

**A RELIGIOUS ETHICAL EVALUATION OF FEMALE
TRAFFICKING IN EDO STATE, NIGERIA**

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CERTIFICATION

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DEDICATION

This thesis is dedicated to God, The Father, The Son and The Holy Spirit, He who is my Help; He who never let me down, He who never looked the other way at my cry, He who never wandered off to do His own thing; He who has always been right there, all through my years in the University of Ibadan, from 1996 till date. He filled me with the Spirit of God in Wisdom, in Understanding, in Knowledge and in all manner of Workmanship, to you be all the glory, honour and adoration.

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In Conclusion, I join the Psalmist as always to say:

Oh give thanks unto the God of Gods
Who remembered me in my lowly state
For His mercies endures forever
Oh give thanks unto the Lord for He has done great things
And His mercies endures forever (Psalm 130)
SHALOM

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CHAPTER ONE: INTRODUCTION

1.1 GENERAL BACKGROUND TO HUMAN TRAFFICKING

Human trafficking, technically known as Trafficking in Persons (TIP), was first defined in international law through the UN Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children also known as the Palermo Protocol or the Trafficking Protocol-which supplements the United Nations Convention against Transnational Organized Crime (2000)¹. This provides the most widely endorsed definition of trafficking and the essential basis for national law reform. According to the Palermo Protocol, trafficking in persons is defined *as*:

the recruitment, transportation, transfer, harbouring or receipt of persons, by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation". "Exploitation shall include, at a minimum, the exploitation of the prostitution of others or other forms of sexual exploitation, forced labour or services, slavery or practices similar to slavery, servitude or the removal of organs";²

The consent of a victim of trafficking in persons to the intended exploitation shall be irrelevant where any of the means set forth in the definition have been used"³

The recruitment, transportation, transfer, harbouring or receipt of a child for the purpose of exploitation shall be considered 'trafficking in persons' even if it does not involve any of the means set forth in the definition; 'Child' shall mean any person less than eighteen years of age⁴

¹ Supplementary protocol of the Palermo Convention in Measures to prevent and combat trafficking in persons in the western African Sub-region, Vienna: United Nations Office on Drugs and crime, (no date) Article 3(a)

² Ibid

³ Ibid Article 3(b)

⁴ ibid

Early twentieth century conventions defined human trafficking as both internal and cross-border movement for purposes of prostitution, and recognized all sex work as trafficking, whether the women were in the profession voluntarily or not. In modern times, the definitions of human trafficking do not require that sexual exploitation be involved for it to be called trafficking as there are other purposes for trafficking outside sexual exploitation. Thus, the movement of an individual for sexual exploitation is only one of the various purposes of trafficking. Some definitions now recognize trafficking within a country, while others require cross-border movement.

Female trafficking is a type of human trafficking in which women are the victims. Globally, female trafficking has become the third biggest criminal business, after drug trafficking and trafficking in weapons and the continuous increase and rapid growth of the rate of women being trafficked for sexual exploitation is alarming⁵ and increasingly disintegrating the moral value of the Edo society. The reality of the women being trafficked is that, they are sex slaves exposed to inhuman treatment, which is also referred to as an euphemism of slavery. It has been a global issue of discourse and Nigeria is not left out⁶. Several women and girls are being trafficked for forced labour and sexual exploitation both internally and externally every year; thus, posing a serious threat to human security and development. In Nigeria, since 1999, civil society organizations and the government have been striving to put an end to this menace but it is amazingly striking that despite all these efforts with internal and external human trafficking in Nigeria, both are on the increase.

Nigeria is a source, transit and destination country for women and children trafficked for the purposes of forced labor and commercial sexual exploitation. Within Nigeria, women and girls are primarily trafficked for domestic servitude and sexual exploitation and boys for forced begging by religious teachers, forced

⁵ United Nations Inter regional Crime and Justice Research Institute (UNICRI) 2004. Trafficking of Nigerian Girls to Italy, UNICRI, p.23

⁶ B. Wilson 2001. "Child Slavery: Africa's growing problem," <http://www.Europe.cnn.com/2001/WORLD/Africa/04/16/child.slavery>.

street hawking, and labor exploitation in agriculture, mining, stone quarries, and as domestic labour. Trans-nationally, women, girls, and boys are trafficked to Nigeria from other West and Central African countries and from Nigeria to neighboring countries for the same purposes listed above. Nigerian women and girls are also trafficked to North Africa, Saudi Arabia, and Europe-Italy, France, Spain, the Netherlands, Belgium, Austria, and Norway, and in small numbers to the United States, for domestic servitude and sexual exploitation⁷.

Nigeria's anti-trafficking law, known as Trafficking in Persons (Prohibition) Law Enforcement and Administration Act (TIPPLEA), which is the domestication of the Protocol, defines trafficking in persons to

include all acts and attempted acts involved in the recruitment, transportation, within or across Nigerian borders, purchases, sale, transfer, receipt or harbouring of a person involving the use of deception, coercion or debt bondage for the purpose of placing or holding the person whether for or not in involuntary servitude (domestic, sexual or reproductive) in force or bonded labour, or in slavery-like conditions⁸

From the above definitions there are three key elements of TIP which are:

- All acts and attempted acts involved in the recruitment, transportation, transfer, harbouring or receipt of persons.
- By means of deception, coercion, debt bondage, abduction or use of force, and
- For the purpose of exploitation which includes placing or holding the person whether for or not in involuntary servitude, domestic or sexual exploitation, forced or bonded labour, slavery or similar practices. It is on the aspect of exploitation that trafficking differs from smuggling.

From the above we could infer that for TIP to be established there must be a fact of *transaction* (act); the intervention of an *intermediary* (actor); the *intention of*

⁷ NAP TIP 2006, *Nigeria Country Response on Trafficking in Persons*...,p.32

⁸ Trafficking in persons(Prohibition) Law enforcement and Administration Act 2003 as amended 2005, National Agency for Prohibition of Traffic in Persons and other Related matters(NAPTIP)

exploiting (purpose) and the *concept of movement* (means). It is important to state that TIP is not the same as human smuggling, illegal migration, a war against traveling abroad or a war against prostitution.

Closely linked to human trafficking as it relates to our focus is sex trafficking. The United States Trafficking Victims Protection Act (TVPA) defines sex trafficking as:

(i) severe forms of human trafficking, in which a commercial sex act is induced by force, fraud, or coercion, or in which the person induced to perform such an act has not attained 18 years of age; or (ii) the recruitment, harboring, transportation, provision, or obtaining of a person for labor or services, through the use of force, fraud, or coercion for the purpose of subjection to involuntary servitude, debt bondage, or slavery.⁹

An individual can be engaged in sex trafficking or exploited sexually. Sexual exploitation means the participation by a person in prostitution, sexual servitude, or the production of pornographic materials as a result of being subjected to a threat, deception, coercion, abduction, force, abuse of authority, debt bondage or fraud. Even in the absence of any of these factors, where the person participating in prostitution, sexual servitude or the production of pornographic materials is under the age of 18, sexual exploitation shall be deemed to exist.

For the purpose of this research work, Female Trafficking is defined as **The Process of Recruitment, Transportation and Utilization of the Edo females as sex workers in the European prostitution market.**

Having defined human trafficking and female trafficking, it is necessary to have a better understanding of the two major personalities involved in the act of women trafficking. These are the Trafficked and the Traffickers.

⁹ United States of America Trafficking in Persons Report, June 2007,p.7

The trafficked are the individuals exploited; they are said to be the victims. In Nigeria, a majority of persons trafficked are children and women who are mostly exploited through labour, domestic servitude and prostitution. These victims can be identified through their look and wellbeing. In Europe, foreign citizens without legal documents and who are involved in the trade of prostitution could be victims of TIP. Thus, identification of a victim depends on the type of exploitation to be tracked. The social profile of a typical victim of TIP, as stated in NAPTIP's ¹⁰ and other Civil Society Organisations' reports, reveals low levels of literacy and poor education, usually with a dysfunctional family background, extreme poverty and limited opportunities for self-development or chances for an improved means of making a decent living. The trafficked are also often unaware of dangers and potential exploitation when they accept dubious assistance from a trafficker. They submit themselves to vaguely defined terms and conditions out of a sense of desperation, helplessness, or failure to see other options¹¹.

Traffickers refers to all those who are involved in the criminal activity of human trafficking¹². In Nigeria, traffickers are strangers, friends, relatives or 'admirable' individuals of the victim's community. Traffickers' mode of operation is syndicated through well-organized and coordinated networks running through both the receiving, transit and destination countries. The syndicate relies heavily on the assistance and co-operation of other members or allies spread across Nigeria, Libya, Morocco, Mali, other West and North African countries, USA, Italy and other European countries like France and Spain. They engage the services of trolleys (smugglers who help to take illegal immigrants across borders) in cases where genuine visas were not readily available for direct flights. These syndicates also exist nationally in the case of internal trafficking.

¹⁰ NAPTIP,(nd.). The Dynamics and contexts of trafficking in persons: A National Perspective, Abuja: NAPTIP

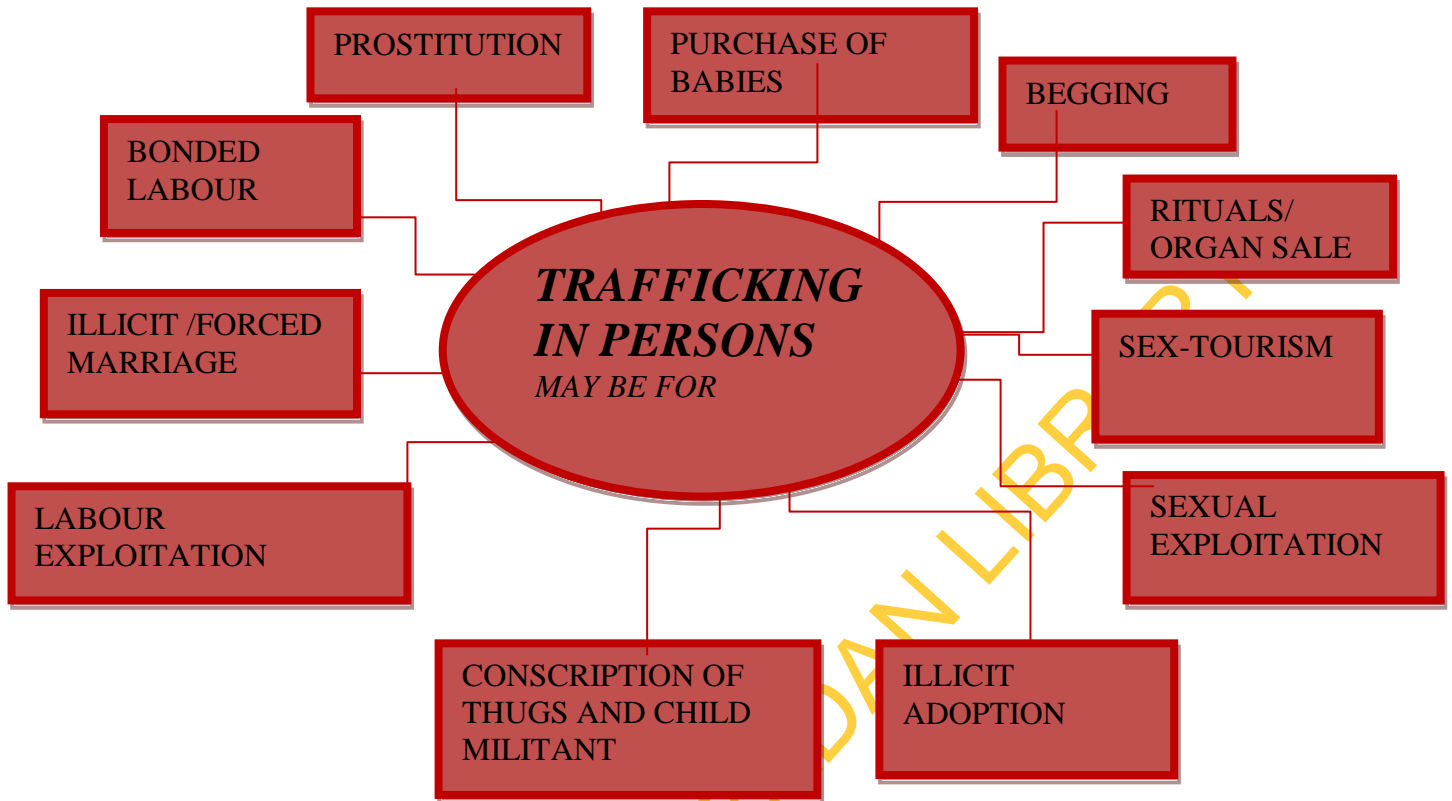
¹¹ *The report of Situation Assessment of Child Trafficking in Eleven Southern Nigeria States* (Abuja: NAPTIP/UNICEF, 2004)

¹² UNODC 2006. *Trafficking in Persons, Global Pattern*, Austria: UNODC, p. 07

The syndicates procure their victims, particularly young girls, through personal contacts, friends, acquaintances and local agents. The trafficking medium could either be by road, air or sea depending on the destination country or state. The trolleys usually organize genuine or fake documents where necessary to enable victims cross borders legally or take them illegally through smuggling routes.

Traffickers explore the vulnerability of trafficking victims who are innocent women and children lured into prostitution, domestic labour and begging. (The innocence of Edo women is discussed in the next chapter.) The victims are often sexually abused, exposed to hazardous working conditions and denied basic human rights, health care, adequate nutrition, safety and support. Traffickers also capitalize on weak law enforcement and poor international cooperation to perpetrate the heinous crime. As stated above, their clandestine networks involve different actors, including recruiters, intermediaries, transporters, employers, brothel/inn operators and even families and friends. Experience in Nigeria shows that the methods used by the traffickers depend on the three trafficking phases:

The purposes for trafficking differ from country to country and from state to state; though the underlining factor or purpose is exploitation. The well-known reasons in Nigeria include the following:



Labour Exploitation: Children are used as cheap labour on quarries, plantations, in mines or in other hazardous conditions, such as handling chemicals and pesticides or operating dangerous machinery.

Bonded Labour: In certain cases children are trafficked into bonded labour; the family typically or trafficker receives an advance payment, often structured so that ‘expenses’ or ‘interest’ are deducted from a child’s earnings in such amounts that it is nearly impossible to repay the debt or ‘buy back’ the child. Following international media reports in 2000 and 2001 on widespread child labor abuses in West African cocoa farms, which produce 70 percent of the world’s cocoa, the international human rights community investigated the problem. A 2002 joint study published by the ILO and the *International Institute of Tropical Agriculture* found that an estimated 284,000 children on cocoa farms in West Africa were either involved in hazardous work, unprotected or have been trafficked.¹³

¹³ Women trafficking and child Labour eradication 2006. Organization’s Annual report

Domestic Labour: Majority of children trafficked internally are for domestic labour and ILO estimated that the majority are girls. Parents and children are often lured by promises of education or a good job, for external trafficking; at destination, the children are stripped of their identification papers & locked up. They become dependent on their exploiters for safety, food, shelter, and are forced to endure harsh working conditions without medical care. 41% of African children work, mostly girls between 5-14 years engaged in domestic work¹⁴.

Sexual exploitation: Victims of sexual exploitation are both internally and externally trafficked. They work in brothels, prostitution rings or are used to produce pornographic materials. Though it is difficult to determine precisely the statistics of these victims, ILO global child labour figures for the year 2000 estimated that 1.8 million children are exploited in the commercial sex industry. US government estimates said 600,000 – 800,000 were trafficked in 2003, 80% of the US estimates were females and 70% were trafficked for sexual exploitation. There are over 50,000 girls working in the European/Italian Sex Industry (e.g. TAMPEP contacted 749 Nigerian girls in Turin, Italy, in November 2002 to December 2003 working in the sex industry). NAPTIP reports show the extent of victims trafficked for sexual exploitation.¹⁵

Illicit /Forced Marriage: Some girls are trafficked as brides as family survival strategy; sometimes, the arrangements made by male migrants to find wives from their home regions result in the trafficking of child brides. These “brides” are treated as slaves and are subjected to psychological, physical and emotional torture.

Conscription of Thugs and child Militants: Many children and youths are trafficked and exploited internally by politicians and criminals as thugs to cause all sort of clashes, conflicts and wars. These boys are used as political, religious and tribal instruments for destruction. Child militants, especially in the crises areas of the nation, join the fighting forces due to poverty or are forcibly recruited

¹⁴ Ibid

¹⁵ NAPTIP 2003. Update on NAPTIP and Stakeholders intervention.

or abducted. The roles of these children vary, some are used as messengers, porters, cooks, 'wives' who provide sexual services or as combatants.

Illicit adoption: Many children are trafficked through illicit adoption. Stigmatization by society and the financial benefit in the sale of babies has increased the demand for the adoption of children and promoted the unlawful trafficking of babies and young children. Some "baby mothers"¹⁶ sell their babies or young children, at other times the infant is stolen and the mother told that the baby was stillborn.

Begging: It is not simply a child seeking for help; it has become a type of business whereby the begging child is exploited. Children are recruited and trafficked to earn money for others by begging or selling goods on the street. In some cases, child beggars are maimed by their captors to engender sympathy and greater charity¹⁷. Nigeria is noted for trafficking children to Saudi Arabia for begging.

