction.

There is one fairly-furnished small office for the Head Teacher who nevertheless seats on the corridor of her office as a way of checking the unbearable heat in the area and for checking any irregular movements of staff and pupils during school hours. There are sixteen regular classrooms and two ECD classrooms, nearly all of which have painted portions of walls as chalkboards. The about 1½ packets of chalk available were donated by the PTA of the school. On the average, the condition of the classrooms is fair even though the floors are worn and broken. There are a total of 324 desks that seat three pupils each. There are only about fourteen teachers' tables and chairs/converted benches located in the classrooms and in the Library. There are neither learning materials/charts nor children's work displayed on the walls of the classrooms. The Head Teacher lamented that a large number of these learning materials/charts as well as other facilities in the school were destroyed by rampaging youths during the violent intra-tribal fights in the community.

There is a very poorly-stocked Library containing a handful of books located in one converted classroom. There is one empty First Aid kit but no secure storage rooms, electricity, water and toilets of any kind for either staff or pupils. In terms of books and learning materials, the percentage numbers of pupils that possess them are: Mathematics (5%) English Language (25%) Science (0%) Social Studies (0%) Exercise books (85%) and pens and pencils (90%). The teachers have copies of basic texts with which they teach the pupils.

For recreational facilities, the school only has a football field, with no balls to play on it. South Ibie Secondary School on the other hand, generally has poor facilities even though the general condition of the school environment is fair. Students pay school fees of N1, 000 annually in the school. There are only eight teachers (three males and five females) in the school and it has a combined enrolment figure of 1,084 students comprising 493 boys and 591 girls. The overall average daily attendance of students (JS 1 – 3 and SS 1 – 3) at the school is 1,023 with an overall absenteeism rate of 5.6%. There are no recorded cases of dropouts from the school in the last two years.

There are a total of four buildings in the school and the general state of the buildings is fair. The walls and roofs are solid but with badly-worn paint, while most of the windows have no

shutters/louvres. There are no ceilings in three out of the four buildings in the school and the ones available in only one building are broken in several places in the classrooms and the corridor. There are a total of five functional classrooms, all with chalkboards that are in fair condition. There is no chalk except for the little quantity bought by the Principal of the school. There are also neither learning materials/charts nor students' work displayed on the walls of the classrooms.

On the average, the condition of the class rooms is fair but humid due to the absence of ceiling boards. There are a total of 150 desks that seat six students each. There are however no teachers' desks in the classrooms and only about three long tables similar to those used by butchers are available in the only staffroom in the school. For seats, there are a few plastic chairs purchased by individual teachers while for those who didn't buy, long benches without back rests serve as chairs. There are two Principal's offices, and one Vice Principal's office; but none of the offices could be assessed because the occupants were not around during the visit to open them.

There are no First Aid kit, secure storage rooms, electricity, and water and toilets of any kind for staff and students. The school has a laboratory each for Chemistry, Biology and Physics but all three laboratories are completely empty of any kind of equipment except long tables and stools. In terms of books and learning materials, the percentage numbers of students that have them are: Mathematics (40%) English Language (60%) Science (30%) Social Studies (25%) Exercise books (95%) and pens and pencils (100%).

There are also no recreational facilities in the school except a football field.

There are numerous private secondary schools. There are no vocational/skills acquisition institutions. It was estimated that about 80% of boys and girls complete primary school, while between 70%-80% of both sexes finish secondary school. The dropout rate for the girls is due to teenage marriages.

### **Factors Encouraging Human Trafficking**

Reasons why youths leave the community and end up being trafficked include the following:

- The cost of living is high, and some youths are too poor to train themselves in higher institutions.
- The youths want quick money as soon as they graduate, and there are no jobs in the community.
- They go in search of greener pastures. *Young men travel out thinking the streets in Europe are paved with gold* (traditional ruler).
- Lack of social amenities, for example, there is no potable water in the community.

- Economic ventures are difficult to embark especially in the absence of basic infrastructures – water, electricity, etc.
- People travel 5-7 kilometres to have access to a Primary Health Care Centre, and people want to live where they can get adequate health care.
- Unemployment - the only available institution/company that offers employment is the Federal Polytechnic Auchi, but they can only employ a limited number.

### **Attitude of the Community Towards Trafficking**

The traditional ruler of the community believes that majority of the youths in the community travel out for education or for business ventures. They travel when they get scholarship or win visa lottery.

Girls are discouraged from travelling, the community insists on knowing the reason why a girl wants to travel before she is allowed to do so. It is an abomination for any girl in the community to prostitute. *As a predominantly Muslim society, the girls are conservative and do not venture out of their place of abode for reasons such as trafficking* (Traditional ruler).

According to the woman leader, though the community frowns at immorality, as a result of the bad economic situation in the country, parents and the community at large are helpless in enforcing the moral values of the community. Furthermore majority of the parents are known not to support trafficking, but some parents are said to pay and support their children in their bid to travel. Such parents encourage their children so that the family finances can improve.

### **Estimates of Trafficked Youths**

Only rough estimates were obtained about the number of youths trafficked in the last two years from the community. The traditional ruler said that he had no idea about the number of young men and women who leave the community every year. His guess was that about 30 youths left in the last two years. Though other respondents downplayed trafficking in the community, the women leader confirmed it exists and increasing in the community.

### **Potential Projects which can Improve Welfare and Reduce Trafficking**

The respondent – traditional ruler - was of the opinion that the present state of social amenities in the community could encourage human trafficking because it is difficult to embark on any meaningful activities without them. He suggested that government should provide social amenities, while recreational facilities can be jointly provided by government and the community. From the respondents, preferred projects to improve welfare are:

- *Presence of an international organization such as UNIDO, UNICEF or any international donor to assist in relevant projects in the community* (Traditional ruler).

- Vocational and skills acquisition centre, or any relevant institution to keep the youths back home.
- Cottage industries.
- Stone quarry to utilize the stones in the community.
- Food storage/processing plant (a lot of food gets wasted as there are no adequate storage facilities).
- Food factory producing biscuits, cornflakes and semovita.
- Cassava processing plant, exploring all possible usage of cassava, such as ethanol, for fuelling vehicles in future, by-product for animal feeds, starch for pharmaceutical industries.
- Schools, hospitals and industry (Women Leader).

### **Possible Primary Interventions**

Priority projects that will benefit the community are:

- Cassava processing plant (traditional leader)
- Production company for consumables like biscuits, food seasoning and soft drinks (Women leader)

## **5. SUMMARY OF FINDINGS AND CONCLUSION**

### **5.1. SUMMARY OF FINDINGS**

The objectives of the assessment exercise were to:

- Assess the social resources available in each of the endemic communities. Identify and assess the general socio economic activities prevalent in each community.
- Identify and assess the recreational facilities available in each endemic community.
- Identify the availability and quality of educational institutions in each community, including the enrolment and drop- out rate in the institutions within the last two years.
- Assess the estimated number of persons trafficked out from the various communities within the last two years.
- Identify potential community-based/development assistance that would help in promoting primary prevention intervention in the various endemic communities.
- Identify possible primary intervention initiatives that can improve the socio economic welfare of the various communities.

This section summarizes findings in respect of the above objectives in tabular form. Details are in individual write-ups for each community in preceding sections.

### 5.1.1. Social Resources Available in Each Community

Table 5.1 summarizes socio-economic resources and activities in all the endemic communities assessed.

**Table 5.1: Socio-economic Resources and Economic Activities Of Communities**

Community	Socio-Economic Resources Available	Socio-Economic Activities		Employment Opportunities For Youths	
		Male	Female	Male	Female
Ogida	Vacant land, Agricultural produce (yams, plantain, cassava)	Trading	Trading	None	None
Evbuotubu	Vacant land Stream Agricultural produce (yams, coco yam, corn, plantain, cassava, vegetables)	Artisans and farmers. Self employment and civil service	Traders  Trading self employment and civil service	None	None
Iwehen/Ibiwe	Situated in the city centre.	Farming in the outskirts	Trading and farming in the outskirts	Private skilled jobs	Tailoring and hair dressing
Ihogbe	Situated in the city centre.	Farming, driving and touting	Trading and hawking ( women are bread winners)	None	None
Idogbo	Vacant land, River Agricultural produce (palm oil, cassava, citrus fruits and yams)	Farming, small scale business and transporting	Unskilled labour in civil service farming and trading	None	None
Ihinmwinhin	Vacant land River  *No agricultural produce	Petty farming, commercial biking, civil service	Small scale trading and GSM operator	None	None
Iguoriakhi	Vacant land, 3 rivers Forest recently sold off to Michelin by previous governor. Agricultural produce (plantain cassava, pineapple yams, palm produce and rubber)	Farming	Farming	None	None

Iguobazuwa	Vacant land Forest Granite Streams Agricultural produce (plantain cassava, pineapple and yams)	L.G. Education Authority Michelin company	L.G. Education Authority Michelin company Trading, hair dressing and tailoring	Self employment , motor bike mechanic and farming	Hair dressing, tailoring and trading
NIFOR/ Evboneka	Land, Rivers, Forest, Petroleum Agricultural produce (plantain cassava, pineapple and yams).	Farming	Trading	None-they leave for Benin City	None - they leave for Benin City
Okada	Vacant land, Stream, Forest. Agricultural produce (plantain cassava, melon pineapple oranges, cocoa and yams)	Farming Civil service and Igbinedion University	Trading Civil service and Igbinedion University	None, except Civil service and Igbinedion University	None, except Civil service and Igbinedion University
Evbuobanosa	River Agricultural produce (palm produce cassava, melon and yams)	Farming	Farming and Trading	None except farming	None except farming
Abudu	River, Forest, Agricultural produce (palm produce cassava, melon and yams)	Sand and gravel dredging	Farming and trading	None Menial labour at sand digging.	None Petty trading
Ugoneki	Vacant land & Forest Agricultural produce (cassava and yams).	Farming	Farming and trading	None	None
Ibore- Irrua	Vacant land Stream Solid Minerals (Kaolin and granite) Agricultural produce (cassava, rice, coco yam, beans and yams).	Farming and Menial jobs	Petty Trading	None	None
Eko Ewu	Vacant land. Agricultural products are: yams, cassava, plantain, corn, kolanuts, citrus fruits and palm produce.	Farming	Farming	None	None
Arue (Uromi)	Vacant land and forest, Agricultural produce: cassava, yam, corn, kolanut, and bitter	Farming	Farming	None	None

	kola.				
Amendokhian	Vacant land and forest. Agricultural products are cassava, water yam and palm produce. Tourist attraction is Omumu Shrine.	Farming and menial jobs	Farming and trading	Commercial motor cycle riding.	Menial jobs.
Afashio (Auchi)	Vacant land and forest. Agricultural products are yam and cassava.	Farming	Farming	Labourers – menial jobs	Petty traders
South Ibie	Agricultural products are cocoa, rice, cassava, yams and groundnut.	Farming	Farming , artisans	Limited jobs at Auchi Polytechnic.	None
Ehor	Vacant land, forests, solid minerals. Two waterfalls (tourist attraction). Agricultural produce: palm produce, pine-apples, bush mango, cocoa, oranges and guava.	Farming	Farming and trading	None, GSM recharge cards	None, GSM recharge cards, petty trading.

**Socio-economic Resources:** Apart from the two communities within central Benin City – Iwehen and Ihogbe, all the others are agrarian communities. Their main natural resources are vacant land and forests and agricultural produce. Most of them are willing to make land available for development projects. A few of them have solid minerals, while several have resources which can be developed into tourist attractions – rivers, water-falls, and shrines. Abudu has a river which can be developed to serve as a waterway to the sea.

Most of the communities are along or off major expressways leading to bigger cities. Apart from the major highways leading to the communities, which are tarred in most cases, most of the roads within the communities assessed are earth roads which are barely motorable, especially during the rainy season. The physical environment in many of the communities is very depressing with flooded roads, potholes, etc. Many of the communities have no potable water supply and rely on private boreholes or water tankers or rain water. Many of the houses are old.

**Socio-economic activities:** The primary occupation is farming for men and farming and trading for women. There are few or no job opportunities for youths apart from motor bicycle riding for male youths and GSM research card for females. In some communities, some female youths have trained as hair-dressers or fashion designers. Where a few wage jobs are available – Auchi Polytechnic, Igbinedion University (Okada), Local Government workers - such jobs are few and salaries are low. Lack of employment opportunities for youths in addition to the unattractive environments are major reasons why youths leave the

communities and eventually travel abroad. Thus, majority of the communities want projects which will create employment opportunities in their communities.

### 5.1.2: Availability of Health Services

**Table 5.2: Health Services Statistics – Number of Rural Health Care Facilities.**

Community	Health Centre	No. of Staff		No. of beds	Drugs available	Condition
Ogida	PHC Provided by Egor Local government	5	2 nurses, 3 orderlies no doctor	1	None	Poor
Evbuotubu	PHC Provided by Egor LG and UNFPA	18	3 nurses, 2 CHOs, 1 Pharmacist, 1 NYSC Doctor. comes once a week. Others, orderlies and security.	12	Yes, supplied by NDDC, sold to patients.	Good-with toilets, incinerator, borehole, pharmacy and airy environment
Iwehen/Ibiwe	None, close to Central Hospital.	-	-	-	-	-
Ihogbe/Oreoghene	None, close to Central Hospital.	-	-	-	-	-
Idogbo	None, nearest facility next village 3 km away.	-	-	-	-	-
Ihinmwinhin	None, Central Hospital 6-8 km away.	-	-	-	-	-
Iguoriakhi	Health Post, extension of PHC in next village, Provided by Ovia SW Local Government.	7	2 CHEWs, 2 orderlies, 1, security, 1 Cleaner, 1 gardener.	2	Patients pay for drugs	Poor, leaking roof, bad doors, no amenities, and environment unkempt.
Iguobazuwa	PHC. Provided by Ovia SW Local Government.	14	1 nurse, 2 CHEWs, 1 NYSC Doctor. comes once a week and emergency, 6, orderlies, 2 gardeners and 2 security guards.	7	Drugs subsidized for patients.	No water, environment bushy, dilapidated ceilings.
NIFOR(Evbonaka)	None, Nearest facility at NIFOR.	-	-	-	-	-
Okada	PHC Provided by Ovia NE Local Government.	15	2 nurses, 2 CHEWs, 1 PHC coordinator, for emergency, 1 NYSC lab Scientist, 3 orderlies, 4 laborers, 1 security,	4	Drugs are sold	Functional and fair, no first aid room, no generator, no fans, candles used.