Ritual: This is another reason for trafficking persons. The desire by those who believe in using human beings for rituals is common in our society and thus fuel the kidnap and killing of innocent people for dangerous self-centered reasons.

1.2 STATEMENT OF THE PROBLEM

Trafficking of women in Edo State is synonymous with sexual slavery or sexual exploitation¹⁸ called modern-day slavery or 21st century slavery¹⁹. It is pathetic that this form of slavery and bondage is a reality in our contemporary Nigeria²⁰, especially in Edo State.

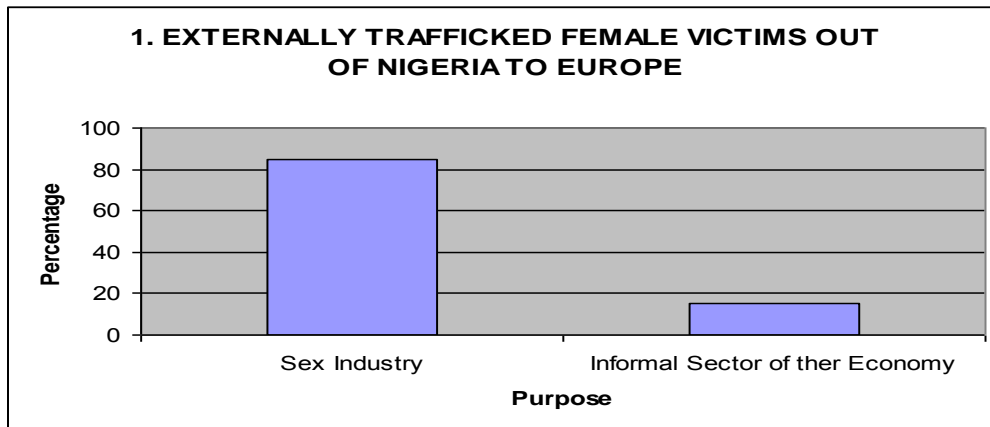
¹⁶ Children below 18 giving birth to a child

¹⁷ Report of a case prosecuted by NAPTIP Head Quarters office 2006-2007, Abuja

¹⁸ M. Karen Thomas 2006. "Human Trafficking: A Foreseeable Consequence", New-York: Department of English United States Military Academy, p.14.

¹⁹ P.L. Booth 2005. "Modern Slavery in the present world and the USA" Missouri: the blue eye view; <http://www.freeworldacademy.com/globalleader/slavery.htm>

²⁰ B. Wilson 2001. "Child slavery: Africa's growing problem"; <http://www.Europe.cnn.com/2001/WORLD/Africa/04/16/child.slavery>



Source: NAPTIP 2003

In 2003, the Government of Nigeria enacted the anti-trafficking law²¹; before then, the Edo state Government reviewed the penal code which increased focus on reducing the rate of women trafficking in the state. Despite all the interventions made by the government and civil society organizations to stop trafficking of women, many women are still being trafficked²². Between March 1999 and April 2000, 1,126 women were deported from European countries, including Italy and Spain, to Nigeria. This figure does not include those who died, got married or sneaked back into Nigeria, nor does it include many who were stranded in the cities of European and Asian countries.²³ Statistics have further shown that in December 2001, 5,000 Nigerian women were deported from Italy to Nigeria²⁴. In 2004, United States of America Trafficking in Persons Report states that 80% of the total 600,000 to 800,000 persons trafficked across international borders each year are women and girls who were trafficked for commercial sexual exploitation²⁵. Over 20,000 Nigerian women were said to be

²¹ National Agency for Prohibition of Traffic In Persons and Other Related Matters (NAPTIP) 2005. Harmonized Trafficking In Persons (Prohibition) Law Enforcement And Administration Acts 2003 and 2005, Abuja: NAPTIP, p.1

²² NAPTIP 2004. Situation Assessment of child trafficking in Eleven Southern Nigeria States 2004, Abuja: UNICEF, p.1

²³ Daily Times 14th June 2001. Reports of the Nigerian Police Force and Women Trafficking and Child Labour Eradication Foundation (WOTCLEF), p.4

²⁴ International Federation of Women Lawyers (FIDA) 2002. WOTCLEF's Report March 9th, Lagos; FIDA

²⁵ U.S. Department of State 2005. Report on combating trafficking in person from the office to monitor and combat trafficking in persons, Washington, DC.

in the sex industry in Italy²⁶ and another source stated that about 80% of foreign prostitutes in Italy were Nigerian women from Edo State, with an average age range between 15 and 35 years.²⁷ The age range of the victims constitutes the labour force of the society. Why are women vulnerable to being trafficked? What is the impact of this illicit movement on the trafficked women? Is women trafficking profitable or negative? In line with the above question, what can be done to stop the trafficking of women in Edo State? What should be done to reduce the rate of Edo women being trafficked?

The National Agency for the Prohibition of Traffic in Persons (NAPTIP), despite the enforcement of the law, recorded steady increase of the scourge, especially as it affects women from Edo State. Why is trafficking in women highest in Edo State? Is Edo State the most impoverished state in Nigeria? What is the impact on the trafficked females? Is it ethically wrong? Are the women actually exploited? In April 2006, over 400 cases of trafficking were handled by NAPTIP and 124 cases were online, giving a total of 524 cases altogether.²⁸ In 2007, the Edo state Police Force intercepted 62 youths who were being trafficked and handed them over to the NAPTIP zonal office in Benin City for proper rehabilitation and investigation.²⁹ Also in 2007, the Executive Secretary of NAPTIP stated that over 700 victims had been rehabilitated in their shelter³⁰ and 400 had been rehabilitated in the NAPTIP Benin shelter.

The problem of women trafficking has been a major issue of discourse and debate globally. Despite the various awareness raising campaigns and global focus/interventions on the effect of the menace on the trafficked women, many women are still being trafficked. Are the effects of women trafficking negative? If yes, why are the women still vulnerable to trafficking? If no, what are the positive impacts of female trafficking in Edo State and will the impact justify the act of

²⁶ International Federation of Women Lawyers (FIDA)

²⁷ Osita Agbu 2003. "West Africa Review": Africa Resource Center Inc., 2003.

²⁸ M. Babandede 2006. "NAPTIP Report from November 2005 to March 2006 presented at the National Stake holders meeting on trafficking in persons" Abuja

²⁹ The Punch Wednesday July 18, 2007. "Edo state Police hand over 62 victims to NAPTIP," p.10

³⁰ Vanguard Thursday March 29, 2007. "NAPTIP tries 500 human trafficking cases in 3 years" p.10

female trafficking, especially in reference to prostitution as practiced in the Edo State ordeal? With concern, amongst many indigenes of Edo state, female trafficking is viewed as a mere means of survival³¹.

Existing studies on the problems of female trafficking have discussed the issue from the social, health, gender and legal points, debating on the definitions, exploitation of the trafficked women (victims), victim's care and support and prosecution of traffickers, thereby proffering solutions to protect the victim's and punish the traffickers. However, none of the studies reviewed had a direct focus on the religious or ethical implications of female trafficking on the trafficked women; leaving gaps in the religious and ethical appraisal of the impact of female trafficking on Edo State, especially the trafficked women. Invariably, no known solutions have been proffered from an ethical perspective. This work, therefore, evaluates the manifestations of female trafficking and its impact on the image, economy and families of the trafficked women in Edo State, Nigeria. This is with a view to assessing the ethical implications of the practice with reference to aspects of the books of Exodus, Leviticus, Deuteronomy, Zachariah, Corinthians, Timothy, Psalms and Proverbs of the Bible.

1.3 PURPOSE OF THE STUDY

The main aim of this study is to evaluate the impact of female trafficking on the image, economy and the family of the trafficked women in Edo State from a Christian ethical perspective. This will help the government and the society to appreciate the importance of ethics in proffering lasting solution to the menace of women trafficking in the state.

Therefore, the study is focused on the following specific objectives:

- i. to evaluate the manifestations of female trafficking in Edo State.
- ii. to evaluate the impact of female trafficking on the image, economy and families of trafficked women in Edo State

³¹ BBC Broadcast Saturday, 17 April, 2004. "Nigeria's respectable slave trade"; http://news.bbc.co.uk/go/pr/fr/-2/hi/programmes/from_our_own_correspondent/3632203.stm,

- iii. to proffer religious and ethical recommendations to combat female trafficking in Edo State.

1.4 SCOPE OF THE STUDY

In selecting the issue studied in this research, the researcher used information-oriented sampling³² where the issue of women trafficking in Edo State was identified as important because it has taken its hold on the nation's discourse and, thus, requires academic interventions. In the same vein, existing studies indicated a gap in the religious and ethical discussion of female trafficking in Edo State; therefore, the study is viable for discourse as justified in section 1.1.

This study discussed the three major religions namely Christianity, Islam and ATR, but only applied Christian ethical views in the actual evaluation of the manifestations of female trafficking and its impact on the image, economy and families of the trafficked women in Edo State.

Conscious of the different forms of trafficking in Edo State, this study focused on external female trafficking in Edo State for the purpose of sexual exploitation. The choice of Edo State has to do with the various existing data on the rate of women externally trafficked from Edo State as being higher than other states in Nigeria, especially as regards to international movement of women for sexual exploitation. The data of trafficked persons deported from Italy, Spain, and other European countries confirmed that women from Edo State are the highest. These women are discovered to be most vulnerable to trafficking and as such this research focused on victims of female trafficking, especially for sexual exploitation in Edo State. This is the justification for having chosen Edo State for the fieldwork and women as subject for the study respectively.

The study areas were Oredo, Orhionmwon and Ovia North East Local Government Areas, though Benin City was the major site where most of the data

³² Bent Flyvbjerg 2006. "Five Misunderstandings about Case Study Research" cited in *Qualitative Inquiry*, vol. 12, no. 2, pp. 219-245.

was gathered because it was identified as the major site for recruitment and movement of the women outside Edo State. It is also the place where most of the trafficked women claim to have originated from. The Resarcher also interviewed some strategic individuals at Abuja; such as NAPTIP's Executive Secretary and Mrs. Titi Atiku, Founder of WOTCLEF and the wife of the then vice president of the Federal Republic of Nigeria.

1.5 SIGNIFICANCE OF THE STUDY

The importance of this study is both academic and practical in human existential values. Though scholars have researched the issue of female trafficking, this study hopes to fill the existing gap of scarce research that is focused specifically on religious-ethical evaluation of the impact of female trafficking on the moral image, economy and family of the trafficked women in Edo State. Therefore, this study sets a base for further ethical discourse on female trafficking in Edo State in order to improve on various intervention policies and processes, presenting countless possibilities for education and further understanding of the issue of female trafficking as it concerns Edo State.

Specifically, this study is of the following significance:

- i. it provides detailed information and vivid description of female trafficking in Edo State, giving the actual picture of the practice, and invariably increases the knowledge of the populace and academia on women trafficking in Edo State
- ii. it evaluates the manifestations of female trafficking and its impact on the image, economy and families of the trafficked women in Edo State, Nigeria.
- iii. the recommendations proffered will assist the government (NAPTIP and Edo state), NGOs and the people of Edo State formulate appropriate result-oriented policies and strategies that will reduce the rate of female trafficking in Edo State; hoping that this could have a multiplying effect as it will automatically reduce the rate of human trafficking in Nigeria as the principles could be applied to other forms of human trafficking.

- iv. the study encourages ethical re-orientation at all levels, among the trafficked, Edo women, and the entire Edo society. The intended ethical re-orientation is expected to reduce the vulnerability of Edo women to being trafficked, thereby reducing the rate of female trafficking in Edo State.
- v. the various gaps or issues identified in the work will open up avenues for further research for future academic purposes.

1.6 RESEARCH METHODOLOGY

The thesis acquired in-depth information on the impact of women trafficking on Edo State through a qualitative research method. The researcher investigated the impact of female trafficking on the image, economy and family of the trafficked women in Edo State.

This research was implemented using the primary and secondary sources for gathering information. The primary sources relied on in- depth interviews, focused group discussion and participation at various seminars and workshop discussing trafficking in persons. The Secondary sources involved the study and review of existing literatures, books, journals, internet sources, reports etc on human trafficking, Edo state and ethics. As qualitative research methodology³³, data received was subjected to descriptive and critical analyses. A discuss on the primary sources include the following; the secondary sources used are stated under the bibliography.

i. In-depth interviews

The in-depth interviews included structured and unstructured interviews with 20 trafficked women at the NAPTIP shelters in Benin City, and NGO shelters run by WOTCLEF, and Idia Renaissance skills acquisition training centers in Benin City. Other interviewees include 10 NAPTIP officers, 5 policemen, 5 officers of the Nigeria Immigration Service, 15 leaders of non-governmental organizations

³³ Tan Willie 2004. Practical research methods, second edition, Singapore: Pearson Pretice Hall, p.8.

who are members of the Network of Civil Society Organization against Trafficking, Child Labour and Abuse (NACTAL) and 35 individuals who reside or originate from Orhionwon, Ovia and Oredo Local Government Areas. The structured and open-ended interviews were used to gain a fresh understanding and discovery of substantive areas about the effects of trafficking in persons on Edo State and a further discourse on the consequential impact of the results on the state. The interview sessions gave unique insight into the phenomenon of female trafficking in Edo State and the impact were discussed extensively. The style of the interview aided receipt of new information on the topic at hand as interviewees discussed freely and the researcher had the opportunity to follow up on participants' answers by posing applicable questions not prepared in advance. In all, the researcher was able to direct the discourse to gather relevant information. This method formed the major source of data collection for this thesis.

The researcher employed open ended questions s questions posed were: what are the impact of women trafficking on the image of the trafficked women and Edo women generally? Has female trafficking contributed to the wealth of the trafficked women in Edo State? What are the effects of female trafficking on the family of the trafficked women? What are the existing interventions to stem the impact of women trafficking and what actually is the impact of these solutions? Can women trafficking be tagged evil in Edo State i.e., questioning the view of Edo society on trafficking in women especially for sexual exploitation? What actually is the manifestation of female trafficking in Edo State? Then, based on their involvement and response, follow-up questions investigated the causes of the female trafficking in Edo State.

ii. Focused Group Discussion (FGD)

There were two sections of focused group discussions, each focusing on the reasons for victims involvement in trafficking, their interpretation of their rescue and rehabilitation and more importantly the result of the illicit trade on their image as individuals, their economic capacity and on their families. The various

results retrieved formed the basis for discussing the issue. The FGDs were carried out at Idia Renaissance training centre and WOTCLEF rehabilitation centre, Abuja. This method was used with no restrictions on the participants' answers. It encouraged them to express their thought freely.³⁴ 10 victims participated at the focused group discussion, though they were within the range of 4 to 6 persons during each discussion session.

Under the umbrella of the United Nations GIFT study exchange programme between Nigeria and Austria as held in Vienna, the researcher participated in an expert focus group discussion on female trafficking in Nigeria, especially as it concerns Edo women. The group discussion had as participants, 5 Austrian police officers involved with the oversight of foreign prostitute in Austria; staff of LEFO, an Austrian based NGO; staff of EXIT, established by an Edo State woman from Benin precisely; staff of International Organization on Migration IOM and United Nations Office on Drugs and Corruption (UNODC) based in Austria; also included was a staff from NAPTIP, Nigeria.

iii. Seminar/Workshop Participation

The researcher participated in various seminar and workshops on human trafficking, especially as it concerns women. Attendance at the various workshops afforded the researcher the opportunity to gather current and correct information on the researched topic. The researcher attended NAPTIP Stakeholders Forum between 2006 and 2009, where the various interventions of governmental and non-governmental organizations on human trafficking were discussed; A workshop for members of the Network of Civil Society Organization to improve services rendered to victims of Trafficking in Person in Benin City, Edo State; and other meetings and workshops on human trafficking. These actions gave the researcher a wider scope on current understanding of the issue of women trafficking.

³⁴ Durotolu, A.O 1997. Educational Research: A Manual for beginners, Illorin: Mercy Print, Pp3-16

1.7 LIMITATIONS TO THE STUDY

As with any research methodology, there are limitations and challenges to the research work; this exploratory research done with the use of qualitative method posed the following challenges.

Gaining access to the trafficked women, especially for sexual exploitation, was the biggest challenge to the research. Most shelters visited either had already re-integrated the victims in their shelter with their families (as in the case of COSUDOW shelter in Edo State) or had no victims in their shelter. With persistent and continuous visits, the researcher was able to interview some trafficked women and have them participate in the FGD through Idia Renaissance Training Centre in Benin, NAPTIP Edo shelter and some Edo trafficked women in WOTCLEF Rehabilitation Center, Abuja. These organizations established a sense of openness, comfortable for those participants involved with the research interviews which helped to manage the fear of insincerity on the given report. In Austria, the researcher was not given access to interview any of the trafficked women, though the researcher was able to gather testimonies from some NGOs and individuals who had contact with the women.

Documentation of responses was a challenge since an open ended strategy was employed. To protect the participants from any possible future voice identification, a tape recorder was not allowed to tape-record conversations with the women at the shelters. This was managed through the use of one research assistant who also took records of discussions as support to the researcher.