			3 assistants to lab scientist.			
Evbuobanosa	None	-	-	-	-	-
Abudu	General Hospital	40	4 nurses, 26 orderlies, 2 pharmacist,	4	Drugs available Functional and	Fair, neat environment, generator provided by health management board, but not installed, lack of facilities.
Ugoneki	PHC	6	3 nurses, no doctor, 1 orderly, 1 labourer, 1 security	8	Drugs not sufficient	Good condition, But no water, no residence doctor, functional laboratory, and available drugs.
Ibore- Irrua	PHC Provided by Esan Central LG. A modern PHC under construction, not completed, abandoned.	5	2 nurses, 1 emergency Dr. PHC coordinator in L.G. Council	14	Drugs and functional centre	Lack facilities, no laboratory, no pharmacy, no labour room and electricity.
Eko Ewu	PHC centre, newly built and not yet commissioned, Provided by federal government.	9	1 NYSC doctor, 4 nurses, 1 CHEW, orderly and security.	19 beds	Drugs available but paid for by patients.	Good facilities, new. 4 consulting rooms, 1 labour ward.
Arue (Uromi)	PHC centre since 1999. Provided by Esan NE Local Government.	7	1 nurse, PHC coordinator, 3 CHEWs, 1 cleaner, 1 orderly, 1 security.	5	Drugs available .	Condition fair, serious cases referred to Uromi General Hospital.
Amendokhia n	PHC centre built long time ago by former Agbazilo Local Government.	9	2 nurses including 1 PHC Coordinator, 3 CHEWs, 3 health attendants, 1 security.	8	Minor drugs only.	Poor condition, leaking roof, no window protector, no louvers.
Afashio (Auchi)	None, nearest facility is Notre Dame Hospital.	-	-	-	-	-
South Ibie	PHC provided by Local Government and UNFPA.	10	2 nurses and a doctor and other staff.	6	Not available.	Poor, no pipe borne water,
Ehor	PHC centre, provided by Local Government	10	4 nurses, 1 NYSC doctor, 4 others.	6	Drugs available,	Poor condition, no toilet

	and UNFPA				centre functional	facilities, no water, (use rain water), and no regular electricity or generator.
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Majority of the communities assessed have a Primary Health Care centre. Abudu has a General Hospital, while Iguoriakhi has a health post. Five communities have no health facility, they are: Iwehen/Ibiwe, Ihogbe/Oreoghene, idogbo, Ihinmwihin, and Afashio. The PHC centres were built by the Local Government in most cases. The PHC centre in Ehor was built by the Federal Government, while the UNFPA assisted the Local Governments in two communities – Egor and South Ibie.

Most of the centres had nurses and other staff, a few had a doctor attached (sometimes a Youths Corps doctor). Drugs were available on sale in majority of centres. While some centres were in good condition, others had inadequacies such as leaking roofs, no generators to cope with irregular supplies of electricity, dilapidated buildings, lack of potable water supply, etc. Serious cases were transferred to nearby General Hospitals. Absence of good health facilities is one of the factors discouraging youths from remaining in rural communities. Many of the communities mentioned improved health facilities as a factor that can improve welfare of citizens.

### 5.1.3. Availability and Quality of Educational Institutions

Table 5.3 below describes briefly educational institutions communities assessed. A more detailed analysis of findings can be found in Appendix 2. Although there were several schools in some communities, only one public primary and one public secondary school were assessed in detail where the teachers were not on strike during the field work. Appendix 1 provides details of enrolments by class and gender in the assessed schools.

**Table 5.3: Education Statistics (Public Schools In Community)**

Community	No Of Public Schools				Condition	No Of Pupils
	Pry	Sec.	Voc.	Ter.		
Ogida	1	0	0	0	Dilapidated. School compound flooded.	312 pupils - 144 boys and 168 girls; 18 teachers. Absenteeism rate: 27.2%.
Evbuotubu	3	2	0	0	Primary and Sec. Schools Dilapidated. Roads to schools inaccessible, flooded during rains.	Pry: 16 teachers, all female; 539 pupils – 280 boys and 259 girls. Absenteeism rate – 16.2%. Sec – SSS: 630 students – 260 boys and 370 girls. Absenteeism rate – 30.1%

Iwehen/Ibiwe	3	2	0	0	Fair  Sec: Idia College is a well-funded public school with good facilities.	Pry: 11 teachers all female; 422 pupils – 231 boys, 191 girls. Absenteeism rate – 30%.  Sec – all female: SSS: 60 teachers; 1444 girls. Absenteeism rate – 2.4% 239 drop-outs in last 2 years (inability to pay fees, transfers, and migration to examination miracle centres).
Ihogbe/Oreoghene	8 (3 special primary)	4	0	1	Sec: Dilapidated/Fair	Pry: 10 teachers (9 females); 106 boys and 173 females. Absenteeism rate of 1.8%.  Sec: 63 teachers (48 females); 1210 pupils – 817 boys and 393 girls.
Idogbo	0	1	0	0	Sec. School dilapidated and non functional. Children go to school in Benin.	Sec-SSS: 68 boys, 62 girls.
Ihinmwinhin	4	1	0	0	Pry. and Sec. Schools are not accessible to students, long distance from homes with very bad roads.	Pry: 25 teachers; 471 pupils – 236 boys, 235 girls.  Sec - SSS: 32 teachers; 398 students – 285 boys, 113 girls.
Iguoriakhi	2	1	0	1	Dilapidated/Fair. Teachers live in the city.	Pry: 7 teachers (6 females); 142 pupils.  Sec: 11 teachers (3 females); 195 students – 96 boys and 99 females.
Iguobazuwa	2	1	0	0	Fair	Pry: 10 teachers 97 females); 528 pupils.  Sec: 8 teachers (2 females); 466 pupils – 223 boys and 243 girls.
NIFOR (Evboneka)	1	1	0	0	Pry: Dilapidated  Sec: Boys Model	Pry: 15 teachers (12 females); 53 pupils – 25 boys and 28 girls.  Sec: 12 teachers (2 females);

					School.	66 pupils.
Okada	1	1	0	0	Fair	Pry: 6 teachers (all females); 49 pupils – 19 boys and 30 girls.  Sec: 14 teachers (6 females); 385 students – 221 boys and 164 girls.
Evbuobanosa	1	1	0	0	Dilapidated. Privately owned Polytechnic	Pry: 20 teachers (16 females); 221 pupils – 110 boys and 111 girls.  Sec: 11 teachers (4 females); 32 students in JSS– 15 boys and 17 girls.
Abudu	4	2	0	1	Sec: Fair, some buildings becoming dilapidated  (Model Girls School)	Pry: 16 teachers (14 females); 297 pupils – 147 boys and 150 girls.  Sec - females: 188 girls. 16 plus 6 NYSC teachers.
Ugoneki	1	1	0	0	Fair/dilapidated High rate of absenteeism, especially on market days	Pry: 13 teachers (8 females); 289 pupils – 148 boys and 141 girls.  Sec JSS: 6 teachers (all males); 73 students – 32 boys and 41 girls. Absenteeism rate – 31.5%.
Ibore- Irrua	1	1	0	0	Pry: Poor condition, some roofs blown iff.	Pry: 8 teachers (5 females); 441 pupils – 209 boys and 232 girls.
Eko Ewu	1	0	0	0	Dilapidated and worn-out paint	155 pupils – 51 males, 105 females, 10 teachers (only one male teacher).
Arue (Uromi)	2	1	-	-	Pry: Fair, some buildings in poor condition. Sec: Fair	Pry: 11 teachers, 187 pupils – 99 boys, 88 girls.  Sec: 479 pupils – 287 boys, 192 girls; 18 teachers.
Amendokhian	3	3	0	0	Pry: Fair condition. Sec: Poor condition.	Pry: 16 teachers; 129 boys and 95 girls.  Sec: 190 pupils – 88 boys and 102 girls; 14 teachers.
Afashio (Auchi)	1	1	0	0	Pry: Fair, some roofs leaking.  Sec: could not be	Pry: 21 teachers; 455 pupils – 251 boys and 204 girls.  Sec – JSS: 381 – 185 boys, 196

					ascertained.	girls.
South Ibie	6	2	0	0	Pry: Several buildings in poor condition. Sec: Poor facilities.	Pry: 30 teachers; 1015 pupils – 516 boys and 499 girls.  Sec – JSS: 1084 students – 493 boys and 591 girls.
Ehor	6	1	0	0	Fair, no library in secondary school, insufficient desks.	Pry: 917 - 477 boys and 440 girls; 24 teachers.  Sec: 562 – 331 boys, 231 girls.

All the communities have at least one public school within the community or in the next village/neighbourhood. Only three communities have a public tertiary institution: Abudu has a campus of the College of Education, Ekiador; Iguoriakhi has a College of Agriculture; while Iwehen hosts the Institute of Continuing Education. Ugoneki houses a privately run Polytechnic, while Okada houses the privately run Igbinedion University.

While some of the schools are in fair condition, majority lack minimum requirements to deliver quality education. In some cases, roofs have been blown off or collapsed, windows and doors are broken, etc. Some schools are flooded and inaccessible during the rainy season. Many have no toilet facilities for teachers and students, no school libraries, etc. Many have no laboratories for Science subjects, while those which have laboratories have no chemical and other laboratory equipment.

While many of the schools are well staffed (numerically), some of the communities complained that the teachers live in Benin City and are therefore often absent from school or late to school. The Model Secondary Schools in some communities (Abudu and Evboneka) are unaffordable for community residents.

While enrolment rates in public schools are substantial in most communities, they are discouraging in communities such as Evboneka (53 pupils in the primary school), Okada (49 pupils in the primary school) and Ugoneki (73 students in JSS 1-3). Enrolments of girls is high, there are more girls than boys enrolled in some of the schools. There is no population data available for individual communities to assess what proportion of children of school age are in school.

Absenteeism rates are high in some communities, especially on market days when many children follow their parents to the market to sell. Data was not available for dropout rates in most cases. In Idia College and some others, students moved away to register for their SSS examinations in education “miracle” centres in their last year.

There were no vocational skills institutions in all the communities assessed. Poor quality education is a major concern to community leaders.

#### **5.1.4. Availability of Recreational Facilities**

In all the communities assessed, there are very few designated recreational/sporting facilities. Boys play football only in school fields in their communities, some of which are flooded during the rainy season. As a result, the youths are idle after school hours and have nothing to occupy their time and minds.

#### **5.1.5. Why are Youths Trafficked out of the Communities?**

In all the endemic communities, both males and female youths left the community in search of means of survival either in bigger cities or abroad if the opportunity came their way. The boys were mainly involved in illegal migration abroad, while girls ended up being trafficked to Europe (through Cotonou and Abidjan or the Sahara Desert) for prostitution. Similar factors push both male and female youths out of the community, they include:

- **Poverty:** Most of the parents are poor. They earned low incomes from agriculture and other menial jobs. They could not afford to send their children to school beyond secondary education, or keep them at home after their education. Poverty was compounded by large family sizes.
- **Poor socio-economic environment:** Most of the communities, especially those outside Benin City, are unattractive, the roads are not tarred and get flooded during the rains, there is no electricity, no potable water, etc. The youths want to live in attractive surroundings.
- **Lack of employment opportunities:** This is a critical factor. After completing their education (secondary), there are no factories and other organizations which can employ the youths. As a result, they leave the community in search of jobs within or outside Nigeria.
- **Absence of skills acquisition centres:** There is no skills acquisition centre in all the communities assessed. Thus youths have no means of acquiring skills for self-employment.
- **Lack of micro credit:** Youths who want to go into self employment have no access to capital to establish their businesses.
- **Peer pressure:** Youths leave the communities when they observe that all their friends have left the community, especially when successful youths have returned to build new houses or buy cars and other material things for their parents.
- **Encouragement of parents and relations:** Many parents actively encourage their children, especially daughters, to travel abroad because of potential benefits to themselves.

- Access to good quality education: Some youths have left the communities to avail themselves of opportunities for higher or better quality education in the cities or outside the country.

Both males and females are leaving the communities in large numbers. In some communities, more girls are leaving than boys. Some of the communities complained that all the youths have left the community, for example, Evboneka. Many parents have sold their property to finance their children’s trips outside the country. While the boys try to find menial jobs abroad, many of the females end up with traffickers who traffic them out of the country to Europe.

While many of these factors are not peculiar to Edo State alone, it appears that the state has become an endemic zone for trafficking because as far back as the 1980s, a few adventurous men and women left the country in search of greener pastures. Some of the women have become traffickers. Their ‘apparent’ success has served as motivation for the youths to believe that they too can ‘make it’ by leaving the country. However, only a small proportion of those who migrate or are trafficked have succeeded. Many have been repatriated or have died in the attempt. But as long as the push factors are not addressed, peer pressure and youth unemployment will continue to fuel trafficking and illegal migration.