Interviewing some government officials and NGOs staff was a bit challenging as some were biased already and would not entertain any discussion or questions that looked otherwise. This attitude of some key informants actually led to some critical thinking about the various intervention processes and the purpose for such interventions.

Despite all the aforementioned limitations, the researcher made sure that the data collected were adequate, factual, authentic, valid and credible. This ensured that the conclusions, findings or results of this study are reliable for application to life situations or further academic pursuits.

1.8 BACKGROUND TO EDO STATE

This study as stated earlier is a religious ethical evaluation of female trafficking in Edo state, thus, there is the need to discuss the culture, family, socio-economic activities, family, inheritance rights, marriage and divorce and other activities in Edo state to give a clear background of our focus area and also see their link with female trafficking in the state.

Edo is a State in the country Nigeria which was created out of the former Bendel State. Bendel State was one of the oldest political entities in Nigeria, having started out as the Midwest Region (created by referendum, August 9, 1963, and excised from the then Western Region). It then became known as Midwest State, and then as Bendel State, which is a contraction of the phrase BENin DELta³⁵ in August 27th 1991, during the regime of the former Military Head of State, General Ibrahim Badamosi Babangida, The then Bendel State was split into two parts; one which had an Edo- speaking majority (Edo State), and the other which had a more heterogeneous mix of ethnic groups (Delta State).

Historically, Edo State indigenes trace their root to the ancient kingdom of Benin. The origin of the Benin Kingdom is a subject that has remained contentious in the history of the relationship between the present Benin dynasty and Ile- Ife Monarchy. The earliest writing on the subject, Samuel Johnson's History of the Yorubas, traces the present dynasty to a grandson of Oduduwa, a fugitive fleeing religious persecution in Mecca, who was later made king in Benin Kingdom³⁶. Nowmagbe argued over the possibilities of crowning Oduduwa's grandson a

³⁵ Brief History of Edo State 2004. Benin City: Edo State Government, p.1

³⁶ Samuel Johnson 1898. History of the Yoruba's, Lagos: C.M.S. Bookshop, p.20

“foreigner” as the Oba of Benin, over and above the indigene Ogiamien. In view of this, he concluded that some of the narrated events in the book are legendary, which gives enough grounds to doubt their authenticity³⁷.

In agreement with Nowamagbe, Osagie stated that the history of Benin spans a continuous period of 1,400 years³⁸. In 601 AD, Igodo, the first in the series of kings, settled in what is now known as Benin City, which he named Igodomigodo, also known as Ile (Home), which was the capital of the migrants from Sudan who were scattered over the present West African and Central African sub regions. About six centuries later, the Ogiso dynasty, during which 31 kings reigned, was terminated by the misrule of Owodo. The second dynasty had survived such traumatic experiences as the “contrived incident of 1897”, and was incorporated into a new country later called Nigeria. What comes out clearly from a careful examination of Benin history are the following: that intrigues played important role in the collapse of the Ogiso era as well as the incident of 1897; that women played outstanding roles as 2 out of 31 Ogisos were women; that a decisively large part of the political, administrative and religious aspects of Benin civilization was established during the Ogiso era; and that the Eweka dynasty, in a wise spirit of continuity, built on the solid foundation laid by the Ogisos³⁹. Outside the Ogiso, thirty eight Obas have ruled the kingdom to date. Edo State was said to be the surviving core of the old Benin Empire, and claims to be the heart of Nigeria⁴⁰.

Climate

Edo State has a tropical climate characterized by two distinct seasons: the wet and the dry season. The wet season occurs between April and October with a break in August, the average rainfall ranging from 150 cm (59”) in the extreme north of

³⁷ Nowamagbe A. Omoigui 2006. Edo origin of Ile- Ife Monarchy, Herndon: Segun Dawodu, in <http://www.edo-nation.net>.

³⁸ Eghosa Osagie December 10th 1999. “Benin in contemporary Nigeria .An agenda for the Twenty- first century”, a paper presented at Jacob Egharevba Memorial Lecture organized by the Institute for Benin Studies and delivered at Oba Akenzua Cultural Centre, Benin City.

³⁹ Ibid

⁴⁰ J.O.S. Ayomike 2006. Edo People’s Renaissance, Herndon: Segun Dawodu, in <http://www.edo-nation.net>.

the state to 250 cm (98”) in the south. The dry season lasts from November to April with a cold harmattan spell between December and January. The temperature averages about 25⁰C (77⁰F) in the rainy season and about 28⁰C (82⁰F) in the dry season. The climate is humid tropical in the south and humid in the north⁴¹.

Geographical Structures

Edo State lies between longitude 06” 04E 43E” and latitude 0544” and 07” 34 o N of the equator. It is bounded in the south by Delta State, in the west by Ondo State, in the north by Kogi State and in the East by Kogi and Anambra States. Its total area measures 19,794 sq km⁴².

Population

Edo State has a population of 2.16million people, according to figures released in the 2006 census of which 50.13% are males. The average population density is 109 persons per sq km: which is slightly above the national average⁴³.

Administration

Edo state is made up of 18 Local Government Areas (LGAs) with Benin City as its administrative capital. Administration in Edo State, with the emergence of civilian government in May 29, 1999, like all states in the Federation, consists of three arms of government. These are the Executive, the Legislative and the Judiciary.

The Governor is vested with the executive authority, which is subject to the constitution. Unlike the military administration, democracy allows for the executive leader to listen to the views of the majority. The legislators see to the proper running of the state according to the law. The judiciary, through which legal powers are exercised, consists principally of judicial divisions at the head of

⁴¹ Brief History of Edo State 2004, p.3

⁴² Ibid p.13

⁴³ Edo state 2004. “A Midterm Report of Lucky Nosakhare Igbiniidion,” Benin city: Edo State Government, p.14

which is the Chief judge of the state. The judiciary is assisted and complemented in the dispensation of extra-civil or criminal cases such as armed robbery and illegal trafficking among others⁴⁴.

The state is made up of 18 LGAs which are: Akoko Edo, Egor, Esan Central, Esan North East, Esan South East, Esan West, Etsako Central, Etsako East, Etsako West, Igueben, Ikpoba- Okha, Oredo, Orhionmwon, Ovia North East, Ovia South West, Owan West and Uhumwode. The people of Edo state can be divided into five main ethnic groups distinct from each other in certain linguistic, social and cultural features. These are: Benin or Edo proper, Esan, Etsako, Owan, and Akoko Edo. Below is a table showing the 18 LGAs and their headquarters.

S/N	EDO STATE LOCAL GOVERNMENT AREAS	HEADQUARTERS
1	Akoko-Edo	Igarra
2	Egor	Uselu
3	Esan Central	Irrua
4	Esan north-East	Uromi
5	Esan South-East	Ubiaja
6	Esan West	Ekpoma
7	Etsako Central	Fugar
8	Etsako East	Agenebode
9	Etsako West	Auchi
10	Igueben	Igueben
11	Ikpoba-Okha	Idogbo
12	Oredo	Benin City
13	Orhionmwon	Abudu
14	Ovia North East	Okada
15	Ovia South West	Iguobazuwa
16	Owan East	Afuze
17	Owan West	Sabongida Ora

⁴⁴ Ibid., p.29

18	Uhunmwonde	Ehor
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(Source: The Ministry of Information, Youth and Sport, Edo State, 2006)

The administration of Edo state is not different from other state and this does not really state the reason for the vulnerability of the women to being trafficked. Though one could not really state if the military rule has its toll on the state- not really confirmed.

Culture

During the ancient Benin Kingdom, the Oba used to send his sons to different parts of the then Kingdom to establish and consolidate his imperial authority in these areas. This explains the cultural similarities of these people with core Bini ethnic stock. Most localities in Edo State took to the Bini Culture⁴⁵. This is why it is easy for so many of the women to claim that they are Benin indigenes from Edo state.

The indigenes of Edo State are well-known for their traditional attires epitomized in the traditional male mode of dressing. A flowing cloth material is worn over a trouser and topped with either a long or short- sleeved loose shirt. Usually, an embroidered cap or fez cap on the head and a carved walking stick complements the dressing. For some traditional rites, the white wrapper is usually tied around the waist. Coral beads are popularly used by the men and women folk. The dressing pattern of the women on the other hand is a hybrid of what obtains in some southern states. The women are usually dressed in ‘buba’ and wrapper or short sleeved blouse and wrapper, particularly popular is the george wrapper. Tradition frowns at women wearing trousers except during burial ceremonies where the female children of the deceased wear their father’s ‘agbadas’ and trousers and dance round the town or village. An elaborately made head tie complements the social dressing of an Edo woman⁴⁶. Presently, there is high appreciation for western form of dressing such as jeans and shirt, skirt suits,

⁴⁵ Edo, 2002. The 13th National Sport Festival, Benin: Rings & Favolit LTD, p.24

⁴⁶ Ibid., p.25

trousers, gowns and so on; could westernization be fuelling female trafficking in Edo state? This would be another gray area for research.

Edo State has diverse songs and dances and there is no dance or song that is devoid of satirical connotation or bearing. Most traditional songs are accompanied by heavy beats, which the dancers step in tune with. Praise giving is common among musicians in the state. The state also involves the youth in the performance of this dance to ensure continuity.

Socio- Economic Activities

Edo State is a blessed state, it has various income generating activities which contributes to the nation's purse and should not be termed as a poor state-why are the women vulnerable to female trafficking?. One of these socio economic activities includes agriculture. The main crops in the state are oil palm (and its derivative(s)), cocoa, yam, cassava, rice and plantain. Sugar cane, cashew, groundnuts, soya beans, tomatoes, cotton, and tobacco are also produced. Fruits like pineapples, coconuts, oranges, avocados, as well as green leafy vegetables are all grown abundantly in the state. There is also significant animal husbandry industry, with cattles, goats, pigs, rabbits, and sheep being the main livestock. Edo State riverine areas are prime areas for aquaculture projects. Such major research bodies as the Nigerian Institute for Oil Palm Research (NIFOR) are located in the state, and there is a strong agricultural extension programme.

Principal industrial raw materials for agro-allied businesses available and/or produced in Edo State are rubber, timber, maize, and cassava. Edo State is blessed with such industrial mineral resources as quartzite, marble, clay, limestone, chalk, gypsum, gold, petroleum, kaolin and lignite. There are many industrial outfits in operation in the state such as: soft drink factories, two large breweries (including one of the largest breweries for Guinness Stout outside of Dublin, Ireland), wood and timber processing industries, textile mills, carpet manufacturers, floor tile producers, animal feeds industries, printing and publishing firms, pharmaceutical firms and so on. A state owned cement company is located at Okpella(Estako Local Government Area), close to a

substantial limestone deposit and a marble chip production company at Akoko-Edo; and garri mills (a local steeple produced from cassava) are a regular part of the landscape.

Petroleum is produced in Ovia and Orhionmwon LGAs and exploration for “the black gold” is being undertaken in Oredo LGA((the LGAs covered in the scope of this study, why then are the women being trafficked?). Associated gas production and proximity to gas pipelines running from the Niger Delta region to other parts of the country create the potential to utilize gas for industrial power generation.

Benin City, the state capital, is a major center of traffic routes to Warri and Sapele (both in Delta State, which are the major seaport and oil town); to the eastern cities of Onitsha , Enugu, Calabar and Port Harcourt; and to the western cities of Ibadan, Abeokuta and the former political capital of Nigeria- Lagos are especially well-traveled. A major federal trunk road runs east- to- west through Benin City, connecting Lagos and the western states, and incorporating the Benin-Sagamu Expressway. The A2 north-south route through Abuja, Kaduna, Lokoja, Auchi, Benin City and Warri is also well-used.

Buses and taxis of the state- owned Edo Transport Service (a.k.a. Edo line) operate on many routes in the main connecting services from all parts of the state. Intra-town services are also provided by Edo Municipal Transport Service, as well as by the many private-owned transportation companies in Benin City. Using locally-assembled Peugeot J5 buses and “luxurious” (Mercedes – Benz) buses, they cluster around the Iyaro area of the city and around Uselu- Ugbowo road (with the most popular route being Benin to Lagos, a three hour journey). Also, Benin City has an airport that is serviced by various airlines such as Arik Airline and Aero Contractors.

In addition to the above mentioned socio- economic opportunities, the state has lots of tourist attraction sites such as the Oba’s Palace since the Bini Kingdom, Emotan Statue, Uda Tourist centre, Ogba Zoological Gardens, Ososo Tourist

centre, Captain Phillip Grave (this marks the spot where Captain Phillip and his troop, on a trade mission to Benin, were killed and buried), Okomu National Park, Igun Bronze Casters, Sokponba Holiday Resort, National Museum, Asoro Statue, Ramat Park, Chief Ogiamen's house, Somrika hills and many others.⁴⁷ The above description of Edo state showed the rich culture and economy of the state. Why then are Edo women prone to trafficking?

Existing data shows that Nigerian women trafficked to European countries are from Edo, mainly from the Benin speaking communities. It is therefore necessary to briefly look into the family, religion, property/ inheritance right and marriage of the Benin People.

The family

In Benin, the rule of descent is patriarchal and the head of the family is the father (*erha*). He rules over his wife-gate or wives-gates (*urho*). He is also known as "*odafen noyanwa*" (the husband and owner of the house). He is to be obeyed and honoured by all living in the compound and in return he is responsible for their protection. Any trouble in the compound is reported to him. His next-of-kin is his eldest son. At his father's death this son becomes the new father and would step into his position and take over his property.

It was the custom for the grandparents and married sons to live in one large compound, generally consisting of a large courtyard with women's quarters built around it. The wives in the compound are under the care of the most senior wife or the oldest of the senior wives. The wives/women are responsible for cleaning the house, cooking and caring for the children⁴⁸. Male children are more highly valued than female children, as the male children continue with the family name, while the female children marry out of the family. A woman without a son is therefore not highly valued, a situation which has been described as being

⁴⁷ Ibid, pp.28- 43

⁴⁸ J.U.Egharevba1949. Benin Law and Custom, Port Harcourt: Niger Press.

responsible for “the mad desire for male children” by Benin women⁴⁹. This patriarchal culture could contribute to the vulnerability of the women to being trafficked.

Property rights / inheritance

The rule of primogeniture is deeply entrenched in the Benin traditional way of life, both with regards to the crown and all inherited properties. Under the system of primogeniture, succession rights to property, hereditary title and ritual duties pass to the eldest son. The eldest son performs the funeral ceremony of the deceased father, and inherits the greatest share of property such as houses, land and clothes⁵⁰. Other items such as movable goods and wealth are divided in diminishing proportion between the senior sons of each of the wives⁵¹. Wives or women are not allowed to inherit their husbands’ property, except such things are given to them before their husband’s death. But the husband may inherit the wife’s property, if there are no children. The family estate (*Igiogbe*) is usually an all male affair, and previously women rarely owned landed properties, since they lived with their husbands or parents⁵².

The discrimination against women in sharing of properties was for fear of the woman using such inheritance to glorify her husband’s family rather than her father’s family⁵³. The tradition also regarded a woman as a stranger in her father’s house/family because eventually she belonged to her husband’s house/family. More recently, it has been explained that girls were only disadvantaged if the man built only one house. However, given the prevailing rate of poverty, and the fact

⁴⁹ Uyilawa Usuanlele 1998. The old Edo Historians - Need for a better appreciation, Benin city: Institute of Benin studies in <http://www.edo-nation.net/uyi1.htm>

⁵⁰ Philip Aigbona Igbafe 1979. in <http://www.edo-nation.net/stewart1.htm>

⁵¹ Bradbury RE 1964. The Benin Kingdom and the Edo-speaking Peoples of South-Western Nigeria, London: International African Institute Publishers, Pp102-103

⁵² Uyilawa Usuanlele 1998

⁵³ Ibid

that most people managed to build just one house, except if wealthy, girls are disadvantaged with respect to inheritance.

Marriage: Polygamy is the custom among the Edos, each man is free to take as many wives as he likes⁵⁴. The polygamous nature fitted the economic life in the past as the people were mainly subsistence farmers, and needed large family units to provide an effective labour force. A typical traditional marriage is a family affair and it is a contract between the 2 families of the man and woman. Payment of bride price is an essential aspect of the marriage. One important feature of the traditional marriage in the past (before the advent of the British rule) was its indissolubility. *“Once an indigenous marriage was contracted under native law and custom, it had a recognized stamp of permanence”*⁵⁵. It is contrary to Benin laws and custom for husband and wife to live separately from each other except in time of sickness, impotence, and disagreement or during the period a woman is undergoing treatment, or nursing a baby. She is not allowed refuge or abode in any other house than those of her parents⁵⁶.

Marriage to a white man was claimed to be repugnant to Benin customs⁵⁷. Women in pre-colonial Benin were under strict control and kept in check by various taboos and regulations. Once a Benin woman married, she became the property of her husband; the family and the state had no say over her.

Religious Practices: there are three main religions practiced in Edo state, these are Christianity, Islam and Indigenous religions. Majority of the indigenes are Christians with muslims dominating some areas like Auch. The indigenous religions worship of gods and goddesses, various deities and ancestral deities are worshipped. These include the following: ‘Osanobua or Osa’, the highest God, creator of all things and beings on earth and in heaven. Anybody can pray to *Osa*

⁵⁴ Egharevba, 1949

⁵⁵ Igbafe, 1979, p.19

⁵⁶ Egharevba, 1949

⁵⁷ Egharevba, 1949

for health, children and other benefits. Within Benin, three shrines of *Osanobua* are said to be on the sites of churches built by the Portuguese in the 16th century.

Olokun, *Osun*, *Ogun*, *Obiemwen*, *Ogiuwu*, and *Esu*⁵⁸. Spirits of the departed or ancestors are also worshipped. Two types of *Erinwmin* (the dead in the spirit world) are distinguished in Benin traditional belief system.

Edo state is a rich state blessed with various resources, but as discussed above, it seems the cultural practice of Edo state tends towards the men than the women. It explains that Edo state is a patriarchal society, stating the inferior status accorded to women among the Edos. The sons are preferred to daughters, as parents preferred to send sons to school, while girls were withdrawn from school in times of adversity and married off at young ages. Since women could not inherit property, they lacked collateral to obtain loans for investment purposes. They could not inherit land despite the fact that women provide most of the agricultural labour in Benin society. This may have influenced the drive for Economic empowerment by any means as through female trafficking, the trafficked women were said to have purchased houses and possess the financial capacity to provide for their family. The Edo culture needs to be looked into, though it is important to state here that this thesis evaluates the impact of the trafficking business on the trafficked women, it does not really looked into the causes, though the issues identified at this point guided the researchers recommendations.

It was also deduced that Edo indigenes beliefs in God and also in life after death, this also further emphasizes the relevant of the religious ethical evaluation, especially from the Christian view as most of the trafficked women were identified as Christians.

⁵⁸ Egharevba, 1949

1.9 THEORETICAL FRAMEWORK

Ethics is a branch of philosophy that deals with the morality of human actions, or studies the norms of human behaviour.⁵⁹ It can also be defined as the systematic study of the fundamental principles of the moral law or the normative science of human conduct.⁶⁰

Ethics, which is the basis of this study, has different theories which determine how human beings ought to act in given situations. One of such theories is Utilitarianism. Utilitarian theory is one of the theories of consequentialism and it is results-based, that is, moral goodness or badness is determined by the results or consequences of an act or rule. According to consequentialists, correct moral conduct is determined *solely* by a cost-benefit analysis of an action's consequences; this means that an action is morally right if the consequences of that action are more favorable than unfavorable.

Utilitarianism, propounded by Jeremy Bentham and his protégée, J.S. Mill, states that the moral worth of an action could be determined by how much happiness or pleasure it produced. A moral good action is the one that produces the highest pleasure or happiness, while the morally bad action is that which produces the highest pain and anguish.

Although Jeremy Bentham is one of the most well-known utilitarian, his approach is secular and because this research is in the field of Christian ethics, Rev William Paley, who set out his thoughts on a Christian utilitarianism in his 'Moral and Political Philosophy,' first published in 1785, is appropriate for this study. Parley's Christian Utilitarianism gave a concrete background to the ethical judgment of the rightness or wrongness of the act of female trafficking as analyzed in the research. The theory views the consequences of an action as being vital to determining the rightness of such action. Bentham's utilitarianism is most

⁵⁹ Joseph Omorogbe, Ethics A Systematic and Historical Study, Lagos: Joja Educational Research and Publishers Limited, 2003. p.3&4

⁶⁰ Williams Lillie, An Introduction to Ethics, New York: Barnes and Nobles, 1966, pp. 1-2

times seen as secular while Parley discussed the theory from a Christian point of view.

Parley's theory substantiated utilitarianism and made it a viable theory for Christian ethical discussion. The theory ascertains that man seeks to find happiness, though such happiness should be derived from acts that produce the highest utility by adhering reasonably to the God's set rules. Utilitarian theory is the framework which established female trafficking as an ethical issue, guided the evaluations, interpretations, judgment and recommendations. The ethical framework covered two fundamental areas in this discussion. These are:

- On what do we base our ethical standards?
- How do these standards apply to the specific situation under discuss?

These questions formed the strategies to the utilization of the framework. Question one is treated as we state the ethical standard to be used in this thesis and the second question is stated in the application of the standard in our discourse on the impact of female trafficking on the moral image, economy and family harmony of the trafficked women of Edo State.

Therefore, what are the results of Female trafficking? Is the impact of women trafficking in Edo State more favourable or unfavourable?

Paley regarded ethics as being a science⁶¹. By that, he meant that it was (like Christianity as he saw it) an organized corpus of ideas which was internally consistent. This approach fitted well with his background as a mathematician, so although there certainly are motives, rules and results, the whole edifice fits together within a set of logical rules so that the greatest utility is produced if men are motivated to follow God's will (the rules) rigidly. In this way, a utilitarian outcome is the by-product if men follow God, so Christianity is compatible with utilitarianism and if a utilitarian outcome is not achieved then that is because men have not followed God.

⁶¹ R. Faulder, The Principles of Moral and Political Philosophy (The sixth edition corrected. /William Paley), London: 1788. p.1

Paley with this theory has constructed a model for Christian ethics founded in God's will, with a defined motive (private happiness) and with an intended outcome that is utilitarian (promoting the general happiness). In creating his model, Paley provided a response to one great criticism of utilitarianism, which is that its approach is teleological. By this is meant that it is merely concerned with a goal without having a basis for deciding that the end is good in the first place. By basing his model in the will of God, it combines both an empirical element (the utilitarian outcome) with a rational element (obeying the will of God). Bringing God into it creates an 'ought' as well as the happiness 'good'. (bringing together the Act and Rule Utilitarianism⁶²

Paley has also created a system that deals with the assertion that utilitarianism is all about pleasure and that some sources of pleasure may arise from undesirable practices. On this basis, utilitarianism tends to be equated with hedonism. He deals with this problem in two ways: firstly, he defines happiness in a way that would preclude this and, secondly, he makes his whole system subservient to the will of God.

He defines what happiness does not consist in. At the outset he specifies 'the pleasures of sense, in whatever profusion or variety they be enjoyed' and these extend beyond the 'animal gratifications of eating, drinking and that by which the species is continued'.⁶³ So hedonism is clearly repudiated.

Utilitarianism is also criticized for placing expediency before principle. Caiaphas is often quoted (John 11:49-50). But Paley has taken this objection into account.

◆ He considers the proposition 'Whatever is expedient is right. It is the utility of any moral rule alone which constitutes the obligation of it.'⁶⁴ He notes the plain objection to this 'viz. that many actions are useful, which no man in his senses will allow to be right' and gives an example 'It may be useful to rob a miser, and

⁶² O'Connor D.J. (ed.), *A Critical History of Western Philosophy*, New York: The free press of Gilence, 1964, pp.341-342; see also Durgba A., *Principles of Ethics* p.43

⁶³ Ibid, p.23

⁶⁴ Ibid, p.70

give the money to the poor; as the money, no doubt would produce more happiness, by being laid out in food and clothing for half a dozen distressed families, than by continuing locked up in a miser's chest'⁶⁵

He continued, 'What then shall we say? Must we admit these actions to be right, which would be to justify assassination, plunder and perjury; or must we give up our principle, that the criterion of right is utility?'⁶⁶. Unsurprisingly, his answer is that 'It is not necessary to do either. To see this point perfectly, it must be observed that the bad consequences of actions are two folds, particular and general. The particular bad consequence of an action is the mischief which that single action directly and immediately occasions. The general bad consequence is the violation of some necessary or useful general rule.'⁶⁷

To demonstrate the general bad consequence he cites the case of an assassin. 'The assassin knocked the rich villain on the head, because he thought him better out of the way than in it. If you allow this excuse in the present instance, you must allow it to all who act in the same manner, and from the same motive.' He argued this would before long 'put an end to human society, if not to the species'⁶⁸. An attention to general rules, he argued, was 'included in the very idea of reward and punishment', so he asserted that God would proceed 'in the distribution of it by general rules'.⁶⁹ Whether or not this is convincing, it is clear that his system of Christian ethics could not be criticized for placing expediency before principle.

In addition to utilitarian approach being compatible with Christianity, it also helps Christians in talking with the rest of the world because these modes of thought are commonplace in secular thinking. The issue of female trafficking is a global issue and can also be discussed under Christian ethics, whether explicitly, here is our 'cost-benefit analysis', or implicitly.

⁶⁵ Ibid, p.71

⁶⁶ Ibid, p.71

⁶⁷ Ibid, p.72

⁶⁸ Ibid, p.74

⁶⁹ Ibid, p.75

As a major ethical theory, utilitarianism has been criticized and evaluated by many different philosophers and ethical writers, both in the secular and on Christianity. This thesis is not simply concerned with whether utilitarianism is logically flawed or not. Its core objective is the view that utilitarianism expresses that man is chiefly concerned with a desire for pleasure, and that pleasure is the nature of goodness. This is far more reflective of the Bible's definition of sin and of man's true purpose and what goodness is. This research work eliminates all tendencies to seek “loopholes” from the theory and its evolvement, noting that no theory is perfect. The ethical theory provides a foundation on which the researcher based the discourse and proposes solutions to guide positive actions. Although the principle of the framework remains constant, the application of the theory is at the researcher’s discretion, ethical perception and the field findings.

UNIVERSITY OF IBADAN

CHAPTER TWO: LITERATURE REVIEW

This chapter is based on the review of relevant works on ethics and female trafficking which widened the scope and knowledge of the researcher and invariably opened up some vital issues that needed to be corrected. It is from the issues identified that the researcher got the focus of this study. The review of literature made the research work of high value and signified the need for the objectives of the research work. Various literature on ethics and human trafficking, especially female trafficking in Edo State, was reviewed to gather information and establish the efficacy and significance of the research work. The various books reviewed are presented below.

2.1 CONCEPT OF FEMALE TRAFFICKING

The kidnap, recruitment and transport of women for sexual exploitation and other forms of slavery dates back thousands of years. It was not until the turn of the twentieth century that this activity has been recognized as trafficking.¹ Some scholars call trafficking in persons a euphemism of slavery and trafficking in women is synonymous to sexual slavery or sexual exploitation², whereby victims are mainly of the women folk.

The literature reviewed established that this phenomenon is a problem and thus requires steady response. United Nations Inter Regional Crime and Justice Research Institute (UNICRI) made a field survey into trafficking of Nigerian girls to Italy and identified the problems of trafficking as moral, criminal, migration, human rights, public order and labour issues; but the explanation given for it being a moral problem is that the moral approach sees the problem as evil and actions are aimed at controlling and punishing the parties involved;³ therefore, defending the trafficked, stating that they are at risk of punishment instead of regarding them as victims. Though the research was legally focused, viewing a problem as moral is not just aimed at punishing the trafficked but a means of finding sustainable solutions to the problem. Morality is concerned with the right way to act. What are the justifications for determining female trafficking to be evil?

¹ United Nations Inter regional Crime and Justice Research Institute (UNICRI) 2004. Trafficking of Nigerian Girls to Italy: UNICRI, p.33

² Karen M. Thomas, "Human Trafficking: A Foreseeable Consequence", New-York: Department of English United States Military Academy. p.140

³ UNICRI,p.33

Are the trafficked women actually innocent? Is it not possible that the phenomenon is thriving because the Trafficked have not weighed the consequences of their actions?

Grace and Elizabeth⁴, UNICRI⁵, Jorgen⁶, PL Booth⁷, Tunde Fagbohunge⁸, affirm to the raging rate of female trafficking in Nigeria. Grace's, Jorgen's and UNICRI's research establish the claim that victims of trafficking are mostly women from Edo State.

Most of the reviewed work accepts that trafficking is an act of deceit, but Tunde stated that there is a bit of understanding between the traffickers and the victims. He stated that many women migrate knowing that they will be working in the sex industry; however, they never knew that they may not have control over their work and earnings⁹. Is the statement of Tunde authentic? Are the women actually aware of their escapades? Why would a woman decide to go into prostitution? What is the impact of their actions?

Grace and Elizabeth, in their report, identified two types of trafficking; these are internal and external trafficking. Internal trafficking could include domestic labour, prostitution and hawking, while external trafficking, in agreement with Joshi, is mostly for prostitution,¹⁰ especially as it concerns Edo State, that is, Edo State women are known for external trafficking, which is mostly for prostitution,¹¹ and girls are susceptible to trafficking because, as stated, "they have more jobs to do; they are strong, reliable and have empathy"¹². Is it only Edo women that are jobless? Why are Edo women susceptible? It is obvious that even the virtues of women are exploited- why? Importantly, it was identified that some traffickers were one time trafficked women themselves and that the availability of some returned girls who have "made it" is a sort of

⁴ Grace Osakwe and Elizabeth Okoojion, Trafficking In Girls: The way Forward; a report of a research in Edo and Delta states of Nigeria, Benin: Girls Power Initiatives (GPI).

⁵ UNICRI, p.35

⁶ Jorgen Carling, "Trafficking in Women from Nigeria To Europe", Oslo: international Peace Research in institute_____source@imigrationinformation.org

⁷ PL Booth, "Modern Slavery In The Present World And The USA", Missouri: The Blue Eye View, Blue eye in <http://www.freeworldacademy.com/globalleader/slavery.htm>

⁸ Tunde Fagbohunge 2002. With Shock from Gabon; a special Report Of Nigerian trafficked children to the Republic of Gabon, Abuja: Women Trafficking and Child Labour Eradication Foundation (WOTCLEF),Pp.3-15

⁹ Ibid,p.9

¹⁰ A. Joshi 2002. "The face of human trafficking" , Hastings Women's Law Journal, vol.13,1,Winter,pp18-40.

¹¹ Grace Osakwe and Elizabeth Okoojion,p.8

¹² Ibid

push factor. What actually is the impact of these successes on the economy of the trafficked women in the Edo society? Can this menace stop? Is trafficking really evil?

UNICRI, in the research, collated the data of repatriated women from European countries; it is astonishing to note that the number of females from Edo State were more than half of the total number of repatriated persons¹³. Why Edo State? What are the impacts of women trafficking in Edo State? The interview conducted identified lack of money and jobs as available reasons for the trafficked women's vulnerability¹⁴. Is Edo State the poorest state in Nigeria? Otoide, in answering the question 'Why Edo State?' looked into the ethnographic description of the state. It was stated that Edo State is not poor; it has some mineral resources and also a high value for formal education, as enumerated in chapter one¹⁵. Why then is female trafficking so prominent in the state?

UNICRI collated relevant data of experts' opinion on the category of possible reasons why the trafficked return to Nigeria. It was recorded that 43% felt that the most common reason victims return home was due to force by the government of destination countries, 9.3% say it is by voluntary return after making enough money, 9.3% say they escaped from their traffickers; 6.2% say it is due to medical reasons and the remaining 31.3% did not really know the reason for the return.¹⁶ If a large number returns to Nigeria because they were forced by the government, will they not go back? Are they not vulnerable to being trafficked again? Why are they still interested in the trade? What are the results of women trafficking that is promoting the vulnerability of the people? The research stated that there are no specific laws against trafficking in persons and that the law enforcement agency knows little or nothing about trafficking in persons¹⁷. Though true in the year of publication, the situation is different now; Nigeria enacted the Trafficking in Persons Law Enforcement Act, 2003 as amended in 2005. Nogi stated that the increase in the rate of trafficking led to the enactment of the anti-trafficking law and an agency was established by the government to look into trafficking issues¹⁸. This agency is charged

¹³ UNICRI, pp.57-59

¹⁴ Ibid, pp. 60-61

¹⁵ V.O. Otoide 2002. Monograph on sexual Trafficking, Benin: Afripride, p.10

¹⁶ Ibid p.84

¹⁷ Ibid

¹⁸ Nogi Imoukhuede 2005. "2004 Report on the State of Women's rights in Nigeria": Women's Right Watch, Nigeria

with the responsibility to prosecute offenders. She stated that the United Kingdom government and the Federal Government of Nigeria are doing all they could to eradicate the menace of human trafficking. What are the interventions of the government to prevent and reduce the rate of female trafficking in Edo State? What has been the result of their intervention? Why is the phenomenon still gaining grounds in Nigeria? What are the pull factors attracting Edo ladies to European countries for prostitution?

Judith Attah, in her presentation, identified trafficking in women as exploitation and violation of human right. She also pointed out that some parents are encouraging their daughters to go with traffickers¹⁹. Why would families send their wives, sisters and daughters into prostitution? What are the impacts of female trafficking on the families of the trafficked women?

The reviewed literature emphasized the prevalence of women trafficking in Edo State, and stated some causes of the menace from the health, economy and social points of view. None of the works reviewed ethically discussed the impact of women trafficking on the trafficked women in Edo State from a religious perspective. Therefore, the study seeks to fill the gaps identified in the reviewed works. This study focused on the ethical evaluation of the impact of female trafficking on the image, economy and family of the trafficked women in Edo State from a Christian point of view.