#### 5.1.6. Estimates of Trafficked Victims

Table 5.3 below shows respondents’ estimates of the number of youths trafficked from their communities.

**Table 5. 4: Estimates of Trafficked Youths by Community Leaders**

Community	Youths Trafficked Annually		Youths Trafficked 2007-2009		Trend
	Male	Female	Male	Female	
Ogida	5	10	30	50	Declining
Evbuotubu	N/A	N/A	30	30	Still thriving.
Iwehen/Ibiwe	10	10	20-50	20-50	Still thriving. High level of crime. Local prostitution prevalent with many brothels in the community
Ihogbe	50-100	50-100	100-200	100-200	Still thriving.
Idogbo	7	8	15-16	15-16	Many repatriated recently, community plans celebrating that none died in Libya.
Ihinmwinhin	150-200	100-120	Over 700		Still thriving. High level of criminality & insecurity. Youths interviewed want to travel out. Community suffered from casualties in Libya, but are not deterred.
Iguoriakhi	5	N/A	N/A	N/A	Declining

Iguobazuwa	40	40	80	60	More than 80 repatriated from Libya recently.
NIFOR (Evboneka)	N/A	N/A	N/A	N/A	Still thriving, estimate not available, youths leave from the city, community deserted.
Okada	4	2	12		Declining.
Evbuobanosa	40-50	10	Over 100 to Italy, Spain, etc.		Still thriving.
Abudu	50	50	Over 200		Still thriving.
Ugoneki	10-15	20	Between 60 & 70		Still thriving, youths leave from the city.
Ibore- Irrua	10	10	About 40		Estimate not known, victims are said to move secretly.
Eko Ewu	No idea	No idea	No idea	No idea	Youths first travel to bug cities such as Uromi and Benin City before travelling abroad.
Arue (Uromi)	4	6	No idea	No idea	Cannot say, but the youths travel to Italy, Spain, London, Germany and other countries in Europe.
Amendokhian	15	20	Total of 50 males and females	Total of 50 males and females	About 5 girls from the community died in Libya in 2009, the youths said many travel out of the country.
Afashio (Auchi)	No idea	No idea	No idea	No idea	Youths first leave for bigger cities before travelling out of the country. Incidence on the decline.
South Ibie	No idea	No idea	30 male/female	30 male/female	Downplayed but increasing
Ehor	No idea	No idea	No idea	No idea	Youths travel to Spain and Italy

The figures are mainly guesses by the respondents. Some respondents played down or denied the incidence of trafficking from their communities, some said they have no idea, while majority of them gave their own estimates. The respondents said that trafficking is done in secret and by individuals and their families. So the community concludes that a youth has left the community when his/her absence is noticed. Furthermore, many of the youths first leave the community for a bigger town/city from where they travel abroad or are trafficked. As a

result, it is difficult to know the exact number of youths trafficked from the community. No one keeps records, some of them emphasized. Those who were able to provide information said that the youths travelled mainly to European countries – Spain, Italy, Germany, etc. in some communities, more females leave the community than males.

### 5.1.7. Attitude of Community Towards Human Trafficking

Table 5.4 shows the attitudes of communities to the idea of their youths leaving the community in search of greener pastures or of being trafficked.

**Table 5.4: Attitude of Community Towards Trafficking**

Community	Attitude Towards Trafficking
Ogida	There is awareness and many families are desisting from it, however due to high unemployment level, some still engage in it
Evbuotubu	Trafficking thrives due to poverty and unemployment. Youths prefer to travel as some of their peers have been successful.
Iwehen/Ibiwe	Trafficking is acceptable, seen as means out of poverty and elevation in social ladder. Youth leader and church leader interviewed were repatriated. Women leader tempted to travel, but not possible.
Ihogbe	Trafficking is acceptable, seen as means out of poverty and commended by community elders. Women are bread winners & girls are seen as saviours of families in poverty.
Idogbo	Trafficking is acceptable, but unsuccessful trip rate is high, community leader regrets rate of unsuccessful youths he has helped to sponsor.
Ihinmwinhin	Community members claim that youths have only two options in the community; to be a criminal or travel abroad. A desperate youth interviewed was awaiting sponsors
Iguoriakhi	Women leader claims poor quality of education in community as reason why youths travel abroad.
Iguobazuwa	Trafficking is acceptable, and the proceeds have enriched many families
NIFOR (Evboneka)	Trafficking is acceptable, for children to support their parents. Those successful in it build modern houses in town and do not come back to the village.
Okada	Trafficking is acceptable, for children to support their parents, Women leader respondent lost her son in Morocco.
Evbuobanosa	Trafficking is acceptable
Abudu	Trafficking thrives due to poverty and unemployment. Respondents have ‘successful’ children in Italy
Ugoneki	Trafficking thrives due to poverty and unemployment
Ibore- Irrua	Elders and palace chiefs in the larger Irrua community, refer to Ibore-Irrua as centre for trafficking.
Eko Ewu	Community leaders denied existence of trafficking in their community.

Arue (Uromi)	Community does not discourage children from leaving the community. Parents do not discourage youths as they are trying to help the family.
Amendokhian	Community does not condemn trafficking. Youths who travelled have contributed to community's development.
Afashio(Auchi)	Community has no say in family affairs, Parents support because children have no choice. Muslims said their children don't engage in trafficking.
South Ibie	Downplayed. Predominantly Muslim, so their girls are conservative.
Ehor	The community cannot prevent youths from leaving the community since there are no job opportunities

Most of the communities accepted or were resigned to their youths leaving the community in search of greener pastures. Parents were in support because youths found the communities unattractive. The high level of poverty in endemic communities because of low incomes from agricultural employment and scarcity of alternative employment opportunities for youths meant that youths were compelled to leave the communities in search of employment. Most youths are not interested in farming. Those who succeeded helped to lift their families out of poverty and contributed to the development of the communities.

The parents said they could not stop their children from leaving the community because they could not afford to maintain them. After struggling to educate their children, it is very disheartening to see them join gangs and cults or engage in criminal activities because of idleness. It was a better option than engaging in stealing and other criminal activities. While fathers supported the boys, mothers usually supported their daughters travelling abroad. According to some respondents, by the time the fathers became aware of their daughters' plans, all the arrangements have been concluded. However, they became happy when they started to reap the rewards of allowing their daughters to be trafficked.

### **5.1.8. Primary Prevention Intervention Initiatives**

Table 5.5 shows projects identified by each community that could help to improve the standard of living and reduce trafficking from their communities. The last column shows the project regarded as priority by the community.

**Table 5. 5: Potential Primary Intervention Initiatives**

Community	Preferred Projects	Priority Projects
Ogida	<ul style="list-style-type: none"> <li>• Establishment of large and small scale industries such as welding, textile mill or electrode industry, tailoring, aluminium, furniture factories.</li> <li>• Supply of basic amenities such as good roads, electricity,</li> <li>• Recreational centres, where youths can play football.</li> <li>• Establishment of a skills acquisition/vocational education centre.</li> <li>• Secondary and Tertiary (polytechnic, college of education) educational institutions.</li> </ul>	A manufacturing company/industry which will employ youths.
Evbuotubu	<ul style="list-style-type: none"> <li>• Construction of roads and good road network in the community- access roads (tarred).</li> <li>• Potable water supply - River Ogbonwan can be bridged or used for water supply.</li> <li>• Skills acquisition centre.</li> <li>• Employment opportunities - factories/industries e.g. Textile/shoes industry; mechanised farming.</li> <li>• More teachers in the secondary school and renovation of schools, especially the leaking roof. .</li> <li>• Renovation of market with locked up stalls.</li> <li>• Microfinance loans to boys and girls to start their businesses.</li> <li>• Develop the community to look like the city. (There should be no difference between rural and urban areas).</li> <li>• Drainage and erosion problem solved.</li> <li>• Small - scale industries like weaving, hairdressing, tailoring, hand crafts,</li> <li>• Provision of recreational facilities.</li> </ul>	A factory/industry that can employ many people.  Good roads.
Idogbo	<ul style="list-style-type: none"> <li>• Provision of social amenities such as schools, good roads, hospitals, etc.</li> <li>• Creation of employment opportunities.</li> <li>• Establishment of factories (printing press, fruit juice etc) would reduce trafficking.</li> <li>• A primary school.</li> <li>• Repair/renovation of existing secondary school buildings and compound.</li> <li>• Building a market for women to sell their wares.</li> <li>• Provision of microcredit to expand their businesses..</li> </ul>	The school comes high on the priority list, but the factory is preferred to the school as it will employ the youths.
Ihimwihin	<ul style="list-style-type: none"> <li>• Provision of job opportunities,</li> <li>• Skill acquisition centres,</li> <li>• Basic social services such as stable electricity, good roads,</li> </ul>	Establishment of a factory that can employ a thousand persons or

	<p>good schools, and health facilities.</p> <ul style="list-style-type: none"> <li>• Projects like mechanized farming, and factories.</li> </ul>	more.
Iwehen	<ul style="list-style-type: none"> <li>• Skills acquisition centre and training in hair dressing, catering, etc, and the graduates should be well equipped.</li> <li>• Job opportunities.</li> <li>• Employment in government agencies.</li> <li>• Loans and micro finance to set up businesses.</li> <li>• Skills acquisition centre and training in hair dressing, catering, etc, and the graduates should be well equipped.</li> <li>• Job opportunities.</li> <li>• Employment in government agencies.</li> <li>• Loans and micro finance to set up businesses.</li> </ul>	Employment opportunities at state and local government levels for youths.
Oreoghene / Ihogbe	<ul style="list-style-type: none"> <li>• Small scale industries, small and medium scale enterprises and large Industries such as bakeries and furniture workshops,</li> <li>• Micro finance/loans for youths to enable them establish Small and Medium Scale Enterprises,</li> <li>• Skills acquisition centres,</li> <li>• Boreholes,</li> <li>• Renovated market stalls.</li> <li>• Renovated schools equipped with facilities, Employment opportunities for youths.</li> <li>• Football clubs.</li> </ul>	Priority project for the community is a factory to employ youths.
Abudu	<ul style="list-style-type: none"> <li>• Renovation and up-grading of educational institutions in the community.</li> <li>• Establishment of industries, for example a cassava processing factory.</li> <li>• Reviving the sea way from River Orhionmwon to the Atlantic Ocean through Koko Port.</li> <li>• Renovation of market place. The market is in a ditch, it is like a borrow pit, people do not go there.</li> </ul>	They need an industry where young graduates can be employed – cassava factory.
Evbuobanosa	<ul style="list-style-type: none"> <li>• Factory/ industry to employ youths, and</li> <li>• Repair of boreholes.</li> </ul>	The priority project is an industry to employ youths.
Evboneka (NIFOR)	<ul style="list-style-type: none"> <li>• A factory to employ youths.</li> <li>• Renovation and revival of the educational institutions. Potable water supply.</li> <li>• A health centre.</li> </ul>	Any factory to create employment opportunities.  Renovation of the school. .
Okada	<ul style="list-style-type: none"> <li>• Provision of basic amenities such as regular electricity, recreational facilities, functional water scheme, better access roads and better health facilities,</li> <li>• Functional skills acquisition centre- (one commissioned by</li> </ul>	Textile Mill Company that can employ many youths.

	<p>State Government is not functional).</p> <ul style="list-style-type: none"> <li>• A textile mill factory,</li> <li>• Soft loans and micro-finance to set up private businesses.</li> <li>• Ultra modern market with lockup stalls</li> <li>• Micro credit assistance for the women.</li> </ul>	
Iguobazuwa	<ul style="list-style-type: none"> <li>• Creation of employment/job opportunities.</li> <li>• Good market.</li> <li>• Small and medium industries, especially manufacturing industries and factories, rice plantation and milling factory, and a cassava processing factory.</li> <li>• A good health centre.</li> </ul>	Priority project is “cassava processing industry” because the raw material is available. Alternatives are food processing factories for food produce such as tomatoes, pepper, and cassava.
Iguoriakhi	<ul style="list-style-type: none"> <li>• A market.</li> <li>• Social amenities such as potable water supply and a health centre.</li> <li>• Community hall,</li> <li>• Loan or microcredit/finance to improve farms.</li> <li>• Employment creation through commercial farming or establishment of a plastic factory.</li> </ul>	Rubber factory to produce plastics chairs and other plastic products.
Ehor	<ul style="list-style-type: none"> <li>• Basic amenities such as potable water supply, good roads, hospital.</li> <li>• Employment opportunities for youths.</li> <li>• Skills acquisition centre</li> <li>• Fruit juice factory, one was built by government, but it is not functioning.</li> <li>• Suspected mineral deposits (coal) in the community to be mined.</li> </ul>	A fruit juice factory, the raw materials are available in the area.
Ugoneki	<ul style="list-style-type: none"> <li>• Skills Acquisition Centre</li> <li>• Micro Finance to help the youths start of their own business.</li> <li>• A company to employ youths.</li> <li>• Basic amenities such as regular electricity, good healthcare , good educational institutions, good roads and a borehole for water supply</li> <li>• A functional market.</li> </ul>	The priority project is a skills acquisition centre to train our youths and micro finance to start off a business.
Ibore	<ul style="list-style-type: none"> <li>• Provision of basic social services such as potable water, good roads, and electricity, and affordable education.</li> <li>• Employment opportunities.</li> <li>• Vocational educational institution/skills acquisition centre.</li> </ul>	Priority projects include improved (mechanized) farming methods and techniques, mechanized