2.2 CONCEPT OF RELIGIOUS ETHICS INFLUNCE ON HUMAN ACTIONS

Yinger asserts that religion is a system of beliefs and practices by means of which a group of people struggle with the ultimate problems of human life. It is the refusal to capitulate to death, to give up in the face of frustration, to allow hostility to tear apart one's human association.²⁰ Stark, says it is a "shared set of beliefs, activities and institutions premised upon a faith in supernatural forces"²¹. Herbes considered religion as

¹⁹ Tunde Fagbohunbe,ed 2000. Sexploitation: A report of a 3 day workshop on women trafficking and child labour migration, Abuja: Women Trafficking and child Labour eradication foundation, p.10

²⁰ T.F.O'Dea 1966. *The Sociology of Religion*, Eaglewood Cliffs;N.J. Prentice Hall, p.16. in Sam Babs Mala, 1993. *Orita Ibadan Journal of Religious Studies*,XXV/1-2 p.5

²¹ Stark and Bainbridge, 1985, P.5 in www.transparencynigeria.com/.../5988-corrupt-nigerians-not-influenced-by-Dec 14, 2011

an important factor that forms and directs individual's ethical values²² and helps to handle difficulties and challenges experienced in life. Alli, like most of the literatures reviewed agreed that religion is such an important cultural component that significantly shapes individual's ethical conducts and that religious ethics is ethics found in religious beliefs and custom. Religious beliefs see God as the source of ethics, which implies that what constitutes, wrong, good and bad actions are determined by religious doctrines, beliefs and practices.²³

According to Curran, the general moral values are not specifically religious values because they are universal human values. Moral norms or standards, according to him, are not distinctively religious because they are proclaimed by the religious institutions. For example, honesty, truthfulness, love, kindness and gentleness are not distinctively religious principles, though religionists are not in support with this notion. To a Christian, God is the basis of morality. It is expedient to state that the concept of religious ethics is not different from ethics, as they are both concerned with the dignity of men and women everywhere in the world and what an individual ought to do in any particular situation.²⁴

Religious ethics proclaims the commandments of God as the ultimate rule and anyone who fails to oblige will face its unpalatable consequences. Due to this, man finds it difficult to approve lying, stealing, cheating, committing adultery, committing murder, breaking of promises and similar acts, because they are against God's principles.

Shehu²⁵ in discussing social justice and leadership responsibility in Islam acclaims that Islam does not sanction any form of corrupt practices or sin. For emphasis, he stated that

²² (Harpaz, 1998; Niles, 1999 in _____ www.transparencynigeria.com/.../5988-corrupt-nigerians-not-influenced-by-Dec 14, 2011

²³ Ali, A.J., and A. Al-Kazemi, 2007. Islamic work ethic in Kuwait. *Cross Cultural Management: An International Journal*, 14(2): 93-104.

²⁴ Curran, C. *The Distinctiveness of Christian Ethics*, New York: Paulist Press, 1980, Pp. 20 – 42.
Akanmidu, R. A. *op.cit* Pp. 31 – 39 and Dzurghba, A. *op.cit* Pp. 409 - 421

²⁵ Shehu, Salisu (2007) *Social Justice and Leadership Responsibility in Islam*. Islamic Heritage Foundation, Lagos

any wealth that is earned through any corrupt or fraudulent means is unlawful and illegal (*haraam*), and if one desires to make a decent living, it has to be through honest means and hard work. For Muslims, “a set of rules exists, external, divinely ordained, and independent of the will of man, which defines the proper ordering of society. These rules are to be implemented in social life²⁶. Thus, there is no separation of state and religion in Islam. This assertion of Shehu corresponds with Parley’s Christian Utilitarianism which discusses the importance of the will of God and act approved by God as the ones which will produce the highest utility.

Simbine stated that most practitioners of the African Traditional Religion (ATR) attribute the breakdown of societal values to the incursion of new or foreign religions (such as Christianity and Islam). Egberongbe,²⁷ is also of the view that the justice system received from the Western religion is part of the causes of the problem of corrupt practices and indiscipline (which may also include female trafficking), because it is too slow and in practice is virtually devoid of the concerning ethics and moral values. He, observes for instance, that the oracle imposes dos and don’ts on man’s activities in relation to nature’s dictates and there is always instantaneous justice. This is to make an individual conscious of his or her role in the community, to be a good citizen and contribute to social stability and prosperity. ATR encourages hard work, emphasizes honesty and devotion to duty, abhors dictatorial action given to human mentality, promotes more consultation with the gods for divine guidance towards good governance on earth, condemns in bad behaviour which is usually visited with immediate reward or punishment. He goes further to argue that foreign religion has led to a salient ‘*lackadaisicality*’ in the lifestyle of leadership which has become an indirect parasite on the nation’s wealth and ability to develop²⁸.

Although exponents of traditional religion exalt the values of ATR and their usefulness for uplifting the morality of society, and although they locate the current moral crisis and

²⁶ Gellner, Ernest (1983) *Nations and Nationalism*. Ithaca, New York: Cornell University Press.

²⁷ Egberongbe, W. (1988) “Ifa, The Arrow-Pointer to Nation-Building” in C.S. Momoh, C.O. Onikpe and V. Chukwu, p.123

²⁸ Ibid, P.124

corruption in an alien religious incursion, they fail to chart a way out of the crisis of female trafficking and Egberongbe did not discuss the involvement of the custodian of the gods in evil acts such as empowering armed robbers not to be caught. According to reports on female trafficking, especially the Edo state ordeal, traditional priest(s) is involved in the contract signed by the trafficker and the trafficked (as discussed in chapter four).

Ali²⁹ Al-Kazemi³⁰ and Al-Modaf asserted that Islamic ethics is of a great importance for the development and prosperity of Muslim societies³¹. Moreover, according to Yousef³² Islamic ethics accentuates that fairness is essential for self-development and societal welfare. Islamic ethics teaches that life is meaningless without good works, it stresses all good behaviors that can help the individual and the society to prosper and sustain ethical principles. Ali discussed the that the Prophet Mohammad emphasized that, good works causes sins to be forgiven, and asserted that it is considered as worship³³. Prophet Muhammad stated that: "worship of Creator (SWT) has seventy parts which the best of this is solvent business" (Al-Hor-Al-Ameli, 1970: 11).

Christianity was discussed to have played a major role in creating a change and influencing the society; such as the abolition of slave trade, the killing of the twins in cross river state. Based on Weber's assumption, the core values that are embedded in Christian ethics are hard work and punctuality, diligence in religious duties, avoidance of waste of time and idleness, negative attitude towards worldly pleasure, and honesty³⁴.

²⁹ Ali, A.J., 1992. Islamic work ethic in Arabia. *Journal of Psychology*, 126(5): 520-607.

³⁰ Ali, A.J., and A. Al-Kazemi, 2007. Islamic work ethic in Kuwait. *Cross Cultural Management: An International Journal*, 14(2): 93-104.

³¹ Al-Modaf, O.A., 2005. Islamic work ethic code: A conceptual study. *Umm Al-Qura University Journal of Education, Social Sciences and Humanities*. Special issue on the occasion of celebrating Makkah Al-Mukarramah as the capital of Islamic culture for the year, 1426 H. pp: 9-28.

³² Yousef, D., 2001. Islamic work ethic: A moderator between organizational commitment and job satisfaction in a cross-cultural context. *Personal Review*, 30: 152-169.

³³ Ali, A.J., 1992, 607

³⁴ Cherrington, D., 1980. *The Work Ethic: Working Values and Values that Work*. New York, NY: AMACOM.

(Furnham, 1987; Furnham and Bland, 1982; McClelland, 1961)³⁵ discussed that individuals who adhere to Christian ethical teachings tend to exhibit higher internal locus of control, possess conservative attitudes than others and are highly motivated by the need for achievement.(though no empirical data to back up this claim). Furthermore, Christian adherents tend to endorse values such as obedience, salvation, cleanliness, security and politeness and be against values such as equality, harmony, love, and imaginativeness. In a nutshell, it can be concluded that, Christian ethics like other religions emphasizes on all good behaviors that can help an individual and society to progress and success. Moreover, it forbids all bad conducts that can harm productivity and development.

In general, all religion greatly emphasize on ethics as a major tool that governs the life of individuals, groups, organization and the whole society. The three religions uphold ethical principles such as hard work, perseverance, dedication, honesty, loyalty, faithfulness, Moreover, to achieve the highest pleasure, which is to be allowed into eternity, all the three beliefs that an individual must obey God's will. Furthermore, it is believed that to achieve the ultimate goal, one must please God and in pleasing God one may improve one's self and social welfare. Obeying God is considered as a Religious Duty.

All the three religions categorized behavior and conduct into two main groups; good deeds and bad deeds. Behaviors that conform to the religious teaching and principles are considered as *good*, and what goes against of this teaching is considered as *bad*. In other words, these three religio-ethical teachings command their adherents to follow good behavior and to avoid bad conduct to achieve their expected goal, in life and after death.

³⁵ Furnham, A., 1987. Work related beliefs and human values. *Personality and Individual Difference*, 8: 627-637

Henrich³⁶ and others asserted that faith in religious reward and punishment system have significant impact on promoting pro-social behavior. It is important to note that, the concept of reward and punishment from religious perspective are not necessarily same as human law, “but they constitute powerful norms of behavior”³⁷ üger, 2004, p.161). God is the source of *religious commands* and the supreme authority to set the rules for reward and punishment. In one study, it is found that the participant who are faithful towards their own religious disciplines are less likely to cheat (Bering *et al.*, 2005; Randolph-Seng and Nielsen, 2007), and very much willing to take part in charitable work (Shariff and Norenzayan, 2007). However, not all religious faiths impose the same ruling for crossing the religious boundary and for not obeying the prescribed ethical conducts (Bideman and Kasher, 1984).

Simbine³⁸, in discussing religion, ethics and attitudes towards corruption in Nigeria, discovered that public servants and indeed most Nigerians usually separate public from private morality. Thus, their attitudes to corrupt practices are not informed by the religion they embrace or profess or religious teachings that they listen to or read about. By implication, he said that most of his respondents do not feel bound to live out religious teachings relating to ethics in their jobs or callings and indeed deliberately ignore them in practice. While all religions in Nigeria explicitly condemn corruption, this does not seem to impact or influence attitudes to corruption in a positive way. In other words, the fact that corruption is often roundly denounced by religious people and religious houses has not brought about any moderation or diminution of corrupt tendencies in the public space. this was This discovery of Simbine is key to our discussion and may also be a push factor for female trafficking, which is another consideration for further research; not few have

³⁶ Henrich, J., J. Ensminger, R. McElreath, A. Barr, C. Barrett, A. Bolyanatz, J.C. Cardenas, M. Gurven, E. Gwako, N. Henrich, C. Lesorogol, F. Marlowe, D. Tracer and J. Ziker, 2010. Markets, religion, community size, and the evolution of fairness and punishment. *Science*, 327: 1480-1484

³⁷ Johnson, D.D.P. and O. Kru"ger, 2004. The good of wrath: supernatural punishment and the evolution of cooperation. *Political Theology*, 5(2): p.161.

³⁸ Simbine A.T., Religion, Ethics and Attitudes towards Corruption in Nigeria _____
www.transparencynigeria.com/.../5988-corrupt-nigerians-not-influenced-by-Dec 14, 2011

wondered whether religion as a major source of ethics or morality has any influence on the attitude of Edo indigenes towards female trafficking.

Ojo³⁹ also stated the negative influence Christian politics has on the battle against corruption. According to him, although, Charismatics and Pentecostals Christians did not support any political ideology or party, they have rather supported individual political leaders as a way of expanding Christian influence in the competitive multi-religious society.

However, despite the argument on the influence and importance of religion and religious ethics, the centrality of religion in the life of the average Nigerian, especially in Edo state cannot be ignored by the scholars. This is evident in the controversial 1963 census result quoted by Suberu, R.T., S.A. Mala and D. Aiyegboyin, which puts Nigeria's population at 49 percent Muslim, 34 percent Christian and 17 per cent adherents of indigenous religious traditions⁴⁰. It was also said that further population censuses (1991 and 2006) have avoided data on religion. This statistics emphasizes that all Nigerian, including Edo state, are either Christians, Muslims or of the Indigenous religion; and as such gives credibility to the religious ethical evaluation of female trafficking from a Christian perspectives as information gathered affirms the involvement of more Christians in the trafficking business.

³⁹ Ojo, M. (2004) "Pentecostalism, Public Accountability and Governance in Nigeria", Paper presented for discussion at the workshop on 'Pentecostal-Civil Society Dialogue on Public Accountability and Governance, on Monday, October 18 2004 at the Agip Recital Hall, MUSON Centre, Onikan, Lagos

⁴⁰ Suberu, R.T., S.A. Mala and D. Aiyegboyin (1999) "Religious Organisations", in Oyeleye Oyediran and Adigun Agbaje (eds) *Nigeria: Politics of Transition and Governance 1986-1996*. Dakar: CODESRIA. Pp. 25-46.

CHAPTER THREE: NATURE OF RELIGIOUS ETHICS

As a continuation of the work, chapter two reviewed works on female trafficking and the concept of religious ethics influence on human actions. This chapter gives some definitions of ethics as an introduction to discussing religious ethics with emphasis on Christian ethical principles. The three major religions practiced in Edo State and in Nigeria as a whole are Islam, Christianity and African Traditional religion are discussed.

3.1 DEFINITIONS OF ETHICS

Oxford Dictionary states that Ethics is a science and relating to morals, it is more concerned with the end of well doing and not well doing only.¹ Also, Ethics means moral philosophy or moral principles.² Thus, to be ethical means to do things according to the principles or rules of ethics.

Ethics refers to a code or set of principles by which man lives; thus, we speak of medical ethics, which is the code which regulates and guides the behavior of doctors in their dealings with each other and with their patients.³ It is believed that there is no consensus regarding the exact definition of ethics and below are some definitions:

Abogunrin defines ethics as “the science of moral conduct”⁴. In the same vein, William Lillie defines ethics as “the normative science of the conduct of human beings living in societies or science which judges this conduct to be right or wrong, to be good or bad, or in some similar ways.”⁵

G.O. Abe defines ethics to be the science which deals with morals, or moral values, or moral nature, set of ideas, or beliefs of a person or group(s) of people in their customary being⁶.

Aristotle defined ethics as a science of character; simply put ethics deals with rightness or wrongness of any human course of action.⁷ Ethics is the philosophical study of voluntary human actions, with the purpose of determining the types of activities that are good or bad, right or wrong, moral or immoral.⁸

¹ Horby A.S., 1995. Oxford Advanced Learners’ Dictionary of Current English, 5th edition, Oxford: Oxford University Press, p. 466

² Thompson Della (ed), 1996. The Pocket Oxford Dictionary of Current English 7th edition, New York”: Clarendon Press, P. 296

³ Oderinde, J.T., 1990. Essay on Christian and Social Ethics, Ibadan: Ereoye Press, P.9

⁴ Abogunrin, S.O., 1989. Religion and Ethics in Nigeria, Ibadan: Daystar Press, P. 2

⁵ William Lillie, 1986. An introduction to Ethics, New York: University Paper Back, P.1

⁶ Abe, G.O. 1993 Ethics and African Societies: The Perspective of African Traditional Religion, Christianity and Islam in African Journal of Biblical Studies Vol. viii, No. 1 April, p.107

Ayantayo describes ethics as a systematic reflection upon human actions, institutions and characters in other words, ethics is concerned with what is morally good or bad, right or wrong, correct or incorrect, valid or invalid. He further stated that ethics deals with what people ought to do.⁹

Adeigbo defines ethics as the philosophical inquiry or study of right or wrong modes of conduct or behaviour.¹⁰ In the words of Chambers Encyclopedia, “ethics is the philosophical examination of such concepts as good and bad, right and wrong virtue and vice.¹¹ It is the philosophical examination which involves the logical setting of the language and patterns of arguments used in moral deliberation and debate.”¹²

Emily Brunner declares that ethics is social; man, the agent of morality, is by nature inalienably a social being.¹³

William Franka, in defining ethics, says “Ethics is the study or discipline which concerns itself with judgment as to the virtue or vice desirable, or wisdom of actions, dispositions, ends, objects or state of affairs.”¹⁴

Barclay’s defines it as “a series of rules and principles by which we act and which tells us what to do”¹⁵ R.M Hare has a concise definition which is “the logical study of the language of morals.”¹⁶

Thus, ethics can therefore be said to mean rules of conduct; manner of life or conduct; science of conduct; a systematic attempt to consider the purposeful actions of mankind to determine their rightness or wrongness; science of sources and principles of right and wrong.

Considering the different definitions above, though one may see some corresponding words or meanings, the fact still remains that people view ethics in different ways and also mix up ethics with other disciplines. A philosopher sees ethics as a branch of philosophy; a moralist says that to be ethical is to have morals; also, some state that ethics is the same as sociology, morality and metaphysics, just to

⁷ INGE, W.R. 1930. Christian Ethics and Moral Problems, London: Hodder and Shonhton Ltd.,p.45

⁸ The New Catholic Encyclopedia Vol. 5, New York: Magravo hills Books and Co. 1967 P. 570

⁹ Ayantayo, J.K “Christian Ethics in Contemporary Society” (Lecture RCS 315), Ibadan” University of Ibadan, Nov. 1998

¹⁰ Adeigbo, F.A. Ethics (Lecture PHI 301), Ibadan: University of Ibadan, Dec 1990

¹¹ Chambers Encyclopedia New Revised Edition Vol. 5 London International Leading Systems Corporation Ltd, 1970 P. 385.

¹² Ibid, P.385

¹³ Brunner, E. The Divine Imperative: Lutherworth, 1937, p. 635.

¹⁴ William, Franka “Ethics” The Dictionary of Philosophy, New York”Philosophical Library Inc, 1942, P.98

¹⁵ Barclays, William Ethics in a Permissive Society Glassgow:William Collins Sons and Co. Ltd 1967, P.69

¹⁶ Hare, R.M. Application of Moral Philosophy, London, Macmillan Company and the free Press, 1972, P. 5

mention a few. According to Encyclopedia of Religion and ethics, it is stated that there are differences between ethics and the aforementioned disciplines, though somehow difficult to differentiate. Like ethics compared with sociology, the latter treats social customs and institutions in the same spirit of impartiality as psychology treats sentiments, beliefs and violations. The former (ethics), on the other hand, is concerned throughout with “values”. It considers social forms and institutions from the point of view of their completeness and coherence as expressions of human nature.¹⁷

It is generally accepted by many that the term “ethics is from a Greek word introduced by a Greek philosopher by the name Aristotle.¹⁸ The term “Ethics” is derived from the Greek word “Ethos” meaning “Custom” or “Conduct”. Edward states that ethics can be used in at least three different senses.¹⁹ In the first sense, ethics signifies an enquiry about rules of conduct or about a few ways of life. This sense is of interest to the philosopher. F. A. Adeigbo under this sense defines ethics as “a philosophical inquiry or of right or wrong modes of conduct or behavior”.²⁰ In the second sense, ethics signifies a set of rules of conduct or moral codes that regulates a particular profession, like pastoral ethics, medical ethics, legal ethics and ethics of journalism, and so on. In the third sense, ethics signifies a general pattern of life. This is the sense from which S.O. Abogunrin has stated above. Also, ethics is defined as “the science of moral conduct”²¹. Under this sense ethics is related to at least three words.

The first is moral, which deals with distinction between what is right and wrong. The second related word is **etiquette**, which is a code of good manners or behavioural acts done for the good of others; and the third related word is **taboo**. Most taboos either in Nigeria or elsewhere are religious and they are ethically inclined. It is from this last sense therefore that we speak of Christian ethics, Islamic ethics and Traditional ethics²²; this is the basis of this chapter and it is the basis for the evaluation of Women trafficking in Edo State on the trafficked women in Edo State.

Ethics cannot be easily separated from morality that is why some authors state that they are both the same. Osun stated that ethics is, however, not the same as morality, despite their closeness,²³ though

¹⁷ Hastings, James (ed) Encyclopedia of Religion and Ethics Vol. %, Edinburgh: Morrison and Gidd Limited, 1956, Pp. 414-416

¹⁸ Dzurgba Akpenpun 2000. Principles of Ethics, Ibadan: Agape Publications, p.1

¹⁹ Edward, Paul 1967. Ethics Encyclopedia of Philosopher London: The Macmillan Company and the Press, Pp. 81 - 82

²⁰ Adeigbo, E.A op. cit (Lecture)

²¹ Abogunrin, S.O. op. cit p.2

²² Alaya, O.I. 1992. “Christian Ethics and Oath Taking, The Nigerian Experience” (Long Essay), Ibadan; University of Ibadan, p.8

²³ Osun, C.O, 1992. “The Christian Ethics and Morality in Nation Building: An update on Nigeria” in African Journal of Biblical Studies, Vol vii, No. 21 October 1992 Pp. 10-11

interrelated. While ethics pertains to the methodology of good character formation, morality concerns those virtues themselves.²⁴ The one is theoretical and speculative, while the other is evaluative and subjective. With all the above, it is explicit that ethics is concerned with what is morally good or bad, right or wrong, correct or incorrect, valid or invalid, virtue or vice.

Dzurgba said that “good” and “bad” are inherently interwoven in a human language. Everyday uses of “good” and “bad” forms a layer of mundane, common place and spontaneous social consciousness²⁵ So when we say that an action or decision or a policy or an event is “good”, we accept that it has value on its own account and that value is positive and it is beneficial to mankind. The reverse of the situation will be symbolized as “bad”. Therefore, for anything to be either good or bad, does not depend on its potential or actual consequences. The notions of “good” or “bad” are ideologically objective and independent of consequences; thus, “good or bad” objective moral values.²⁶ The words “ought” and “duty” certainly applies only to right actions, but they suggest also other things about these right actions. These are grouped into three categories:

1. they are obligatory on a particular individual;
2. there are tendencies in the mind of the doer making him disinclined to do them; and
3. one and only one action is right at a particular moment.

Ethics is critical in the sense that its subject matter is human conduct and character, not natural facts as with history, and casual connections with other facts but as possessing a value in view of a standard, and if this value brings happiness or satisfaction to an individual and the society, then it is ideal.

3.2 RELIGIOUS ETHICS

In explaining Religious Ethics, it is necessary to know what religion stands for. According to the University Dictionary, religion is an acknowledgment of our obligation to God, any system of faith and worship. Yinger asserts that religion is a system of beliefs and practices by means of which a group of people struggle with the ultimate problems of human life. It is the refusal to capitulate to death, to give up in the face of frustration, to allow hostility to tear apart one’s human association.²⁷ Therefore, religious

²⁴ Ibid

²⁵ Dzurgba Akpenpun pp. 1-5

²⁶ Ibid p.15

²⁷ T.F.O’Dea 1966. The Sociology of Religion, Eaglewood Cliffs;N.J. Prentice Hall, p.16. in Sam Babs Mala, 1993. Orita Ibadan Journal of Religious Studies,XXV/1-2 p.5

ethics is ethics found in religious beliefs and custom. Religious beliefs see God as the source of ethics, which implies that what constitutes, wrong, good and bad actions are determined by religious doctrines, beliefs and practices.

As stated in chapter one, Edo State has three main religious, namely Christianity, Islam and Traditional religion, and as the three religions differs, so also the ethical practice in these religions differs from one another but ethical principles are universal. The way in which Christians view ethics is different compared with Muslims and also with a traditionalist, especially as the beliefs and doctrines are different; though there may be some similarities. Thus, we shall see Christian Ethics, Islamic Ethics and Traditional Religious Ethics, in this order.

According to Koran, the general moral values are not specifically religious values because they are universal human values. Moral norms or standards, according to him, are not distinctively religious because they are proclaimed by the religious institutions. Religious ethics proclaims the commandments of God as the ultimate rule and anyone who fails to oblige will face its unpalatable consequences. Due to this, man finds it difficult to approve lying, stealing, cheating, committing adultery, committing murder, breaking of promises and similar acts, because they are against God's principles. Like the Koran said, ethical principles are not distinctively religious principles. For example, honesty, truthfulness, love, kindness and gentleness are not distinctively religious principles, though religionists are not in support with this notion. To a Christian, God is the basis of morality. It is expedient to state that religious ethics is not really different from ethics, as discussed above. Ethics, including religious ethics, is concerned with the dignity of men and women everywhere in the world and what an individual ought to do in any particular situation.²⁸

Much of what is found in moral values, such as justice, faithfulness, righteousness and purity are all universal values that are proclaimed by both religious and non-religious people together. There is no particular conduct in which these moral values are realized. There is neither a distinctive Christian conduct nor an Islamic conduct nor a non-religious conduct. Thus, an honest conduct means the same thing in each of the stated three cases. For example, the word "honesty" does not have more than one meaning in each case. The genuine human attitudes of lifestyles in various spheres of life are the same everywhere, both in a religious sphere and non-religious sphere. One thing to be made clear at this point is that the distinctiveness of religious morality is not to be sought in the particularity of values or

²⁸ Curran, C. The Distinctiveness of Christian Ethics, New York: Paulist Press, 1980, Pp. 20 – 42.
Akanmidu, R. A. op.cit Pp. 31 – 39 and Dzugba, A. op.cit Pp. 409 - 421

categorical values of various human activities. Distinctive religious morality resides in a believer's religious decisions. For example, a believer has to accept God's love in Christ, respond to it, and assume the responsibilities for life in the world by the imitation of Christ as one who has died with Christ and risen with Him in faith; that he has become a new creature. The usual question has always been to deliver their morality in authenticity and truth. Dzurgba maintains that truthfulness, uprightness and faithfulness are not distinctive religious norms, but general human norms.²⁹ Paul in his letters stated that the same norm of moral living, a truly human norm, applies objectively to Christians and non-Christians, Jews and Gentiles (Romans 2:1). Paul warns Christians to live honourably because non-Christians too can discern what is honourable and dishonourable, moral and immoral. He insists on this because dishonourable conduct on the part of Christians would bring dishonour upon Christianity in the eyes of the Jews and Gentiles precisely because they too can recognize human morality for it "is written on their hearts" (Romans 2:15). Paul presumes that the moral conduct of Christians is identical in its material content with the moral conduct of non-Christians;³⁰ and also, that it was God who wrote the rules or principles in the hearts of men; thus, at God's commands, the religious values have become compulsory and a service, therefore increasing the degree of commitment on the part of the religious believers.

3.2.1 CHRISTIAN ETHICS

Christian ethics is defined in a variety of ways by writers dealing with the subject. For instance, L. S. Keyser defines Christian ethics as the science which treats the sources, principles and practices of right and wrong in the light of the Holy Scriptures³¹. Georgian Harkness sees Christian Ethics as a way of life which was exemplified and taught by Jesus.³²

Christian ethics can also be seen as a systematic explanation of the moral examples and teaching of Jesus, which could be applied to the total life of the individual in society and actualized through the power of the Holy Spirit. Christian ethics refers to the principles, which prescribes the behavior of those who are Christians, such as the rules of conduct, which are found in the Ten Commandments.³³

²⁹ Cf. Curran, C. *Ibid* Pp. 20 – 24 and Cf. Dzurgba, A, *op.cit* Pp. 409 - 421

³⁰ Davies, W.D. *Jewish and Pauline Studies* Philadelphia: Fortress Press, 1984 Pp. 280 – 283 Romans 2:1, Romans 12:17, I Corinthians 10:28 and I Thess. 4. 4:12. Akanmudu, R.A. *op.cit* Pp. 3 – 26.

³¹ Keyser, L.S. *Ethics*, New York" Charles Scribners Sons. 1926 pp. 19 - 21

³² Harkness, G. *Christian Ethics*, Nashville: Abingdon Press 1957, p. 15

³³ Oderinde, J.T. *op. cit.* P. 9

There is no formal science of ethics in the New Testament (NT); the presence of a life giving personality, the source, and the norm of Christian teaching is dominant. His teaching is not limited to the spoken words, it is an ever present continuous work; hence, we can speak of a real progress in Christian thought concerning conduct because Christ is the Fulfiller of the Hebrew revelation (Old Testament–OT). Christian ethics deals with what the Christian man should desire and what he should avoid; what he ought and ought not to do (duty) and what moral power is necessary to attain and accomplish duty (virtue). The sources of Christian ethics are dual in character.

God has revealed Himself in two types of law natural and positive. Natural law is that which God Himself has written upon the heart of everyman, they are laws to themselves because man knows what is good or evil through reason which is to them the herald of divine law.³⁴

Positive laws depend upon God's free will and can be known only through special revelation. As revealed in the Bible, Jesus Christ's words, deeds and spirit became the rule of all Christian conduct. His words furnish the Christian with the knowledge of the divine will. His deeds are the confirmation of the truth, and His spirit is the power by which his words are embodied indeed.³⁵

Faith is thus the personal bond which unites the human person to the divine redemptive Spirit and submits itself to the dictation of the Spirit (Salvation is all about believing redemptive work). The Christian virtues are implicit in it. Since faith without works is dead, Christians are expected to act right in line with their beliefs.

The end of Christian virtue is to be a perfect man in Christ, to live with a sure hold of the world of values which Christ reveals, and to convert this value into reality. Its great means of subsistence and progress is prayer. Prayer is faith seeking and finding power from God; thankfully acknowledging its privilege, becoming conscious of its tasks, renewing itself to follow the path that the Spirit of God dictates. The church as means of grace, is valuable as it helps thus, for it is a house of prayer and all other means of grace are used to lift up the power and pattern of Christ's holiness, without which no man shall see God.

Sanctions are placed in Christianity; there are rewards to be given to those "who endure till the end", that is, those who are walking righteously before God; and punishment to those who refuse to believe in Jesus Christ as Son of God and savior of mankind, and to those who are unable to endure to the end. The Bible

³⁴ Abe, G.O op.cit p. 115

³⁵ ibid P.116

says that God will voice “I do not know you, you workers of iniquity, depart from me”. To a Christian, no matter how morally justified anyone can be, (both Muslims and people of other religions) without accepting Jesus as the Lord and Savior of mankind, such a one is condemned already (John3:17) except he repents. Christian ethics, like other religious ethics is God-centred;³⁶ for the Bible encourages Christians to start with God and His requirements.

The distinctiveness of Christian ethics is that the standard of goodness is based on God; it is a universal standard judged on personal response. The Bible directs to the person of God Himself in which the source of its moral knowledge is revelation. The knowledge of right and wrong is not object of philosophical enquiry but an accepted divine revelation.

The moral teaching of Christian ethics is phrased as commands, not statements. The moral judgments are laid down not argued out. The more reasons that the writers were believed to be conveying God’s will. The basic ethical demand in Christian ethics is to imitate God. Christians imitate Him when they display the heavenly Father’s mercy and even His moral perfection (Luke 6:36, Matthew 5:48). Christian religion and its ethics are inseparable. More so, Christian ethics is Theo-centric. The moral teaching of the Scripture loses its credibility once the religion undergirded is removed.³⁷ Therefore, religion and ethics are related as the foundation is to a building.

Christian ethics believe that the good life for man consists in the love of God and that this good life can be attained by behaving in accordance with God’s precepts. A violation of these precepts is equivalent to disobedience towards accepted authority. Immorality in this view is equated with disobedience. Christian ethics is grounded in revelation, the product and guide of the Christian community which yields special insight into the nature of what is good³⁸ and its consequences. Christian ethics is seen as a valid source of knowledge as to what is virtuous or good³⁹. Certain virtues are common among the Christian community; these are faith, hope and love, which can only be interpreted theologically. Other virtues, namely justice, prudence, temperance and fortitude are known by reason and can also be interpreted both theologically and philosophically.

³⁶ New Bible Dictionary, 2nd Edition. Wheaton: Tyndale House Publishers, 1980 Pp. 351 – 355 and Bakstanvosky, V.I. et al. op. cit Pp. 12 - 27

³⁷ Cf Ibid Pp. 352 - 355

³⁸ Popkin, R. H. et. Al. op. cit Pp. 1-26

³⁹

Christians of today believe that they are living in the end times and Jesus Christ will be coming back to fulfill the gospel. It is apparent that Christian sects are not in agreement in their various doctrines but on ethical principles they are one. Lying, stealing and fornication are prohibited and regarded as sin with its consequences spelt out. Thus, because Christians want to be happy in the afterlife, they have to adhere to the commandments of God. The absolute basis of Christian ethics is God. R.K George argues that there is no standard or law beyond God⁴⁰. It is grounded in the character and will of God. The moral objective of Christian ethics cannot be realized without divine grace, that is, the relation and the realization of the Christian moral life have God as their vital presupposition. Christianity, upon which Christian ethics anchors, is best described as a community of grace with a unique social solidarity and it has a striking significance for moral achievement.

This is to say that the foundation of Christian ethics is built upon the principle of living a life like that of the Lord Jesus Christ. The commandments of God, through His Prophets and Apostles, combined with the perfect example of Christ, have provided a believer absolute ethics. A Christian example, which has been found first in Jesus, has issued a kind of a godly conduct, which has been witnessed effectively to both the youths and adults through the Church. A successful witness of a Christian is centred on example. Christian ethics deals with the issue of life, property, labour, work, justice, wealth, security, peace and stability. It does not only recognize but also requires discipline in formation of character, and points to self-discipline as an ideal norm.⁴¹ In contrast to philosophical ethics, a biblical revelation sets forth the will of God as a moral goal for man. By means of biblical exegesis and interpretation, Christian ethics seeks to determine the nature and the purpose of God's will for human actions. He defines basic norms for revelation by which men may act in keeping with the will of God. Christian ethics have to draw upon the best moral wisdom of their day to help them relate the demands of Christ to the requirements of life in society.

⁴⁰ Henry, F.H.C. Christian Personal Ethics. Grand Rapids William, R Erdmann Publishing Company, 1957, P 219 and George, R.K. Philosophy and Education: Introduction, in Christian Perspective. Michigan: Andrew University Press, 1980 P. 165

⁴¹ Wycliffe Bible Encyclopedia, Volume 1, Chicago: A.J. Moody Press, 1975, 1975, p. 401, Scheuner, U; "Ecumenical Co-operation on the questions of Christian Social Ethics, Mid-Stream. An Ecumenical Journal, Volume 1, January, 1991, Pp. 4-27 and Macquarie, J; op.cit. Pp. 4-27

3.2.2 ISLAMIC ETHICS

Islam in its genesis and development was to some extent influenced by the moral ideas of the ancient Arabs, Jews and Christianity. The Quran and Hadiths served as the prime source of Islamic practice. According to Abe, the Quran is an encyclopedia of subjects on legal, social, military, legendary, speculative and religious matters. It is the epitome of sacred and profane history, a manual of prayers, code of the religious and social life. It is a reminder of daily conduct.⁴² Hence, to discuss Islamic ethics one has to study such a sacred book. Also, Lock⁴³ asserted that some basic principles of ethics are also derived from the Ahadith, which are the sayings of the prophet, which are generally based on the sunnah or the tradition of the holy Messenger and Apostle of Allah, the Prophet Mohammed; that is why Mohammed and the Quran are underlined when talking about Islamic ethics

Mohammed made the demand of personal belief and personal morality. “No burdened soul shall bear the burden of another. In the Day of Judgment everyone shall be answerable for himself. O ye people fear your Lord, and dread the day when the father shall not atone for the son, nor the child atone at all for his parents.”⁴⁴

The ethics of the Quran might be summed up in the trite formula, “Believe and do right”. Belief is the primary obligation since, without belief, all works are in vain; but our sole concern here is the question, what is implied in “doing right”?