	<ul style="list-style-type: none"> <li>• Establishment of industries (small scale) such as processing industry for local products like palm oil.</li> <li>• Mechanized farming, provisions of materials for farming: fertilizers, machines and loans to start businesses.</li> <li>• Establishment of industries - manufacturing industries; solid mineral factories, to explore the use of stone quarries and kaolin, and other mineral deposits that can be in the community.</li> <li>• Factories to produce ceramics plates because the raw materials are available.</li> </ul>	farming as well as provision of loans and fertilizers to aid farming activities.
Eko Ewu	<ul style="list-style-type: none"> <li>• Industries to generate employment – to produce items such as matches or nails, shoes, body cream, soap, candles.</li> <li>• Microfinance facilities for women.</li> <li>• Finance (loans and soft loans) to expand and improve farms for men.</li> </ul>	The priority project which would be most beneficial to the community is a production company like cosmetics industry.
Arue (Uromi)	<ul style="list-style-type: none"> <li>• Company/Industry/Factory to employ youths.</li> <li>• Banana/Plantain/Pawpaw/Fruit Juice factory that will make people regain interest in farming.</li> <li>• Cassava processing mill.</li> <li>• Tomato puree factory.</li> </ul>	The priority project that would be most beneficial to the community is either cassava processing factory or fruit juice factory which will employ youths.
Amendok hian	<ul style="list-style-type: none"> <li>• Any form of employment opportunity besides agriculture. especially for youths such as an industry or company.</li> <li>• Embarking on some projects to discourage women from travelling abroad such as small-scale industries and a flour mill.</li> <li>• Establishment of a company to employ both skilled and unskilled labour in the community such as a cassava/flour mill.</li> </ul>	The priority project desired by the community is a flour mill that will provide employment opportunities.
Afashio (Auchi)	<ul style="list-style-type: none"> <li>• Basic amenities such as water supply and a well equipped health facility,</li> <li>• Wood industry,</li> <li>• Vocational education centre,</li> <li>• Renovation of the primary school and provision of learning materials.</li> <li>• Employment for idle/frustrated youths.</li> </ul>	A possible priority project is a wood industry because they have a lot of wood. However, a vocational centre is more beneficial to the

		community. This is because the youths will be better equipped to become self employed.
South Ibie	<ul style="list-style-type: none"> <li>• Vocational and skills acquisition centre, or any relevant institution to keep the youths back home.</li> <li>• Cottage industries, for example, Food storage/processing plant (a lot of food gets wasted as there are no adequate storage facilities).</li> <li>• Stone quarry to utilize the stones in the community.</li> <li>• Food factory producing biscuits, cornflakes and semovita.</li> <li>• Cassava processing plant, exploring all possible usage of cassava, such as ethanol, for fuelling vehicles in future, by-product for animal feeds, starch for pharmaceutical industries.</li> <li>• Schools, hospitals and industry (Women Leader).</li> </ul>	<p>Cassava processing plant (traditional leader)</p> <p>Production company for consumables like biscuits, food seasoning and soft drinks (Women leader)</p>

From the table, the most preferred projects which can improve the standard of living in endemic communities are:

- i. Provision of basic amenities which are lacking in most of the communities – regular electricity supply, potable water supply, good roads, and well equipped health facilities as well as recreation facilities.
- ii. Employment opportunities, especially for the youths. This will be achieved by establishing factories/industries (small and large) that utilise raw materials available in different communities, e.g., orange juice factories, textile mills, cassava factories, etc.
- iii. Establishment of vocational/skills training centres to prepare youths for self employment after leaving school - computer skills, hair dressing, carpentry, fashion design, etc.
- iv. Provision of micro credit to establish/expand businesses.
- v. Improvement/renovation of schools (including building and/or equipping libraries and laboratories), health facilities.
- vi. Markets for women to sell their goods.

With regard to the choice of one priority project, the most frequently mentioned project was an industry that can employ youths especially and keep them in the community. Less frequently mentioned are the establishment of a skills acquisition centre and provision of micro credit/loans to establish businesses.

## 5.2: RECOMMENDATIONS AND CONCLUSION

Given the focus of the Counter Trafficking Initiative project to identify potential primary intervention projects, IOM can select from the list of preferred projects of selected communities. Options for the IOM include:

- Work with the state or local governments to provide selected projects, for example, renovation of schools, building and/or equipping school libraries and laboratories, building of health centres (like the UNFPA).
- Support the establishment of vocational/skills training institutions in selected communities to train youths for self employment and link graduates of such centres with micro credit.
- Link up with other donors such as the World Bank and the European Union which are already working with communities to provide basic amenities such as health centres, boreholes, renovation of roads, etc.
- Link up with state and local governments and communities to upgrade roads. As some respondents stated (Evbuotubu), no investor will come and establish a factory if the community is inaccessible. While roads may not be a focus of the Counter Trafficking Initiative project, accessibility is very important for potential investors who can create employment opportunities.
- In all these, the community leaders – males, females and youths – should be involved. The communities are willing to provide land and labour for actualizing these projects.

In conclusion, trafficking has become endemic in the state and more than half of the local government areas have become endemic communities. Both male and female youths are leaving the communities, with females being more likely to be trafficked while males are involved in illegal migration. These movements are fuelled by poverty, unemployment, lack of basic amenities, parental encouragement and peer pressure. If youths are to be encouraged to remain at home, the environment has to be made attractive to the youths.

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## GLOSSARY

<b>Enogie</b>	Duke (plural Enigie).
<b>Erinmindu</b>	Spirit of Oba's ancestors.
<b>Igue</b>	Village ("I" pronounced as "E" and "e" pronounced as "a").
<b>Iy'oba</b>	Oba's mother (Queen mother)
<b>Oba</b>	King or ruler
<b>Odionwere</b>	Village head
<b>Ogiso</b>	Title of early Benin Kings, who were regarded as Sky Kings.
<b>Ohen</b>	Priest
<b>Onojie</b>	Duke in Ishan (plural Enijie)
<b>Zaiki</b>	Your Royal Highness

## APPENDIX 1: COMMUNITY EVALUATION QUESTIONNAIRE

### ASSESSMENT OF BASELINE SOCIO ECONOMIC DATA IN ENDEMIC AREAS OF EDO STATE

The National Agency for the Prohibition of Traffic in Persons and Other Related Matters (NAPTIP) and the International Organization for Migration (IOM) intend to carry out a Baseline Assessment of Endemic Areas for Trafficking in Persons in Edo State with a view to indentifying the push factors and recommending interventions. Please kindly answer the following questions.

Thank you in anticipation.

<b>Location</b> _____	<b>Researcher (name)</b> _____
<b>LGA</b> _____	<b>Date:</b> _____ <b>Day</b> _____
<b>Respondent</b> _____	<b>Session Morning/afternoon</b> _____

#### SECTION A: DEMOGRAPHIC DATA OF RESPONDENTS (Circle)

- Age  
(1) 21 – 30 years (2) 31 – 40 years (3) 41 – 50 years (4) Above 50 years
- Sex: Male; Female: \_\_\_\_\_
- Marital Status - Single; Married; Divorced; Separated; Widowed
- Education: - None; Primary; Secondary; Tertiary
- Occupation – Farming; Trader; Civil Servant; Student; Unemployed; Retired; Others
- How would you describe yourself in this community?  
(1) Indigene  
(2) Settler  
(3) Visitor  
(4) Tenant
- Status in the Community  
(1) Traditional Leader/Community Head  
(2) Religious Leader  
(3) Family Head  
(4) Leader of Social Club  
(5) Others \_\_\_\_\_ (Specify)

#### SECTION B. DESCRIPTION OF THE COMMUNITY

**1. Housing – (assessment of Percentage of houses in community)**

**Type of House**

- (1 Bungalow
- (2 Storey building
- (3 Face to face apartment

**2. Structure – (percentage)**

- (1 Mud house
- (2 Mud with cement
- (3 Cement

**3. Type of roof – (percentage)**

- (1 Corrugated iron sheet
- (2 Thatched roof
- (3 Asbestos

**b. Village Markets**

**4. Is there any market in the Community?**

- (1 Yes
- (2 No

**5. How does the market operate?**

- (1 Daily
- (2 Every fifth day

**C. Access Road**

**6. Are there motorable roads to the community?**

- (1 Yes
- (2 No

**7. Are the roads?**

- (1 Tarred
- (2 Earth

**d. Natural Resources**

**8. What natural resources does the community have?**

- (i) Vacant land
- (ii) Forest
- (iii) Solid minerals: (Name them)

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- (iv) Oil–petroleum

9. What are the main agricultural produce of the community? Name them \_\_\_\_\_

10. Are there any rivers and streams?

(1) Yes

(2) No

If yes name them

11. Are there any Tourist attractions in your community? E.g. (name them)

Tourist Attractions	Yes	No
Caves		
Historical monument		
Water falls		
Shrine		
Others specify		

**e. Social Amenities**

12. Does the community have electricity?

(1) Yes

(2) No

If yes, when was electricity commissioned in the community?

13. What is the source of electricity?

- (i) National grid
  - (ii) Community generator
  - (iii) Others, specify
14. Who provided the electricity?
- (i) Rural electricity board
  - (ii) NEPA/PHCN
  - (iii) Community
  - (iv) Private donor
15. Source of Water Supply –
- (1) Pipe borne water
  - (2) Bore hole
  - (3) Stream
  - (4) Dug wells
  - (5) Tanker
  - (6) Rain
16. Do you think that the present state of the social amenities in the community could potentially expose the community to risk of human trafficking?
- If YES, why?
17. In your opinion, what can be done to improve the social amenities available in the community?
18. If the amenities suggested in point 17 are available in the community, would it reduce the risk of human trafficking?

If YES, please explain how you believe it would apply

**C. EDUCATIONAL/HEALTH FACILITIES**

**1. PRIMARY**

- (1) How many Primary Schools does the community have?
- (i) Public Schools \_\_\_\_\_ Indicate the names \_\_\_\_\_

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(ii) Private Schools \_\_\_\_\_ Indicate the names \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

## 2. Secondary

(1) How many Secondary Schools does the community have?

(i) Public Schools \_\_\_\_\_ Indicate the names \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

(ii) Private Schools \_\_\_\_\_ Indicate the names \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

## 3. Vocational Institutions

(1) Is there any vocational/skills acquisition institution in the community?

I. Yes II. No

If yes, name them \_\_\_\_\_  
\_\_\_\_\_

(2) What proportion of boys?

(a) Complete primary school \_\_\_\_\_

(b) Complete secondary school \_\_\_\_\_

(3) What proportion of girls?

(a) Complete primary school \_\_\_\_\_

(b) Complete secondary school \_\_\_\_\_

(4) Is the drop out higher for girls than for boys? Yes. No

If yes, why is it so? -----

## 4. Health Institutions

(1) Is there a primary health care centre? I. Yes II No (confirm through site visit)

(2) Are there Nurses at the centre? I. Yes II. No

(3) How many nurses? \_\_\_\_\_ Other Staff \_\_\_\_\_

(4) Is there a doctor? I. Yes II. No

- (5) How many staff are there at the centre?  
\_\_\_\_\_
- (6) How many beds for patients?  
\_\_\_\_\_
- (7) Are drugs available for patients? I. Yes II. No
- (8) Is the centre functional? I. Yes II. No  
(explain)\_\_\_\_\_
- \_\_\_\_\_
- (9) What is the condition of the health centre? (buildings, environments, etc)  
1) Good 2) Poor 3) Bad
- (10) Who provided the health centre for the community?  
\_\_\_\_\_  
\_\_\_\_\_
- (11) If there is no health centre, where is the nearest health facility?  
\_\_\_\_\_  
\_\_\_\_\_
- (12) Do you think that the present state of the health facilities in the community could potentially expose the community to risk of human trafficking?

If YES, why?

- (13) In your opinion, what can be done to improve the health facilities available in the community?
- (14) If the facilities suggested in point 13 are available in the community, would it reduce the risk of human trafficking?

If YES, please explain how you believe it would apply

(15. Are there any Federal or State Government presence in the community other than school? e.g. Industries, higher education etc.

#### **D. EMPLOYMENT OPPORTUNITIES**

- (1) What are the employment opportunities in the community -  
For men \_\_\_\_\_  
For women \_\_\_\_\_  
For male youth \_\_\_\_\_  
For female youth \_\_\_\_\_
- (2) What is the main occupation  
(i) Men \_\_\_\_\_  
(ii) Women \_\_\_\_\_

- (3) What is the average yearly income? \_\_\_\_\_  
 For men \_\_\_\_\_  
 For women \_\_\_\_\_
- (4) What types of jobs are available for youths in the community?  
 For male \_\_\_\_\_  
 For female \_\_\_\_\_

**E. COMMUNITY ASSOCIATIONS**

- (1) What kinds of association do you have in the community? - Name them
- 1) For men \_\_\_\_\_  
 \_\_\_\_\_
  - 2) For women \_\_\_\_\_  
 \_\_\_\_\_
  - 3) For youths \_\_\_\_\_  
 \_\_\_\_\_
- (2) List the places of worship in the community  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_
- (3) Is there a community hall? Yes, No.
- (4) Is there any community development Association? Yes, No.  
 name \_\_\_\_\_
- (5) Does the association contribute to the welfare of the community/youths? Yes, No.  
 If yes, in what ways/how  
 \_\_\_\_\_  
 \_\_\_\_\_

**F. RECREATIONAL FACILITIES**

- (1) List the different sporting/recreational activities in the community  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

Recreational Activities	Yes	No
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Football field		
Basket Ball field		
Volley Ball court		
Table Tennis		
Billiard		
Wrestling		
Boxing		
Weight lifting		
Draft		
Others indicate		

2) Does the community organize any sporting activity? Yes, No.

If yes, how often?

\_\_\_\_\_

(3) Has any youth from this community participated in State/National sports Festival Yes, No.

(5) Do you organize inter-community/LGA sports competitions? Yes, No.