Concerning human virtues, the Quran insists most frequently and urgently on beneficence – the bestowing of benefits upon the poor, the needy, the orphan, the strangers, the slave, and the prisoner, especially in form of alms (zakat). Apart from almsgiving, many other virtues are spoken of in the Quran as acceptable to God. A series of corresponding commandments which, while lacking systematic form, seems to be independent upon the Mosaic Decalogue is given in Sura xvii 23 – 40. These precepts are intended primarily for Muslims and apply only in a limited degree to the adherents of other faiths. Towards the heathen, the Jews, Christians and other possessors of sacred Scriptures, who would not submit to the secular power of Islam, and also towards apostates of the faith. The Muslim policy was “the holy war and death.” Here, we have an instance of religious restrictions of moral obligation.

⁴² *Ibid* P. 111

⁴³ Dunn, J.Locke, *op.cit.* p.61

⁴⁴ Quran, Liii39 and xxi32

The fundamental principle of Islam is that Allah is sovereign and men are his slaves whose virtues consist in obedience. Thus, doing right is obeying the will of Allah. The will of Allah, which is known through the prophet, determines what action is good or bad.

Islamic ethics is based on the Quran. Its divine revelation sets the tone of morality. The divine revelation was supplemented and enormously expanded by Hadiths or traditions, based on the sayings and acts of Prophet Mohammed. Their reliability has often been questioned by some Islamic radicals, but that does not affect their contributions to Islamic ethics. The Hadiths have provided the basis for developing a corpus of Islamic material from the sources to a system of rules and regulations. It is from the law that a Muslim learns what he must do or must not do.

Islamic ethics possesses a legal morality of a universal application and the sanction is provided by God. This means that the Quran and the Hadiths are books of the law; Islam does not tolerate any authority other than its law in the governing of the social life.

A legalistic morality, as a conduct or a duty, is essentially social, but with its doctrine of reward and punishment, it is personal. In Islam, an individual can obtain salvation apart from the group; and punishment also falls on the individual⁴⁵. There are certain pre-Islamic ideas of communal morality which may be regarded as out of line with this conception. For example, the principle of retaliation for homicide (Quran 11:273) was retained.

Alongside the regulated standards of Immorality, there were parallel elements from other traditions. For example, the ethical outlook of peoples of the Near East other than that of the Arabs was felt to be essential for the social life of the Muslims of that region. As a result, it was embraced in the books of original customs rather than civility. Thus, there came into existence a body of approved secular ethics. That was what led to the approval of the hadiths.

Customary laws also play an important role in regulating the life of Muslims in the various regions and consequently, contributed towards the ethical outlook of Muslims⁴⁶.

The growth of ethical legalism, the view that moral conduct can be embraced within a body of laws, has meant that orthodox Muslim thought has paid little attention to the principles upon which conduct is based. Yet, it will be incorrect to say that Islamic ethics is purely legalistic. Although it is possible to

⁴⁵ Cf. Macquarie, J; *op.cit.* p. 221, and Quran Chapter 2, Verses 2-13

⁴⁶ Cf. Macquarie, J; *op.cit.* p. 221 and Bidmos, M.A. Inter-Religious Dialogue: The Nigerian Experience. Faculty of Education University of Lagos. 1993. Pp. 1-26

fulfill one's ethical requirements through fulfillment of the letter of the law, many Muslims are concerned also about the spirit of the regulations and stress that "intent" counts more than the actual observance. Today, there are some elements of development made by ascetic and mystic tendencies within Islam and they are mediating practical ethics to the ordinary man. The mystics have found little assurance (practical morality) in the observance of legalistic precepts, but philosophers also have sought to discern, by rational thought, the reason and purpose for obedience to moral laws.

Ethics never became an Islamic science in its own right. A science of ethics was developed by philosophers who derived it originally from the Greeks through Syriac writers and its method of presentation from the Arab books. This was based on the Aristotelian method of the mean, a system of inter-related virtues and vices. One of the first Islamic philosophers who wrote on ethic was Al-Farabi. However, the fundamental work on systematic ethical philosophy was written by Tahdhib-al Akhlaq of ibn Miskawaih. From it, all later books derived the analysis which is given in D.M Donaldson's Studies in Muslim Ethics.

Although their writings were not essentially different from Muslim theologians, who regarded the law as sufficient in itself as a guide for moral conduct, their works led to a truer conception of ethics than the dominant legalism. There were five main trends of the ethical thought which existed parallel to each other in Islamic ethics, namely; the legalistic trend, the customary trend, the humanistic trend, the mystical trend and the philosophical trend. The first tendency dominated Islamic life. It was modified, in practice, by elements from other trends, but the whole amalgamated trend was the ethics of the Muslim community⁴⁷.

3.2.3 AFRICAN TRADITIONAL RELIGIOUS ETHICS

Traditional religion is the fundamental religion of the indigenous people of Edo State. It recognizes the supremacy of the Supreme Being, yet it recognizes the lesser divinities merely as intermediaries between the Supreme Being and man. Traditional religion has no written scriptures, unlike other religions but it is rich in oral literature. These are seen in its philosophy and culture, which embraces all aspects of life, religion, custom, conventional acts, games, taboos, folk tale storytelling, proverbs, traditional education, legends, myths, beliefs, tales, songs, and lyrics; and which shows the richness of the religion⁴⁸.

⁴⁷ Cf. Macquarie, J; op.cit. p. 221-222 and Bidmos, M.A. op.cit Pp. 49-77

⁴⁸ Abe G.O. op. cit P. 108

African Traditional Ethics may be referred to as African Oral Ethics because African Traditional Religious teachings were passed down orally as there were no academic scholars at the ancient times. African Traditional ethics revolves around African Traditional Religion. Religion is the centre of African Traditional Ethics. As a result, human conduct is a duty to God, divinities, spirits, ancestors and even natural forces such as the sun, the moon, the stars, the wind, thunder and lightning. All these constitute mystic and mysterious realms of existence with sovereign authority, power and knowledge.

Every human society has a set of moral issues, what is good or bad, right or wrong. Though it is recognized that there are many sources of ethics, to some, moral values or ethics are derived from human source; to others, common sense is the source of supernatural source⁴⁹, moral sanctions have power to compel obedience.⁵⁰

The moral values or codes of behavior are designed to promote good, right and healthy societal living which is the focus of this write up. They regulate the behavioural lives of people, concord and social harmony. These are associated with the requirements of certain deities or divinities in regulating the lives of their worshippers.

In traditional religion, it is believed that the society belongs to the deity and different divinities take charge of different responsibilities,⁵¹ like Esu, a divinity used to punish evil doers – it is known for evil doing. Thus, they (the divinities) are seen regulating the society. As stated above, the Esu is used to punish any culprit; every citizen plans to be moral or worthy so as not to fall short of the deity's moral law. Traditionalists believe God as being all good and they are required to live an ideal life here on earth to secure a sure and good home in heaven.

Ideal life includes honesty, kindness, truthfulness, charity, loyalty, humility, obedience, devotion, respect, generosity, hospitality, justice and such other virtues; and the opposite of virtues are vices, which means that anyone who has not virtue has vices and thus comes short of the standards of God's morals and are thus punishable. God is omnipresent, omniscience and omnipotent. He has the knowledge of actions of men, and each action will be recompensed accordingly.

⁴⁹ Ibid P. 108

⁵⁰ Idowu, E.B. Olodumare God in Yoruba Belief, London:Longman: 1975. Pp. 46, 152.

⁵¹ Abe G.O. op. cit P. 109

Maintaining the social order is not the concern of the living alone, but also of the supernatural agencies which have a keen interest in maintaining harmony in the society. Abe highlighted some agents used by traditional religionists in coordinating ethics these are:⁵²

Parents and Elders: Parents and Elderly people are charged with the upkeep of the society. They are to govern their homes and the society at large. The responsibility of keeping order and security in the society is obligatory; their conventional and traditional duty. They are the guardians of the laws, rules and order regulating the society. Hence they are greatly respected.⁵³ Christianity and Islam also recognize the responsibilities of Parents and Elders in the society.

Ancestors: Death did not end the souls of old people who died. Hence, their responsibilities in keeping the society intact continue after death. As ancestors, they are deity bound to act as invisible guardians of the ethics of the society. The living people strongly believe in this concept, hence, they respect their ancestors; they too are a sort of social ethics. The ancestor could punish anyone who violates the rules and ethics of the society.⁵⁴

Divinities: The divinities or lesser deities do not take kindly to the breaking of ethical rules, order and regulations. Since they are agents of the Supreme Being, like the ancestral spirits, they too could inflict any punishment upon the offender. Usually, taboos, myths and legends are associated with the gods, emphasizing the essence of certain moral injunctions or ethical rules, the violations of which may be disastrous.

The most important feature of African Traditional ethics is that man is born free from sin and remains so until he contaminates himself or until something pollutes him. John Mbiti clearly expressed this idea when he wrote that: "To say in African Societies that a person is "good" or "bad" has extremely profound connotations, for it summarizes the whole image or picture of the person in the context of his actions"⁵⁵. Therefore, it becomes clear that a man is defined in terms of what he does or does not do, and this is related to the obligations which his membership of his family and society demands of him. Thus, the social aspect of moralities is crucial to the understanding of African societies. The main thrust of African ethics is to promote good and harmonious relations among men in the society.

In summary, the three religions in Edo state that is, Christianity, Islam and African Traditional religion, are the channels through which ethical teachings and principles are taught to the people. Religious ethics

⁵² *Ibid* P. 109-110

⁵³ *Ibid* P. 58

⁵⁴ *Ibid* P. 109-110

⁵⁵ Cf. Opoku, K. A. *op. cit* Pp. 166-167 and Awoniyi, J. *op. cit* Pp. 1-45

compel the people's commitment to good and virtuous acts even in the face of temptation and suffering,⁵⁶ which gives morality a supernatural base. Religious ethics cannot be separated from Africans' day to day activities. Average Africans, especially as it concerns Edo people, are religious. An average Edo man or woman practices one of these aforementioned religions. Though some individuals claim to be atheist, this is a stance that is strange to the African culture. Thus, we are of the opinion that religious ethics has a role to play in the evaluation of the impact of female trafficking on the trafficked women in Edo State and solutions will also be suggested from a Christian-ethical perspective. In the following chapter the phenomenon and manifestation of female trafficking in Edo state is discussed in detail.

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⁵⁶ Bakshanovsky, V. I. et.al. opt. cit. Pp. 31-35 and Bidmos, M.A. op.cit Pp. 47-78

CHAPTER FOUR: MANIFESTATION OF FEMALE TRAFFICKING IN EDO STATE, NIGERIA

The cream of our young girls, the future wives and mothers of this country are being recruited and exported enmasse to Europe as sex slaves to service the weird sexual appetites of some societal outcasts and publishers of obscene entertainment movies. This trade is exploitative, cruel and dehumanizing and must be eradicated by all means at our disposal.¹

The above extract summarizes the ordeal of female trafficking in Edo State and it is a call for its eradication. It is appalling to state that despite the various interventions made by governmental and Non-Governmental Organizations (NGOs), the problem remains unabated. This chapter looks into the phenomenon and manifestation of female trafficking in Edo State; it looks at the element of female trafficking in the pre-colonial slave trade, colonial period and contemporary Edo State. The discussion is the result of various library reviews, both hard and e-copies as found via the internet; workshop participation; focus group discussions conducted with trafficked women; and the interviews and discussions with experts, such as Law Enforcement Agencies (NAPTIP, Police, Immigration Officials) and NGOs, especially those functioning in Edo State. The information in this chapter also includes discussions with some Nigerians, NGOs in Vienna and Linz and the Police and Government Officials in Vienna, Austria, one of the destination countries for women trafficked from Edo State.

4.1 PRE-COLONIAL SLAVE TRADE

Trafficking of women can be said to have existed in the primitive period, as evident in the institution of slavery. The slave trade is said to be the background for human trafficking, where African slaves were introduced to the British Atlantic coastal settlements. This segment discusses elements of female trafficking in the pre-colonial slave trade in Benin.

The institution of slavery itself has existed from the dawn of human history right down to the twentieth century in which one human being who is legally the property of another, can be bought or sold, not allowed to escape, and must work for the owner without any choice involved.

¹ Speech by Mrs. Eki Igbenedion 2008, Wife of the former Governor of Edo state and the founder of Idia Renaissance, during a Network of CSOs workshop at Benin City

A critical element is that children of a slave mother automatically become slaves. Slavery can be traced back to the earliest records, such as the Code of Hammurabi (ca. 1760 BC), which refers to it as an established institution² which existed in the most primitive of human societies and in the most civilized (even in the Bible stories, slavery forms a major part). There is no region on earth that has not at some time harbored the institution. There is probably no group of people whose ancestors were not at one time slaves or slave holders. Slavery was firmly established in all the great early centres of human civilization³. This is true of Edo State.

Slavery did not start by the invasion of the whites to Africa; it had been the traditional practice of man which is also evident in the practice of African Countries, and Edo State was not an exemption. The Europeans only seized the opportunities of the prevailing circumstances' in Africa, whereby Africans exploited Africans⁴.

Historically, as stated in the background to Edo State, the indigenes trace their root to the ancient kingdom of Benin. Benin Kingdom, like most African Kingdoms, fought battles and captured the indigenes of the captured communities and made them slaves. The first kingdom of Benin is believed to have developed in the 12th or 13th century. It was located in present-day southern Nigeria, east of the Yoruba land and west of the Niger River. The inhabitants of Benin spoke a group of closely related languages known as Edo. In fact, the Benin Empire may also be referred to as the Edo Empire. During this period, historians believe that the forested area around Benin City housed as many as several dozen small, quarrelsome chiefdoms⁵.

² History of slavery in http://en.wikipedia.org/wiki/History_of_slavery

³ Slavery and Social Death-A Comparative Study, U.S.A. 1982, p. vii scholar.harvard.edu/.../slavery-and-social-death-comparative-study

⁴ African Enslavement, Pre-colonial - Early European Trade In African Products, 1450–1650 in <http://encyclopedia.jrank.org/articles/pages/5936/African-Enslavement-Precolonial.html#ixzz0wDZtgUt9>

⁵ Slave coast in http://en.wikipedia.org/wiki/Slave_Coast

Over thirty eight Obas have ruled the Kingdom to date and Edo State was said to be the surviving core of the old Benin Empire⁶. Late in the 13th century, royal power began to assert itself under Oba Ewedo and was firmly established under the most famous Oba Ewuare the Great who reigned from 1440 to 1480 century and was described as a great warrior and magician⁷. He was said to be a man who fought many wars and won battles which also included the capture of slaves, male and female, young and old. Most times, women and their children are proceeds of battles as the men would have died while fighting to protect their territory. These women are captured and sometimes serve as concubines to the king and his subjects. The women enslaved do not have a choice nor option. They were proceeds of battles and as such were helpless. They did not actively participate in the decision to go into slavery, therefore there was nothing as recruitment; they were captured.

The king, Oba Ewuare, the first *Golden Age* Oba⁸, vastly expanded the territory of the Benin Kingdom, which by the mid-16th century extended from the Niger River delta in the east to what is now Lagos in the west. (Lagos was in fact founded by a Benin army and continued to pay tribute to the Oba of Benin until the end of the 19th century.) Thus, the Benin Empire was a very strong empire. Ewuare also rebuilt the capital (present-day Benin City), endowing it with great walls⁹. The Oba became the supreme political, judicial, economic, and spiritual leader of the people. The king and his ancestors eventually became the object of state cults that utilized human sacrifice in their religious observances and slaves were mostly the objects for sacrifice. This is another indicator for trafficking, ritual killing which denies the individuals their human right. These ones were exploited to favour the king and probably the Edo Empire.

In 1486, Portuguese sailors became the first Europeans to reach the area of West Africa in which the Benin Empire was located. The Oba of Benin saw the benefits of trading with Europeans.

⁶ J.O.S. Ayomike 2006. Edo People's Renaissance, Herndon: Segun Dawodu, in <http://www.edo-nation.net>.