(6) Do you have traditional dance groups? Yes, No. Name them \_\_\_\_\_

\_\_\_\_\_

(7) How often do they perform? \_\_\_\_\_

\_\_\_\_\_

(8) Do you think that the presence of recreational facilities in the community could potentially expose the community to risk of human trafficking?

If YES, why?

(9) In your opinion, what can be done to improve the recreational facilities available in the community?

(10) If facilities suggested in point 9 are available in the community, would it reduce the risk of human trafficking?

If YES, please explain how you believe it would apply

**G. ARTS AND CULTURE**

(1) Are there artistic and cultural activities in your community? – Yes, No.

If yes, list them:

Arts & Culture	Yes	No
(1) Sculpture		
(2) Carving		
(3) Weaving/cloth		
(4) Pottery		
(5) Basket Weaving		
(6) Hair Weaving		
(7) Beading		
(8) Others specify		

(2) Are there cultural festivals in the community? E.g.

(i) Yam festival – Yes, No

(ii) Initiation Yes, No

(iii) Age grade ceremony yes, No.

(iv) Others, indicate, \_\_\_\_\_  
 \_\_\_\_\_

(3) Has any youth from this community participated in State/National Arts Festival?

Yes, No

**H. GENERAL VIEWS – PUSH FACTORS**

(1) Why do young men and women leave the community? \_\_\_\_\_  
 \_\_\_\_\_

(2) Why do young men and women not find the community attractive? \_\_\_\_\_  
 \_\_\_\_\_

(3) Why do young women travel abroad from the community? \_\_\_\_\_  
 \_\_\_\_\_

(4) How many young men and women leave the community every year?

Young men	Young women

(5) How many have left in the last two years? 2007      2008

(6) What can be done to discourage men and women from leaving the community?

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(7) What can be done to improve the standard of living in the community? If implemented, how do you think it would reduce the risk of human trafficking?

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(8) What type of projects do you think can help discourage young women from travelling abroad irregularly?

- 1) \_\_\_\_\_
- 2) \_\_\_\_\_
- 3) \_\_\_\_\_

(9) Who should provide them?

- (i) State government
- (ii) Local government
- (iii) Donor assistance
- (iv) Community
- (v) CBOs
- (vi) Religious bodies
- (vii) NGOs

(10) How should the projects be funded? \_\_\_\_\_

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(11) What should be the role of the community in implementing the projects? \_\_\_\_\_

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(12) If you were to choose one of these projects mentioned, which one will you choose? (priority project) \_\_\_\_\_

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## APPENDIX 2: QUESTIONNAIRE AND CHECK LIST FOR PRIMARY SCHOOLS

### ASSESSMENT OF BASELINE SOCIAL-ECONOMIC DATA IN ENDEMIC AREAS FOR TRAFFICKING IN PERSONS IN EDO STATE

**LOCAL GOVERNMENT AREA**

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**COMMUNITY**

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**NAME OF SCHOOL**

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**OWNERSHIP OF SCHOOL (Please tick) : PUBLIC  / PRIVATE**

**RESPONDENT**

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**POSITION IN SCHOOL**

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**DATE**

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#### QUESTIONNAIRE FOR PRIMARY SCHOOLS

The National Agency for the Prohibition of Traffic in Persons and Other Related Matters (NAPTIP) and the International Organization for Migration (IOM) intend to carry out a Baseline Assessment of Social-Economic Data in Endemic Areas for Trafficking in Persons in Edo State with a view to indentifying the push factors and recommending interventions. Please kindly answer the following questions.

Thank you in anticipation.

#### A **DEMOGRAPHIC DATA (Circle)**

1. **Age**
  - (a) 21 – 30 years
  - (b) 31 – 40 years
  - (c) 41 – 50 years
  - (d) Above 50 years
2. **Sex:** Male  Female
3. **Marital Status:** Single  Married  Divorced  Separated   
Widowed
4. **Education Qualification:** WASC/SSCE  TC II/NCE  B.SC/B.ED   
Postgraduate

**B EDUCATIONAL FACILITIES**

1. Are fees, levies and other charges paid in the school? Yes [ ] No [ ]
2. If yes to any or all of the above, how much is paid for:
  - (i) Fees: N \_\_\_\_\_
  - (ii) Uniforms: N \_\_\_\_\_
  - (iii) Books: N \_\_\_\_\_
  - (iv) Levies: N \_\_\_\_\_
  - (v) Others: N \_\_\_\_\_
3. How many teachers are in the school? \_\_\_\_\_
4. How many:
  - (a) Male teachers? \_\_\_\_\_
  - (b) Female teachers? \_\_\_\_\_
5. What are the enrolment figures for:

	<b>Class</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
(a)	Pry 1			
(b)	Pry 2			
(c)	Pry 3			
(d)	Pry 4			
(e)	Pry 5			
(f)	Pry 6			

6. What is the average daily attendance for?

	<b>Class</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
(a)	Pry 1			
(b)	Pry 2			
(c)	Pry 3			
(d)	Pry 4			
(e)	Pry 5			
(f)	Pry 6			

7. What is the percentage level of absenteeism for?

	<b>Class</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
(a)	Pry 1			

(b)	Pry 2			
(c)	Pry 3			
(d)	Pry 4			
(e)	Pry 5			
(f)	Pry 6			

8. How many pupils dropped out of school in the last two years?

	Class	Male	Female	Total
(a)	Pry 1			
(b)	Pry 2			
(c)	Pry 3			
(d)	Pry 4			
(e)	Pry 5			
(f)	Pry 6			

9. List the reasons for dropping out:

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10. What is the general condition of the school environment? Very bad [ ] Bad [ ]  
Fair [ ] Good [ ] Very good [ ]

11. How many buildings are in the school? \_\_\_\_\_

12. What is the general state of the school buildings? Very bad [ ] Bad [ ]  
Fair [ ] Good [ ] Very good [ ]

13. What is the condition of the walls, window, roofs and ceilings? Solid [ ]  
Dilapidated [ ] broken [ ]

14. What is the condition of the classrooms? Very bad [ ] Bad [ ] Fair [ ] Good  
[ ] Very good [ ]

15. Is there a library in the school? Yes [ ] No [ ]

16. Are there books in the library? Yes [ ] No [ ]

17. Is there water in the school? Yes [ ] No [ ]

18. If yes, what is the source of the water? \_\_\_\_\_
19. Are there toilets in the school? Yes [ ] No [ ]
20. If yes, what type of toilets is available? Pit toilet [ ] Water Cistern [ ]
21. Is there electricity in the school? Yes [ ] No [ ]
22. If yes, what is the source of electricity? \_\_\_\_\_

### SCHOOL OBSERVATION CHECKLIST

ITEM NAME	TOTAL AVAILABLE ( tick or place a number )	CONDITION		
		Good	Fair	Poor
Head Teacher's Office				
Staff room				
Classrooms				
ECD (Classrooms)				
Toilets for female teachers				
Toilets for male teachers				
Toilets for girls				
Toilets for boys				
Water point				
Recreational facilities/materials e. g.: 1) Playing fields/courts 2) Balls 3) Others (List them)				

First aid Kits				
Secure storage rooms				

### CLASSROOM OBSERVATION CHECKLIST

\* Please observe two (2) classrooms; **one lower primary and one upper primary**

CLASSROOM OBSERVATION CHECKLIST				
ITEM NAME	TOTAL AVAILABLE ( tick or place a number )	CONDITION		
		Good	Fair	Poor
Chalk board				
Chalk				
Children's work on walls				
Learning materials/charts displayed				
Number of Desks for Pupils				
Number of Pupils sharing Desks				
Teachers' Tables/desks & Chairs				
* Pupils' Mathematics textbooks				
* Pupils' English Lang. textbooks				
* Pupils' Science textbooks				
* Pupils' Social Science textbooks				

Exercise/writing books				
Pens/pencils				

\* Check to ascertain whether or not the teachers have copies of these textbooks in use.

### APPENDIX 3: QUESTIONNAIRE AND CHECK LIST FOR SECONDARY SCHOOLS

#### COMMUNITY EDUCATIONAL INSTITUTION: ASSESSMENT OF BASELINE SOCIAL-ECONOMIC DATA IN ENDEMIC AREAS FOR TRAFFICKING IN PERSONS IN EDO STATE

<b>LOCAL GOVERNMENT AREA</b> _____
<b>COMMUNITY</b> _____
<b>NAME OF SCHOOL</b> _____
<b>OWNERSHIP OF SCHOOL (Please tick) : PUBLIC [ ] / PRIVATE [ ]</b>
<b>TYPE OF SCHOOL (Please tick):BOYS [ ] / GIRLS [ ] / MIXED [ ]</b>
<b>RESPONDENT</b> _____
<b>POSITION IN SCHOOL</b> _____
<b>DATE</b> _____

#### QUESTIONNAIRE FOR SECONDARY SCHOOLS

The National Agency for the Prohibition of Traffic in Persons and Other Related Matters (NAPTIP) and the International Organization for Migration (IOM) intend to carry out a Baseline Assessment of Social-Economic Data in Endemic Areas for Trafficking in Persons in Edo State with a view to indentifying the push factors and recommending interventions. Please kindly answer the following questions. Thank you in anticipation.

#### A DEMOGRAPHIC DATA (Circle)

- Age**  
(e) 21 – 30 years  
(f) 31 – 40 years  
(g) 41 – 50 years  
(h) Above 50 years
- Sex:** Male [ ] Female [ ]

- 3.
4. **Marital Status:** Single [ ] Married [ ] Divorced [ ] Separated [ ]  
Widowed [ ]
5. **Education:** WASC/SSCE [ ] TC II/NCE [ ] B.SC/B.ED [ ]  
Postgraduate [ ]

## B EDUCATIONAL FACILITIES

23. Are fees, levies and other charges paid in the school? Yes [ ] No [ ]
24. If yes to any or all of the above, how much is paid for:
- (vi) Fees: N \_\_\_\_\_
- (vii) Uniforms: N \_\_\_\_\_
- (viii) Books: N \_\_\_\_\_
- (ix) Levies: N \_\_\_\_\_
- (x) Others: N \_\_\_\_\_

3. How many teachers are in the school? \_\_\_\_\_

4. How many:
- i. Male teachers? \_\_\_\_\_
- ii. Female teachers? \_\_\_\_\_

5. What are the enrolment figures for:

	Class	Male	Female	Total
(g)	JSS 1			
(h)	JSS 2			
(i)	JSS 3			
(j)	SSS 1			
(k)	SSS 2			
(l)	SSS 3			

6. What is the average daily attendance for?

	Class	Male	Female	Total
(a)	JSS 1			
(b)	JSS 2			
(c)	JSS 3			
(d)	SSS 1			
(e)	SSS 2			

(f)	SSS 3			
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7. What is the percentage level of absenteeism for?

	Class	Male	Female	Total
(a)	JSS 1			
(b)	JSS 2			
(c)	JSS 3			
(d)	SSS 1			
(e)	SSS 2			
(f)	SSS 3			

8. How many students dropped out of school the last two years?

	Class	Male	Female	Total
(a)	JSS 1			
(b)	JSS 2			
(c)	JSS 3			
(d)	SSS 1			
(e)	SSS 2			
(f)	SSS 3			

9. List the reasons for the dropping out:

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10. What is the general condition of the school environment? Very bad [ ]  
 Bad [ ] Fair [ ] Good [ ] Very good [ ]

11. How many buildings are in the school? \_\_\_\_\_

12. What is the general state of the school buildings? Very bad [ ] Bad [ ]  
 Fair [ ] Good [ ] Very good [ ]

13. What is the condition of the walls, windows, roofs and ceilings? Solid [ ]  
 Dilapidated [ ] Broken [ ]

14. What is the condition of the classrooms? Very bad [ ] Bad [ ] Fair [ ] Good [ ] Very good [ ]
15. Is there a library in the school? Yes [ ] No [ ]
16. Are there books in the library? Yes [ ] No [ ]
17. Are there laboratories for:
- (i) Chemistry: Yes [ ] No [ ]
- (ii) Biology: Yes [ ] No [ ]
- (iii) Physics Yes [ ] No [ ]
18. In terms of facilities like buildings, equipment, tables/chairs, chemicals water, gas, etc., what is the general condition of the laboratories?
- (i) Chemistry: Very bad [ ] Bad [ ] Fair [ ] Good [ ]  
Very good [ ]
- (ii) Biology: Very bad [ ] Bad [ ] Fair [ ] Good [ ]  
Very good [ ]
- (iii) Physics: Very bad [ ] Bad [ ] Fair [ ] Good [ ]  
Very good [ ]
19. Is there water in the school? Yes [ ] No [ ]
20. If yes, what is the source of the water? \_\_\_\_\_
21. Are there toilets in the school? Yes [ ] No [ ]
22. If yes, what type of toilets is available? Pit toilet [ ] Water Cistern [ ]
23. Is there electricity in the school? Yes [ ] No [ ]
24. If yes, what is the source of electricity? \_\_\_\_\_

### SCHOOL OBSERVATION CHECKLIST

ITEM NAME	TOTAL AVAILABLE ( tick or place a number )	CONDITION		
		Good	Fair	Poor
Principal's office				
Vice Principal's office				
Staff room				

Classrooms				
Toilets for female teachers				
Toilets for male teachers				
Toilets for girls				
Toilets for boys				
Water point				
Recreational facilities/materials e. g.: 4) Playing fields/courts 5) Balls 6) Others (List them)				
First aid Kits				
Secure storage rooms				

### CLASSROOM OBSERVATION CHECKLIST

\* Please observe two (2) classrooms; **one Junior secondary and one senior secondary school class**

CLASSROOM OBSERVATION CHECKLIST				
ITEM NAME	TOTAL AVAILABLE ( tick or place a number )	CONDITION		
		Good	Fair	Poor
Chalk board				
Chalk				

Students' work on walls				
Learning materials/charts displayed				
Number of Desks for Students				
Number of Students sharing Desks				
Teachers' Tables/desks & Chairs				
* Students' Mathematics textbooks				
* Students' English Lang. textbooks				
* Students' Science textbooks				
* Students' Social Science textbooks				
Exercise/writing books				
Pens/pencils				

\* Check to ascertain whether or not the teachers have copies of these textbooks in us

#### **APPENDIX 4: INTERVIEW GUIDE FOR KEY INFORMANTS**

1. Can you provide a brief history of the community?
2. Do you have a community development association? (Interview the chairman)
3. What are the customs and norms in the community relating to male/female behaviour? (e.g chastity/pregnancy outside marriage etc).
4. What recreational facilities are available in schools in the community?
5. Why do young men and Women leave the Community? (Ask the young ones why they leave).
6. Why do young girls travel abroad from the community? (Ask youth and Adults)
7. What is the role of the religious bodies/parents in discouraging girls from travelling out of the country? (Talk with church leaders)
8. How many young men and young women travelled abroad in the last two years?
9. What is the attitude of the community/parents towards girls travelling abroad?
10. What can be done to improve the standard of living in the community?
11. Please list the projects that you think will help to discourage young women from leaving the communities.
12. How should these projects be funded?
13. Who should provide them?
14. What should be the role of the community in implementing the projects?
15. What should be the priority project, if you had to choose and why?
16. What are the daily activities of women and young girls in the community?

#### ***Key Informants***

1. Village head/community leader
2. Women Leaders
3. Teachers-head teacher
- 4 Youth leaders
5. Church leaders – one or two religious leaders
6. Chairman community development association.

## APPENDIX 5 : ACKNOWLEDGEMENT LIST

	COMMUNITY	NAMES OF PERSONS INTERVIEWED
1.	ABUDU	<ul style="list-style-type: none"> <li>• Odionwere Hon. B.U. Ehigie</li> <li>• Madam Aiyegbeyanre Ehigie</li> </ul>
2.	AFASHIO-AUCHI	<ul style="list-style-type: none"> <li>• HRH Chief P.S. Adedio</li> <li>• Elder-Hon. P.I. Ikalumhe</li> <li>• Assistant Head Teacher Afashio primary school Uzairue- Mrs. Z.A. Momoh</li> </ul>
3.	AMENDOKHIAN	<ul style="list-style-type: none"> <li>• Community Leader-Pius Inegbedion</li> </ul>
4.	ARUE-UROMI	<ul style="list-style-type: none"> <li>• Community Leader-Hon. Usifo</li> <li>• Women Leader-Mrs. A.G. Usifo</li> </ul>
5.	EHOR	<ul style="list-style-type: none"> <li>• Enogie-Chief D.O. Igiehon</li> <li>• Primary 6 Teacher Aruosa Primary School-Mr. Olu Etinosa</li> </ul>
6.	EKO-EWU	<ul style="list-style-type: none"> <li>• Second in Command to Mr.Gregory Afua Ereme</li> <li>• Head teacher-Eko-Ojeme Primary School Mrs. Isiwele</li> </ul>
7.	EVBUOBANOSA	<ul style="list-style-type: none"> <li>• Odionwere-Pa Agbonlahor Imahenakhue</li> <li>• Women Leader-Madam Vero Osaigbovomwan</li> </ul>
8.	EVBUOTUBU	<ul style="list-style-type: none"> <li>• Youth leader- Mr. Sunday Evbonaye</li> <li>• Market women leader -Madam Roseline Agbonavbare</li> <li>• Religious leader –Rev. David Ejodame</li> <li>• Odionwere -Pa Edigin Evbuonaye</li> <li>• Chief Priest John O. Egbon of Iguedayi</li> <li>• Chairman of CDA Chief Samuel Ugiagbe JP</li> </ul>
9.	IBORE- IRRUA	<ul style="list-style-type: none"> <li>• HRH Zaiki Momodu-Onogie of Irrua</li> <li>• Chief Braimoh Aliu (Dawodu of Irrua)</li> <li>• Mrs. Helen Okoidion- Women Leader of Ibore Youth.</li> <li>• <b>Eva Odion Peters -Youth chairman Ibore – Irrua</b></li> </ul>
10.	IDOGBO	<ul style="list-style-type: none"> <li>• Enogie of Idogbo- Enogie Edoodion Osarobo</li> <li>• Youth leader/Acting CDA Chairman- Eric Agbonkina</li> <li>• Women leaders -Mrs. Omobude Odorhuwuyi and Mrs. Vero Imagbe</li> <li>• Representative of Religious leader Mrs. R. Onaiwu</li> </ul>
11.	IGUOBAZUWA	<ul style="list-style-type: none"> <li>• Odionwere of Iguobazuwa Pa. William E. Omoregbee</li> <li>• Member of Iguobazuwa community women, Mrs. Magdalene Omorodion</li> </ul>
12.	IGUORIAKHI	<ul style="list-style-type: none"> <li>• Odionwere of Iguoriakhi 2(Up hill) Chief Ayo Abu</li> <li>• Community Elder-Chief Alfred Uwagboe</li> <li>• Women Leader -Ozemwohie Ayo</li> <li>• Youth -Dennis Ayo</li> <li>• Members of Women Association-Mrs. Victoria Uwagboe and Mrs. Mercy Enoma</li> </ul>
13.	IHINMWINHIN	<ul style="list-style-type: none"> <li>• ENOGIE-Osabohien Omoregie</li> </ul> <p><b>Women Leader/ Members Of Women Association</b></p> <ul style="list-style-type: none"> <li>• Mrs. Okunghae Iyamu</li> <li>• Mrs. Ekhatior</li> </ul>

		<ul style="list-style-type: none"> <li>• Mrs. Victoria Enagbaeho</li> <li>• Mrs. Mary Osazuwa</li> </ul> <p><b>Youth Leader And Youths At Ihinmwinhin</b></p> <ul style="list-style-type: none"> <li>• Efe Omorogieva</li> <li>• Endurance Osahon</li> <li>• Osamuyi Omorogieva</li> <li>• Efosa Uhumwango.</li> </ul>
14.	<b>IHOGBE</b>	<ul style="list-style-type: none"> <li>• Acting Odionwere and Chairman-Dr. Okoro</li> <li>• Religious Leader- Reverend Father Moses of St. Augustine Catholic Church Ukhegie, Ihogbe, Benin City.</li> <li>• Religious Leader Bishop Austine Igbasan(<a href="#">General</a> Overseer And Founder Sword Of Liberation Bible Church International Incorporated, Aragua Street, Off Ore-Ogene, Ihogbe, Benin City)</li> <li>• Youth leader- Osabuohien Asabor</li> <li>• Market Women Leader- Mrs. Grace Edoghogho</li> </ul>
15.	<b>IWEHEN/IBIWE</b>	<ul style="list-style-type: none"> <li>• Odionwere -Hon. A.I. Uwadia</li> <li>• Youth leader- Ken Orobosa Guobadia</li> <li>• Women leader- Mrs. Oghogho Akpata</li> </ul> <p>Religious leader- Pastor Stephen Okoro (Holy Flock Of The Lord Mission, Iwehen Street, Benin City).</p>
16.	<b>NIFOR(EVBONEKA</b>	<ul style="list-style-type: none"> <li>• Pa. Osariemen Evbuomwan</li> <li>• Elder Osatohamwen Idehen</li> <li>• Mrs. Lindia Evbuomwan</li> <li>• Mrs. Felicia Evbuomwan</li> </ul>
17.	<b>OGIDA</b>	<ul style="list-style-type: none"> <li>• Youth leader- Mr. Kenneth Ogida</li> <li>• Market women leader- Mrs. Nosa Ogida</li> <li>• Odionwere of Evbuogida- Pa R. Igbineweka Amadasun</li> <li>• Religious leaders Christ Apostolic Church Ogida- Pastor John Idowu and Pastor Joshua Bolunrunduro</li> </ul>
18.	<b>OKADA</b>	<ul style="list-style-type: none"> <li>• Odionwere– Pa. Evbuomwan Ogbefun,</li> <li>• Odionwere’s son – Mr. Evbuomwan.</li> <li>• Youth leader -Daniel Orhue and Mr Friday Uwadiae</li> <li>• Women Leader 1 - Mrs. Angela Omorogbe</li> <li>• Women Leader 2 -Mrs. Helen Eguavoen</li> </ul>
19.	<b>SOUTH IBIE</b>	<ul style="list-style-type: none"> <li>• Traditional Ruler-HRH Alhaji Aliyu K. Danesi</li> <li>• Elder in the community</li> <li>• Youth Leader-Malam Zuberu Zibiri</li> <li>• Woman Leader- Mrs. B.M. Oyarevuegbe</li> </ul>
20.	<b>UGONEKI</b>	<ul style="list-style-type: none"> <li>• Odionwere -Pa. Samuel Akewe</li> <li>• Youth leaders -Agbondinmwin Edokpolor and Osayemwere Agbonmamwenyewaen)</li> <li>• Women Leader -Esther Owie</li> <li>• Chemistry Teacher for Senior Secondary School / Integrated Science for the Junior Secondary School, Aiwerioba Oguigo School Ugoneki.</li> </ul>

## APPENDIX 6: SCHOOL ENROLMENT DATA

### OGIDA COMMUNITY

Ogida Model Pry School	ENROLMENT FIGURES		
	BOYS	GIRLS	TOTAL
PRY 1	24	25	49
PRY 2	25	26	51
PRY 3	22	20	42
PRY 4	28	26	54
PRY 5	17	30	57
PRY 6	18	31	59
<b>TOTAL</b>	<b>144</b>	<b>168</b>	<b>312</b>

### IHINMWINRIN COMMUNITY

Enikoro Pry School	ENROLMENT FIGURES		
	BOYS	GIRLS	TOTAL
PRY 1	36	46	82
PRY 2	51	45	96
PRY 3	45	45	90
PRY 4	60	48	108
PRY 5	44	51	95
PRY 6	N/A	N/A	N/A
<b>TOTAL</b>	<b>236</b>	<b>235</b>	<b>471</b>

Oguola Secondary School, Ihinmwin	ENROLMENT FIGURES		
	BOYS	GIRLS	TOTAL
JSS 1	N/A	N/A	N/A
JSS 2	N/A	N/A	N/A
JSS 3	N/A	N/A	N/A
SSS 1	144	63	204
SSS 2	76	30	106
SSS 3	65	20	85
<b>TOTAL</b>	<b>285</b>	<b>113</b>	<b>398</b>

## EVBOTUBU COMMUNITY

Evbotubu Pry School	ENROLMENT FIGURES		
	BOYS	GIRLS	TOTAL
PRY 1	38	34	72
PRY 2	67	40	107
PRY 3	46	50	96
PRY 4	54	43	97
PRY 5	41	54	95
PRY 6	34	38	72
<b>TOTAL</b>	<b>280</b>	<b>259</b>	<b>539</b>

Evbotubu Secondary School	ENROLMENT FIGURES		
	BOYS	GIRLS	TOTAL
JSS 1	N/A	N/A	N/A
JSS 2	N/A	N/A	N/A
JSS 3	N/A	N/A	N/A
SSS 1	120	200	320
SSS 2	100	120	220
SSS 3	40	50	90
<b>TOTAL</b>	<b>260</b>	<b>370</b>	<b>630</b>

## IWEHEN COMMUNITY

Fabiya-Akpata Pry School 2, Benin city	ENROLMENT FIGURES		
	BOYS	GIRLS	TOTAL
PRY 1	30	30	64
PRY 2	49	43	92
PRY 3	50	29	79
PRY 4	44	39	83
PRY 5	30	25	55
PRY 6	24	25	49
<b>TOTAL</b>	<b>422</b>	<b>231</b>	<b>191</b>

Idia College, Benin City	ENROLMENT FIGURES		
	BOYS	GIRLS	TOTAL
JSS 1	-	N/A	N/A
JSS 2	-	N/A	N/A
JSS 3	-	N/A	N/A
SSS 1	-	533	533
SSS 2	-	618	618
SSS 3	-	293	293
<b>TOTAL</b>		<b>1,444</b>	<b>1,444</b>

## IDOGBO COMMUNITY

Idogbo Secondary School	ENROLMENT FIGURES		
	BOYS	GIRLS	TOTAL
JSS 1	N/A	N/A	N/A
JSS 2	N/A	N/A	N/A
JSS 3	N/A	N/A	N/A
SSS 1	6	6	12
SSS 2	12	-	12
SSS 3	50	56	106
<b>TOTAL</b>	<b>68</b>	<b>62</b>	<b>130</b>

## OREOGHENE/IHOGBE COMMUNITY

Iyoba Primary School 2	ENROLMENT FIGURES		
	BOYS	GIRLS	TOTAL
PRY 1	20	28	48
PRY 2	22	35	57
PRY 3	25	32	57
PRY 4	14	25	39
PRY 5	14	23	37
PRY 6	11	30	41
<b>TOTAL</b>	<b>106</b>	<b>173</b>	<b>279</b>

Akenzua II Secondary School	ENROLMENT FIGURES		
	BOYS	GIRLS	TOTAL
JSS 1	137	62	199
JSS 2	155	66	221
JSS 3	144	69	213
SSS 1	136	73	209
SSS 2	205	97	302
SSS 3	40	26	66
<b>TOTAL</b>	<b>817</b>	<b>393</b>	<b>1210</b>

## IGUOBASUWA COMMUNITY

Ozolua Model Pry School, Iguobazua	ENROLMENT FIGURES		
	BOYS	GIRLS	TOTAL
PRY 1			82
PRY 2	Not separated by gender	Not separated by gender	118
PRY 3			102
PRY 4			80
PRY 5			92
PRY 6			54
<b>TOTAL</b>			

Iguobazuwa Grammar School	ENROLMENT FIGURES		
	BOYS	GIRLS	TOTAL
JSS 1	27	33	60
JSS 2	32	48	80
JSS 3	32	61	93
SSS 1	70	40	110
SSS 2	32	20	52
SSS 3	40	41	81
<b>TOTAL</b>	<b>223</b>	<b>243</b>	<b>466</b>

## IGUORIAKHI COMMUNITY

Oriakhi Pry School (Uphill)	ENROLMENT FIGURES		
	BOYS	GIRLS	TOTAL
PRY 1	Not separated by gender	Not separated by gender	37
PRY 2			27
PRY 3			17
PRY 4			20
PRY 5			19
PRY 6			22
<b>TOTAL</b>			

Oba Ovonramen Grammar School, Iguoriakhi	ENROLMENT FIGURES		
	BOYS	GIRLS	TOTAL
JSS 1	6	8	14
JSS 2	10	15	25
JSS 3	16	15	31
SSS 1	7	7	14
SSS 2	7	12	19
SSS 3	50	42	92
<b>TOTAL</b>	<b>96</b>	<b>99</b>	<b>195</b>

## OKADA COMMUNITY

Ekaladeran Pry School, Okada	ENROLMENT FIGURES		
	BOYS	GIRLS	TOTAL
PRY 1	6	10	16
PRY 2	4	9	13
PRY 3	3	4	7
PRY 4	4	4	8
PRY 5	2	3	5
PRY 6	N/A	N/A	N/A
<b>TOTAL</b>	<b>19</b>	<b>30</b>	<b>49</b>

Okada Grammar School	ENROLMENT FIGURES		
	BOYS	GIRLS	TOTAL
JSS 1	50	25	75
JSS 2	54	39	93
JSS 3	53	53	106
SSS 1	16	12	28
SSS 2	18	15	33
SSS 3	30	20	50
<b>TOTAL</b>	<b>221</b>	<b>164</b>	<b>385</b>

## EVBONEKA COMMUNITY

Payne Pry School, Evboneka	ENROLMENT FIGURES		
	BOYS	GIRLS	TOTAL
PRY 1	25 (Not broken down by class)	28 (Not broken down by class)	53
PRY 2			
PRY 3			
PRY 4			
PRY 5			
PRY 6			
<b>TOTAL</b>	<b>25</b>	<b>28</b>	<b>53</b>

St. David's Boys Model Sec. School, Evboneka	ENROLMENT FIGURES		
	BOYS	GIRLS	TOTAL
JSS 1	15	-	15
JSS 2	11	-	11
JSS 3	12	-	12
SSS 1	10	-	10
SSS 2	9	-	9
SSS 3	9	-	9
<b>TOTAL</b>	<b>66</b>	<b>-</b>	<b>66</b>

## ABUDU COMMUNITY

Obaseki Memorial Pry School, Abudu	ENROLMENT FIGURES		
	BOYS	GIRLS	TOTAL
PRY 1	21	30	51
PRY 2	27	22	49
PRY 3	28	24	52
PRY 4	27	35	62
PRY 5	26	27	53
PRY 6	18	12	30
<b>TOTAL</b>	<b>147</b>	<b>150</b>	<b>297</b>

Girls' Model Secondary School, Abudu	ENROLMENT FIGURES		
	BOYS	GIRLS	TOTAL
JSS 1	-	26	26
JSS 2	-	32	32
JSS 3	-	33	33
SSS 1	-	32	32
SSS 2	-	40	40
SSS 3	-	25	25
<b>TOTAL</b>	-	188	188

## EVBUOBANOSA COMMUNITY

Obanosa Pry School	ENROLMENT FIGURES		
	BOYS	GIRLS	TOTAL
PRY 1	30	27	57
PRY 2	20	21	41
PRY 3	13	11	24
PRY 4	10	9	19
PRY 5	9	12	21
PRY 6	28	31	59
<b>TOTAL</b>	110	111	221

Obanosa Secondary School	ENROLMENT FIGURES		
	BOYS	GIRLS	TOTAL
JSS 1	6	10	16
JSS 2	5	3	8
JSS 3	4	4	8
SSS 1	N/A	N/A	N/A
SSS 2	N/A	N/A	N/A
SSS 3	N/A	N/A	N/A
<b>TOTAL</b>	15	17	32

## UGONEKI COMMUNITY

Ugo Primary School	ENROLMENT FIGURES		
	BOYS	GIRLS	TOTAL
PRY 1	25	34	59
PRY 2	34	30	64
PRY 3	17	20	37
PRY 4	28	20	48
PRY 5	20	17	37
PRY 6	24	20	44
<b>TOTAL</b>	148	141	289

Aiwerioba-Ogiugo Sec. School	ENROLMENT FIGURES		
	BOYS	GIRLS	TOTAL
JSS 1	9	9	18
JSS 2	4	14	18
JSS 3	19	18	37
SSS 1	N/A	N/A	N/A
SSS 2	N/A	N/A	N/A
SSS 3	N/A	N/A	N/A
<b>TOTAL</b>	32	41	73

## EHOR COMMUNITY

Aruosa Pry School, Ehor	ENROLMENT FIGURES		
	BOYS	GIRLS	TOTAL
PRY 1	80	34	114
PRY 2	92	77	169
PRY 3	83	96	179
PRY 4	80	90	170
PRY 5	64	66	130
PRY 6	78	77	155
<b>TOTAL</b>	477	440	917

Ehor Grammar School	ENROLMENT FIGURES		
	BOYS	GIRLS	TOTAL
JSS 1	40	40	80
JSS 2	50	40	90
JSS 3	60	50	110
SSS 1	40	21	61
SSS 2	30	20	50
SSS 3	111	60	171
<b>TOTAL</b>	331	231	562

## ARUE-UROMI COMMUNITY

Arue Primary School	ENROLMENT FIGURES		
	BOYS	GIRLS	TOTAL
PRY 1	11	9	20
PRY 2	20	18	38
PRY 3	17	15	32
PRY 4	19	11	30
PRY 5	7	10	17
PRY 6	18	15	33
ECD	7	10	17
<b>TOTAL</b>	99	88	187

Arue Secondary School	ENROLMENT FIGURES		
	BOYS	GIRLS	TOTAL
JSS 1	56	34	90
JSS 2	67	51	118
JSS 3	53	31	84
SSS 1	25	16	41
SSS 2	24	18	42
SSS 3	62	42	104
<b>TOTAL</b>	<b>287</b>	<b>192</b>	<b>479</b>

## AMENDOKHIAN-UROMI COMMUNITY

Amendokhian Pry School	ENROLMENT FIGURES		
	BOYS	GIRLS	TOTAL
PRY 1	20	15	35
PRY 2	19	16	35
PRY 3	26	19	45
PRY 4	20	16	36
PRY 5	24	14	38
PRY 6	20	15	35
<b>TOTAL</b>	<b>129</b>	<b>95</b>	<b>224</b>

Amendokhian Secondary School	ENROLMENT FIGURES		
	BOYS	GIRLS	TOTAL
JSS 1	11	10	21
JSS 2	15	15	30
JSS 3	26	24	50
SSS 1	12	8	20
SSS 2	10	15	25
SSS 3	14	30	44
<b>TOTAL</b>	<b>88</b>	<b>102</b>	<b>190</b>

## IBORE-IRRUA COMMUNITY

Ibore Primary School 2	ENROLMENT FIGURES		
	BOYS	GIRLS	TOTAL
PRY 1	58	55	113
PRY 2	39	46	85
PRY 3	30	37	67
PRY 4	25	36	146
PRY 5	34	31	65
PRY 6	23	27	50
<b>TOTAL</b>	<b>209</b>	<b>232</b>	<b>441</b>

Uneah Secondary School	ENROLMENT FIGURES		
	BOYS	GIRLS	TOTAL
JSS 1	N/A	N/A	N/A
JSS 2	N/A	N/A	N/A
JSS 3	N/A	N/A	N/A
SSS 1	N/A	N/A	N/A
SSS 2	N/A	N/A	N/A
SSS 3	N/A	N/A	N/A
<b>TOTAL</b>			

## EKO-EWU COMMUNITY

Eko-Ojemen Pry School	ENROLMENT FIGURES		
	BOYS	GIRLS	TOTAL
PRY 1	6	15	21
PRY 2	8	21	29
PRY 3	15	16	31
PRY 4	10	15	25
PRY 5	7	18	25
PRY 6	5	19	24
<b>TOTAL</b>	51	104	155

Ewu Grammar School	ENROLMENT FIGURES		
	BOYS	GIRLS	TOTAL
JSS 1	N/A	N/A	N/A
JSS 2	N/A	N/A	N/A
JSS 3	N/A	N/A	N/A
SSS 1	55	-	55
SSS 2	45	-	45
SSS 3	30	-	30
<b>TOTAL</b>	130		130

## AFASHIO-AUCHI COMMUNITY

Afashio Pry School	ENROLMENT FIGURES		
	BOYS	GIRLS	TOTAL
PRY 1	73	65	138
PRY 2	35	21	56
PRY 3	32	36	68
PRY 4	54	34	88
PRY 5	32	20	52
PRY 6	25	28	53
<b>TOTAL</b>	251	204	455

**Afashio Mixed  
Secondary School**

	<b>ENROLMENT FIGURES</b>		
	<b>BOYS</b>	<b>GIRLS</b>	<b>TOTAL</b>
<b>JSS 1</b>	N/A	N/A	<b>N/A</b>
<b>JSS 2</b>	N/A	N/A	<b>N/A</b>
<b>JSS 3</b>	N/A	N/A	<b>N/A</b>
<b>SSS 1</b>	42	45	<b>87</b>
<b>SSS 2</b>	38	41	<b>79</b>
<b>SSS 3</b>	105	110	<b>215</b>
<b>TOTAL</b>	185	196	<b>381</b>

**SOUTH-IBIE COMMUNITY**

**Ekhaebhele Pry School**

	<b>ENROLMENT FIGURES</b>		
	<b>BOYS</b>	<b>GIRLS</b>	<b>TOTAL</b>
<b>PRY 1</b>	150	80	<b>230</b>
<b>PRY 2</b>	66	94	<b>160</b>
<b>PRY 3</b>	80	70	<b>150</b>
<b>PRY 4</b>	77	85	<b>162</b>
<b>PRY 5</b>	76	90	<b>166</b>
<b>PRY 6</b>	67	80	<b>147</b>
<b>TOTAL</b>	516	499	<b>1,015</b>

**South-Ibie  
Secondary School**

	<b>ENROLMENT FIGURES</b>		
	<b>BOYS</b>	<b>GIRLS</b>	<b>TOTAL</b>
<b>JSS 1</b>	86	94	<b>180</b>
<b>JSS 2</b>	84	91	<b>175</b>
<b>JSS 3</b>	95	104	<b>199</b>
<b>SSS 1</b>	75	101	<b>176</b>
<b>SSS 2</b>	83	97	<b>180</b>
<b>SSS 3</b>	70	104	<b>174</b>
<b>TOTAL</b>	493	591	<b>1,084</b>

**APPENDIX 7: DATA TABLES PRIARY AND SECONDARY SCHOOLS  
PRIMARY SCHOOLS IN ENDEMIC COMMUNITIES FOR HUMAN TRAFFICKING IN EDO STATE**

	Afashio Pry Sch, Uzairue-Auchi	Amedokhian Pry Sch, Uromi	Arue Pry Sch, Arue-Uromi	Aruosa Pry Sch, Ehor	Ekaladeran Pry Sch, Okada	Ekhaebhele Pry Sch, South-Ibie	Eko-Ojemen Pry Sch, Eko-Ewu	Enikoro Pry Sch, Ihinwinrin	Evbotubu Pry Sch, Evbotubu	Fabiyi Akpata Pry Sch 1, Iwehen	Ibore Pry Sch, Ibore- Irrua	Iyoba Pry Sch 2, Iwehen Qtrs	Obanosa Pry Sch, Evuobanosa	Obaseki Memorial Pry Sch 1, Abudu	Ogida Model Pry Sch, Ogida	Oriakhi Pry Sch, Iguoriakhi (Uphill)	Ozolua Pry Sch, Iguobazuwa	Payne Pry Sch, Evboneka	Ugo Pry Sch, Ugoneki
<b>No of Teachers by sex M/F</b>	M =2	4	1	5	0	4	1	2	0	Nil	3	1	4	2	1	1	3	3	5
	F = 19	11	10	19	6	30	9	23	16	11	5	9	16	14	17	6	7	12	8
<b>Total Number of dropouts</b>	35	1	Nil	1		4	Nil		53	3		Nil	-		191	-	-	-	-
<b>General condition of School environment</b>	Fair		Fair	Fair	-	Fair	Bad	-	Very Bad	Bad	-	Bad	-	-	Very bad	-	-	-	-
<b>No of Buildings</b>	3	2	6	3	-	7	2	-	1	3	-	1	-	-	1	-	-	-	-
<b>General State of School buildings</b>	Bad	Good	Bad	Good	-	Fair	Bad	-	Fair	Bad	-	Very bad	-	-	Good	-	-	-	-
<b>Condition of Walls, windows/roofs/ceilings</b>	Dilapidated	Solid	½ solid ½ Dilapidated	Solid	-	Broken	½ solid ½ Dilapidated	-	Dilapidated	Dilapidated	-	Dilapidated	-	-	Solid	-	-	-	-
<b>Condition of Classrooms</b>	Bad	Good	½ fair ½ bad	Fair	-	Fair	Bad	-	Fair		-	Fair	-	-	Good	-	-	-	-
<b>School Library</b>	Nil	Nil	Nil	Yes	-	Yes	Nil	-	Nil	Nil	-	Nil	-	-	Nil	-	-	-	-
<b>Books in Library</b>	Nil	Nil		Yes	-	Few	Nil	-	Nil	Nil	-	Nil	-	-	Nil	-	-	-	-
<b>Condition of Head Teacher's Office</b>	Poor	1 Combined office & Staffroom	Poor	Fair	-	Fair	Poor	-	Good	Poor	-	Poor	-	-	Poor	-	-	-	-
<b>Staffroom Available/Condition</b>	Nil		Nil	Fair	-	Nil	Nil	-	Nil	Nil	Nil	-	Nil	-	-	Poor	-	-	-
<b>Total No of Classrooms</b>	12	6	15	11	-	16	10	-	6	8	-	6	-	-	6	-	-	-	-
<b>ECD Classrooms</b>	Nil	3	1	1	-	2	Nil	-	Nil	1	-	1	-	-	1	-	-	-	-
<b>Number of Toilets for Teachers</b>	Nil	Nil	Nil	Nil	-	Nil	Nil	-	1	Nil	-	2	-	-	2	-	-	-	-
<b>Number of Toilets for Pupils</b>	Nil	2	Nil	Nil	-	Nil	Nil	-	4	Nil	-	2	-	-	2	-	-	-	-
<b>Waterpoint</b>	Nil	Nil	Nil	Nil	-	Nil	Nil	-	Nil	Nil	-	Bore hole	-	-	Nil	-	-	-	-
<b>Recreational Facilities</b>	Nil	Football field	Football field	Football field	-	Football field	Football field & Skip	-	Flooded fields	1 Football field	-	1 Football field	-	-	Nil	-	-	-	-

							ropes											
➤ <b>First aid Kits</b>	Nil	1 (fully equipped)	1	Nil	-	1	1	-	1	1	-	Nil	-	-	1	-	-	-
<b>Storage rooms</b>	Nil	Cupboards	Nil	Nil	-	Nil	Nil	-	Nil	Cupboards	-	Nil	-	-	Nil	-	-	-
❖ <b>No of Chalkboards</b>	12	9	16	12	-	18	10	-	6	6	-	7	-	-	7	-	-	-
❖ <b>Chalk</b>	Few	4 cartons	Few	Few	-	Few	Few	-	Very few	Very few	-	10 pkts	-	-	Few	-	-	-
<b>Children's work on walls</b>	Nil	Nil	Nil	Nil	-	Nil	Nil	-	Nil	Nil	-	Nil	-	-	Nil	-	-	-
<b>Charts /Learning materials displayed on walls</b>	Nil	Average of 6 per class	Nil	Nil	-	Nil	Very few	-	Nil	Nil	-	Few	-	-	Only 2	-	-	-
<b>Total Number of Desks for Pupils</b>	25	77	208	390	-	324	92	-	90	132	-	63	-	-	111	-	-	-
<b>Number of Pupils sharing desks</b>	5-7	3	2	3	-	3	2	-	6	4-5	-	3	-	-	3-4	-	-	-
<b>No of Teachers' Tables/Chairs</b>	6	9	16	10	-	14	4	-	8	4	-	10	-	-	14	-	-	-
<b>* Pupils' Maths Textbooks (% Class average)</b>	10%	8%	8%	5%	-	15%	15%	-	15%	10%	-	25%	-	-	25%	-	-	-
<b>* Pupils' English Language Textbooks(% Class average)</b>	10%	15%	15%	25%	-	20%	20%	-	65%	15%	-	60%	-	-	40%	-	-	-
<b>* Pupils' Social Studies Textbooks(% Class average)</b>	5%	5%	5%	15%	-	10%	10%	-	8%	5%	-	0%	-	-	7%	-	-	-
<b>* Pupils' Science Textbooks (% Class average)</b>	5%	5%	5%	15%	-	10%	10%	-	8%	5%	-	0%	-	-	10%	-	-	-
<b>* Pupils' Exercise books (% Class average)</b>	90%	50%	50%	85%	-	50%	60%	-	100%	60%	-	100%	-	-	100%	-	-	-
<b>* Pupils' writing materials (% Class average)</b>	90%	85%	85%	90%	-	85%	75%	-	100%	75%	-	100%	-	-	100%	-	-	-

Source: **Field Survey September 2009**

- About 30% of the schools visited have no First Aid kits. Where the kits are available, over 90% of them are empty.
- ❖ In over 90% of the Schools visited, Head teachers purchase chalk from personal funds and distribute to teachers while over 70% of the schools had painted walls as chalkboards.
- \* In nearly all the primary schools visited (except Arue Primary School), Teachers at all levels either buy personal copies of relevant textbooks or borrow from some of the pupils that have purchased copies for use during classes. While the majority of pupils have Exercise/writing books, most of them use one exercise book for two – three subjects and had either a pen or pencil, and in rare cases, both. Those without Textbooks books and writing materials borrow from fellow pupils.

---- Most data could not be supplied for these because some of these schools were visited when teachers were on strike. The physical descriptions of the school environments, number and state of buildings/classrooms for some of them are given in the main body of this report. There is no such description for the few that were not seen at all due to logistics problems and time constraints.

## SECONDARY SCHOOLS IN ENDEMIC COMMUNITIES FOR HUMAN TRAFFICKING IN EDO STATE

	Afashio Mixed Sec. Sch, Afashio-Auchi	Aiwrioba-Ogingo Grammar Sch, Ugoneki (Jnr Sec)	Akenzua II Sec. School, Benin City	Amedokhian Sec. Sch, Amedokhian –Uromi	Arue Sec. Sch, Arue-Uromi	Ehor Grammar Sch, Ehor	Evboneka Boys' Model Sch, Evboneka	Evbotubu Sec. Sch, Evbotubu (Senior Sec)	Obanos Grammar Sch, Evbuobanos	Ewu Grammar Sch, Ewu (Senior Sec)	Girls' Model Sec. Sch, Abudu (Boarding only)	Idia College Benin City	Idogbo Sec. Sch, Idogbo	Iguobazuwa Grammar Sch, Iguobazuwa	Oba Ovonramen Grammar Sch, Iguoriakhi (Uphill)	Oguola Sec. Sch, Ithinwinrin	Okada Grammar Sch, Okada	South-Ibie Sec. Sch, Iyakpi, South-Ibie	Uneah Secondary School Ibore-Irrua
<b>Total Fees &amp; levies (N)</b>	N/A	Nil	Nil	3,000	3,000	1,000	N/A	1,000	N/A	3,000	23,650	3,000	N/A	N/A	N/A	N/A	N/A	1,000	N/A
<b>No of Teachers by sex M/F</b>	5	<b>M</b> = 6	15	6	8	7	10	4	7	5	8	18	8	6	8	15	8	3	N/A
	3	<b>F</b> = Nil	48	8	10	7	2	11	4	4	7	42	10	2	3	17	6	5	N/A
<b>Total Number of dropouts</b>	–	22	110	N/A	N/A	8	–	40	–	8	Nil	252	–	–	–	–	–	Nil	–
<b>General condition of School environment</b>	–	Very bad	Very bad	Very bad	Good	Good	–	Very bad	–	Very bad	Fair	Good	–	–	–	–	–	Bad	–
<b>No of Buildings</b>	–	2	12	3	5	4	–	2	–	5	20	Yes	–	–	–	–	–	4	–
<b>General State of School buildings</b>	–	Bad	Very bad	Very bad	Good	Fair	–	Very bad	–	Bad	Fair	Good	–	–	–	–	–	Bad	–
<b>Condition of Walls, windows/roofs/ceilings</b>	–	Dilapidated	Dilapidated	Dilapidated	Solid	Solid	–	Dilapidated	–	Dilapidated	Fair	Solid	–	–	–	–	–	Dilapidated	–
<b>Condition of Classrooms</b>	–	Bad	Very bad	Very bad	Very good	Fair	–	Very bad	–	Very bad		Good	–	–	–	–	–	Very bad	–
<b>School Library</b>	–	Nil	Nil	Nil	Nil	Nil	–	Nil	–	Nil	Yes	Yes	–	–	–	–	–	Nil	–
<b>Books in Library</b>	–	Nil	Nil	Nil	Nil	Nil	–	Nil	–	Nil	Nil	Yes	–	–	–	–	–	Nil	–
<b>Chemistry / Biology / Physics laboratories</b>	–	N/A	Nil (Empty blocks)	3 in 1 lab	3 in 1 lab	Very bad	–	Nil	–	Nil (Empty blocks)	Yes	Yes	–	–	–	–	–	Yes	–
<b>Condition of Lab facilities/equipment</b>	–	N/A	Very bad	Very bad	Very Bad	Fair but unkempt	–	None to assess	–	None to assess	Bad	Good	–	–	–	–	–	Very Bad	–
<b>No/Condition of Principal's Office</b>	–	1 Poor	2 Fair	1 Fair	1 Good	2 Good	–	1 Fair	–	1 Good	1 Good	Good	–	–	–	–	–	2 Poor	–
<b>No/Condition of Vice Principal's Office</b>	–	Nil	1 Poor	Nil	1 Good	Nil	–	Nil	–	Nil	2 Fair	7 Fair	–	–	–	–	–	1 Poor	–
<b>Staffroom Available/Condition</b>	–	1 Poor	2 Poor	1 Poor	2 Fair	2 Fair	–	1	–	1	1 Fair	5 staff rooms	–	–	–	–	–	1 Poor	–
<b>Total No of Classrooms</b>	–	6	17	6	17	9	–	6	–	9	12	22	–	–	–	–	–	5	–
<b>Number of Toilets for Teachers</b>	–	Nil	Nil	Nil	2	Nil	–	Nil	–	2	Nil	2	–	–	–	–	–	Nil	–
<b>Number of Toilets for Students</b>	–	Nil	Nil	1	2	Nil	–	Nil	–	2	Nil	7	–	–	–	–	–	Nil	–
<b>Water point</b>	–	Nil	Nil	Nil	Nil	Under-ground tank	–	Nil	–	Under-ground tank	1 bore hole	1 bore hole	–	–	–	–	–	Nil	–

<b>Recreational Facilities</b>	–	Nil	Nil	Bushy Football field	Football field	Football field	–	Football field	–	Football field	Several (see report)	Football & basket ball	–	–	–	–	–	Football field	–
➤ <b>First aid Kits</b>	–	Nil	Nil	Nil	1	1	–	Nil	–	1	Nil	1	–	–	–	–	–	Nil	–
<b>Storage rooms</b>	–	Nil	Nil	Nil	Nil	Nil	–	Nil	–	Nil	Nil	1	–	–	–	–	–	Nil	–
❖ <b>No of Chalkboards</b>	–	2	17	6	17	9	–	6	–	9	12	22	–	–	–	–	–	5	–
❖ <b>Chalk</b>	–	Few	1 Carton	Few	Few	1 Carton	–	Few	–	2 Packs	2 Packs	1 Carton	–	–	–	–	–	Few	–
<b>Students' work on walls</b>		Nil	Nil	Nil	Nil	Nil		Nil		Nil	Nil	Nil						Nil	
<b>Charts /Learning materials displayed on walls</b>	–	Nil	Nil	Nil	Nil	Nil	–	Nil	–	Nil	Nil	Nil	–	–	–	–	–	Nil	–
<b>Total Number of Desks for Students</b>	–	18	187	43	over 500	98	–	200	–	138	144	352	–	–	–	–	–	150	–
<b>Number of Students sharing desks</b>	–	4 – 5	6	3	1 – 2	3 – 4	–	6–8	–	1 to single desk	2	5 – 7	–	–	–	–	–	6 – 1	–
<b>No of Teachers' Tables/Chairs</b>	–	Nil	26	4	16	7	–	10	–	10	12	42	–	–	–	–	–	4	–
<b>* Students' Maths Textbooks (% Class average)</b>	–	30%	20%	20%	50%	70%	–	10%	–	25%	100%	95%	–	–	–	–	–	60%	–
<b>* Students' English Language Textbooks (% Class average)</b>	–	20%	45%	20%	75%	75%	–	40%	–	35%	100%	100%	–	–	–	–	–	55%	–
<b>* Students' Social Studies Textbooks (% Class Average)</b>	–	20%	25%	20%	25%	35%	–	5%	–	20%	100%	90%	–	–	–	–	–	25%	–
<b>* Students' Science Textbooks (%Class average)</b>	–	20%	20%	20%	20%	40%	–	15%	–	25%	100%	90%	–	–	–	–	–	30%	–
<b>* Students' Exercise books (% Class average)</b>	–	75%	70%	80%	50%	80%	–	60%	–	50%	100%	100%	–	–	–	–	–	85%	–
<b>* Students' writing materials (% Class average)</b>	–	75%	90%	80%	75%	80%	–	90%	–	50%	100%	100%	–	–	–	–	–	95%	–

**Source: Field Survey September 2009**

- About 60% of the schools visited have no First Aid kits. Where the kits are available, over 95% of them are empty.
- ❖ In over 90% of the Schools visited, Principals purchase chalk from personal funds and distribute to teachers while over 30% of the schools had painted walls as chalkboards.
- \* In nearly all the Secondary schools visited, Teachers at all levels either buy personal copies of relevant textbooks or borrow from some of the students that have purchased copies for use during classes. While the majority of pupils have Exercise/writing books, most of them use one exercise book for two – three subjects and had either a pen or pencil, and in rare cases, both. Those without Textbooks books and writing materials borrow from fellow students.

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