⁷ <http://www.britannica.com/EBchecked/topic/60871/Benin>

⁸ http://en.wikipedia.org/wiki/Benin_Empire#Golden_Age

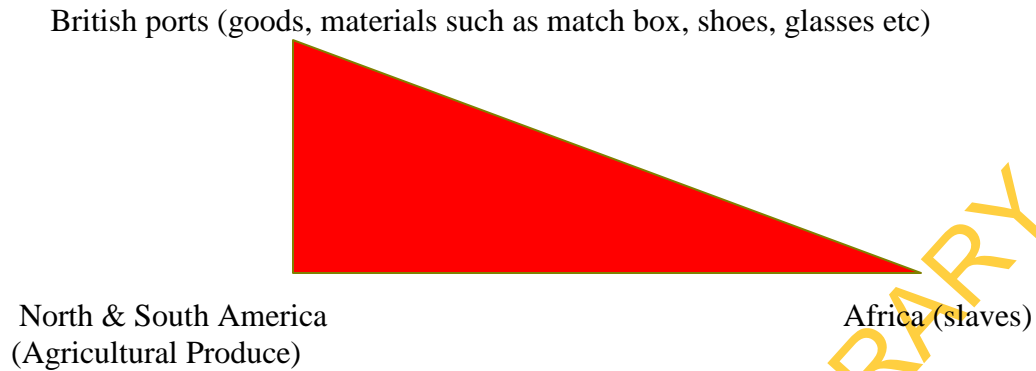
⁹ Ibid

Ozolua's son, Esigie, who reigned from around 1504 until 1550, forged close contacts with the Portuguese. Some accounts say that he even learned to speak and read Portuguese. Benin's primary exports were pepper, ivory, palm oil, cloth and slaves. The Obas controlled trade in pepper and ivory through a government monopoly. Arts also flourished during Esigie's time. Esigie's grandfather, Ewuare, had divided Benin City into two wards – one for the palace and one for artists and crafts workers. Trade with Europe during Esigie's reign brought copper and brass into Benin, allowing Benin's artists to refine techniques of bronze and brass casting that had been known with them for centuries. Artists produced an amazing array of brass plaques and sculptures and bronze bas-reliefs that adorned the walls of the Oba's palace.

Over 30 million to 200 million humans were taken as slaves from Africa during the four centuries of the transatlantic slave trade. At the initial stage of the trade parties, Europeans captured Africans in raids on communities in the coastal areas but this soon gave way to buying slaves from the Obas and other slave traders (like Madam Tinubu of Lagos). The vast majority of slaves taken out of Africa were sold by African rulers, traders and a military aristocracy who all grew wealthy from the business.

“The Portuguese first visited Benin in the late 15th century, and, for a time, Benin traded slaves with Portuguese and Dutch traders.”¹⁰ The slave trade moved in a triangle; setting out from British ports, ships would transport various goods to the western coast of Africa where they would be traded for slaves. The slaves were then brought to the West Indies or the colonies of North or South America, where they were traded for agricultural staples, for the return voyage back to England.

¹⁰ <http://concise.britannica.com/ebc/article-9357021/kingdom-of-Benin>



In the 16th and 17th centuries, Benin grew increasingly on the slave trade with Europe. During the same period, the Oba's of Benin prevented the depletion of its own population by prohibiting the export of male slaves; therefore, slaves from enemy states of the interior were sold, and carried to the Americas in Dutch and Portuguese ships.¹¹ (This report was silent on the situation of women and this position could paint two different scenarios; the first is that probably the word male represents the two sexes or second, that the females were sold into slavery- this might be the root cause of women trafficking as the state is patriarchal in nature). Although Benin did not trade its indigenes as slaves, it did import slaves purchased by Europeans elsewhere in West Africa, and resold some of them to the region which is now Ghana.¹² This means that Benin has been in the business of importation and exportation of slaves since the pre-colonial times and it looks like it had very strong allies with the European countries. In the early 16th century, the Oba sent an ambassador to Lisbon, and the King of Portugal sent Christian missionaries to Benin. Some residents of Benin could still speak pidgin Portuguese in the late 19th century. Some Benin words still retain Portuguese words. For example, the Benin word for spoon 'Ekuye' is very similar in pronunciation to the Portuguese word for spoon (colher). Every noun in Benin borrowed from another language begins with an (e) and Benin language does not have the letter

¹¹ Bolaji Aluko 2009. The Benin Empire and Slave Trade – A History Lesson in 5 Minutes in http://en.wikipedia.org/wiki/Benin_Empire

¹² <http://www.uiowa.edu/~africart/toc/history/giblinstate.html#benin>

(c) but replaces it with (k) or (s), depending on how it sounds. The Portuguese Duarte Pacheco Pereira wrote in the early sixteenth century, after a visit to Benin, that the kingdom *"is usually at war with its neighbours and takes many captives, whom we buy at twelve or fifteen brass bracelets each, or for copper bracelets, which they prize more."*¹³ This act is simply trafficking; as the individuals sold are being moved from their place of origin to another environment-destination for the purpose of exploitation. Olaudah Equiano, an ex-slave, described in his memoirs, published in 1789, how African rulers carried out raids to capture slaves.

When a trader wants slaves, he applies to a chief for them, and tempts him with his wares. It is not extraordinary, if on this occasion he yields to the temptation with as little firmness, and accepts the price of his fellow creature's liberty with as little reluctance, as the enlightened merchant. Accordingly, he falls upon his neighbours, and a desperate battle ensues...if he prevails, and takes prisoners, he gratifies his avarice by selling them.¹⁴

Equiano was born in 1745 in an area under the kingdom of Benin. At the age of ten, he was kidnapped by slave hunters who also took his sister. He was more fortunate than most other slaves. After serving in America, the West Indies and England, he was able to save for and buy his freedom in 1756 at the age of twenty-one. The discussion did not say the whereabouts of his sister; probably she was not lucky and could have ended as a sex slave or been made to be a prostitute for the total benefit of the slave master. The idea of saving to buy freedom was also in existence in the slave trade period, though for the contemporary, the individual trafficked is aware of the amount to pay before the trip.

Inter-communal wars waged to procure slaves were intensely destructive of human lives. Tens of thousands of people were slaughtered in a single battle. The wars and rampant kidnappings fuelled hostility and suspicion between communities. Distrust was a basic requirement for individual and communal survival; another similarity in female trafficking. Although it was discovered that the women are aware of the prostitution business, is that they claim they were not told of the number of men they needed to have sex with before they could pay the debt and get

¹³ Tunde Obadina, Slave trade: a root of contemporary African Crisis By in www.africaeconomicanalysis.org/articles/gen/slavehtm.html

¹⁴ Ibid.

their freedom. The slave trade arrested and distorted the cultural development of the Benin society. It affected the meaning people gave to the world and their place within it. Increased uncertainty of life gave added force to superstitious beliefs and customs. People sought salvation and protection from the spiritual world. They paid homage to gods to safeguard themselves and their families from misfortune. The psychological impact of the dehumanizing trade was crippling. There were constant anxieties caused by perpetual fear of being captured and herded away like common animals to a place of no return.

4.2 ABOLITION OF SLAVE TRADE

Let me ask you one question. Who brought the white man here? Was it Ezeulu? We went to war against Okperi who are our blood brothers over a piece of land which did not belong to us and you blame the white man for stepping in? Have you not heard that when two brothers fight a stranger reaps the harvest? How many white men went in the party that destroyed Abame? Do you know? Five... Five. Now have you ever heard that five people – even if their heads reached the sky – could overrun a whole clan? Impossible; with all their power and magic white men would not have overrun entire Olu and Igbo if we did not help them. Who showed them the way to Abame? They were not born there, how then did they find the way? We showed them and we are still showing them.¹⁵

The above excerpts from Chinua Achebe's book could be used to describe the 'Benin Preemptive Strike' pointing to the fact that colonialism was possible because of the existing division and self-centredness found amongst Africans, especially as it relates to the Benin Empire. The first attempt of the Europeans to capture the Benin Empire was futile but during the 18th and early 19th centuries the kingdom was weakened by violent succession struggles between members of the royal dynasty, some of which erupted into civil wars. The weaker Obas sequestered themselves in their palaces and took refuge in the rituals of divine kingship, while indiscriminately granting aristocratic titles to an expanding class of nonproductive nobles. The kingdom's prosperity declined with the suppression of the slave trade, and, as its territorial extent shrank, Benin's leaders increasingly relied on supernatural rituals and large-scale human sacrifices to protect the state from further territorial encroachment. The practice of human sacrifice was stamped out only after the burning of Benin City in 1897 by the British, after which

¹⁵ Chinua Achebe 1986: *Arrow of God*, Oxford: Heinemann educational Publishers, p. 131

the depopulated and debilitated kingdom was incorporated into British Nigeria. The descendants of Benin's ruling dynasty still occupy the throne in Benin City although the present-day Oba has only an advisory role in government.¹⁶

It was during the slave trade and slavery that white people affirmed their superiority over blacks. As the centuries passed, Europeans became more and more scornful of black people. By the nineteenth century various theories of black inferiority were developed and used to justify the colonization of Africa. During the slave trade, Africans came to believe themselves to be inferior. They lost confidence in themselves, their culture and their ability to develop. The late Afro-American civil rights leader, Martin Luther King's comment that few people realize the extent that slavery had "scarred the soul and wounded the spirit of the black man," holds true not only with respect to the descendants of the Africans who arrived in the New World but also the descendants of those left behind. Trafficking in Persons (TIP) is said to be a euphemism for slavery¹⁷ as the manifestations are not different from the trans- Atlantic/Sahara slave trade.

The classical turning point of slavery was reached on 22nd June 1772, when Lord Mansfield ruled that slavery had no standing in the Law of England.¹⁸ Following the work of campaigners in the United Kingdom, such as William Wilberforce and Thomas Clarkson, the Act for the Abolition of the Slave Trade was passed by Parliament on 25 March, 1807¹⁹, coming into effect the following year. The act imposed a fine of £100 for every slave found aboard a British ship. The intention was to outlaw entirely the Atlantic slave trade within the whole British Empire²⁰. The Slavery Abolition Act passed on 23 August, 1833, outlawed slavery itself in the British colonies.

¹⁶ <http://www.britannica.com/EBchecked/topic/60871/Benin>

¹⁷ Karen M. Thomas, "Human Trafficking: A Foreseeable Consequence", <http://www.usafa.edu/isme/JSCOPE06/Thoms06.html>

¹⁸ European Union, 2000. Justice and Home Affairs Commission's report, EU

¹⁹ Wise, Steven 2004. *Though the Heavens May Fall: The Landmark Trial That Led to the End of Human Slavery*, New York: Da Capo Press, in *The Anti-Slavery Campaign in Britain* <http://www.victorianweb.org/history/antislavery.html>

²⁰ Paul E. Lovejoy 1982. "The Volume of the Atlantic Slave Trade: A Synthesis in *The Journal of African History*, Vol. 23, No. 4

Benin resisted signing a protectorate treaty with Britain through most of the 1880s and 1890s. However, after Benin discovered Britain's true intentions, eight unknowing British representatives, who came to visit Benin, were killed; only two British officers survived the annihilation of Phillips' invasion force, which became known as the 'Benin Preemptive Strike'. As a result in 1897, Rear-Admiral Harry Rawson led an expedition to capture the Benin king and destroy Benin City. The operation was named Benin Punitive Expedition, and on 9 February 1897 the invasion of Benin Kingdom began. The field commanders were instructed by their commander-in-chief to burn down all Benin Kingdom's towns and villages, and hang the king of Benin wherever and whenever he was captured. The invasion force of about 1200 British Marines, sailors and Niger Coast Protectorate Forces captured Benin Empire and it became a British colony.

Though colonialism was said to have ended slave trade²¹, the contemporary experience of female trafficking questions the actual abolition of slave trade. Slave trade still continues in the form of human trafficking; though unlike the slave trade period, the present slaves- the trafficked women voluntarily partake in this explore. It was also discussed that during the slave trade era, the African community played an active role in rendering their brothers as slaves. This is still playing out itself as our leaders who are expected to protect the interest of the citizens are acting in the contrary thereby making the citizens vulnerable to female trafficking.

4.3 FEMALE TRAFFICKING IN EDO STATE

Following World War II, nationalist movements arose across West Africa. In 1960 October 1st Nigeria achieved her independence and Nigeria became entirely autonomous. Since independence, the country and its states, including Edo State, have been plagued by various corrupt activities. The trading of women for sexual exploitation is one of such acts. The excerpt below was from a speech made by the wife of the governor of Edo State, describing the issue of female trafficking in Edo State.

²¹ M.A. Yinusa & A.O.Basil 2008. "Human trafficking among Youth in Nigeria: A Modest Explanation from Benin City, Nigeria" in The Social Sciences 3 (4), Medwell Journals, Medwell Online p.286

In the 21st century world when freedom and democracy are spreading to every country, it is appalling and morally unacceptable that hundreds of thousands of women and children are exploited, abused and enslaved by peddlers in human misery....Using force, fraud and corruption, coercion and other horrible means, traffickers prey on the powerless, the desperate and the vulnerable...²²

The above statement might be true of female trafficking in the early 80s and 90s but not totally true of the situation of female trafficking in our contemporary society, as discovered on the field. The following discussion is on the contemporary view of female trafficking in Edo State.

4.3.1 HISTORICAL BACKGROUND

The origin of female trafficking in Edo State cannot be stated categorically, though research disclosed that this rebranded slavery was popularly known in the Edo- Italy ordeal. Thus, female trafficking from Edo State into Italy for prostitution was documented to have started around the second half of the 1980s, when the fear of AIDS rendered drug-addicted Italian girls unattractive²³; coupled with the economic difficulties caused by the structural adjustment programme²⁴, women from Edo State or the former Bendel State, were recruited on promises of fantastic and well-paying jobs in European factories, offices and farms. But they arrived in Italy to find themselves sold into sexual slavery. They were then forced to engage in prostitution and as such began to appear on the streets, especially in central and northern Italy.

It was documented that during the early 80s, the prevailing situation in Benin City, where most families have tacitly or covertly supported the movement of their children to European countries, can be attributed to abject poverty. This became acute in the early 1980s, when the introduction of Structural Adjustment regime in the management of the Nigerian Economy by World Bank/IMF led to the loss of many jobs by Nigerians, broken homes and feminization of poverty.

²² Colin Powell 2003. U.S Secretary of State. *Excerpts from his Remarks during the Release of the US Trafficking In Persons Report*

²³ United Nations Inter regional Crime and Justice Research Institute (UNICRI) 2004. *Trafficking of Nigerian Girls to Italy*, UNICRI p.23

²⁴ Aghatise, E.2002. *Provision of assistance to victims, best practices study, and inter-agency cooperation in combating traffic in women in Italy*, Unpublished report, Turin, Italy: Associazione IROKO, pp.1127-1157

Women became breadwinners and the whole family and relatives increasingly looked up to them to provide their daily needs²⁵. The effect of the search for better employment to take care of the needs of the family led to the desire by most of these young women to become part of the lucrative and flourishing trade of trafficking. When networks, infrastructure, and expectations have been established, migration flows tend to increase. It was also stated that the women who were trafficked at the beginning were mainly married women or separated women on the lookout for a way to cater for their families.²⁶

Female trafficking was obvious and noticed in 1994 when the presence of an unprecedented number of young women of African origin was brought to the notice of the Italian government²⁷. Since Nigerians made up the majority, the then Nigerian ambassador to Italy brought the issue up for debate during the 64th International Police (INTERPOL) General Assembly in Italy in 1994.²⁸ Discussions at the meeting led to the decision by law enforcement officers from Nigeria and Italy to investigate why so many young Nigerian women were involved in commercial sex and the informal escort business.

Since the late 1990s, massive awareness campaigns have been undertaken by CSOs and international organisations which helped to raise public consciousness and to direct government attention to TIP, most especially the Izozo programme sponsored by the Women Trafficking and Child Labour Eradication Foundation in 2000/2001²⁹. This programme brought human trafficking to the attention of the public. Many Nigerians, through the programme, understood the trends of trafficking in persons. A detailed intervention of the government and non-governmental organisations was discussed in chapter five.

²⁵ Juliet Ume-Exeoke 2003. Desk Review for the Programme of Action against Trafficking in Minors and Young Women from Nigeria into Italy for the Purpose of Sexual Exploitation, Rome: United Nations Interregional Crime and Justice Research Institute

²⁶ Aghatise, E. p.119

²⁷ United Nations Inter regional Crime and Justice Research Institute (UNICRI), *Trafficking of Nigerian Girls to Italy*, (UNICRI, 2004) p.24

²⁸ *NAPTIP2007. Nigeria Country Response on Trafficking In Persons Especially Children and Women 2002-2006, Abuja: NAPTIP*, p.29

²⁹ WOTCLEF magazine July-September 2005, "The Journey so far", pp.8-12

4.3.2 PROSPECTS OF WOMEN TRAFFICKING

Female trafficking has become the third biggest criminal business worldwide, after drug trafficking and trafficking in weapons. At the recent International Conference in Thailand, the current Portuguese Chair-in-Office of the OSCE (Organisation for Security and Cooperation in Europe) stated vis-à-vis the media that human trafficking might even have overtaken drug trafficking. The business of trafficking women for prostitution has prospects as there are ready markets in the European world.³⁰ In some European countries where prostitution is legalised, female trafficking thrives. In such countries, prostitution is a very lucrative business as it increases the government's revenue. Apart from the environment being conducive for prostitution, the demand also is high, thus there are markets for the women and there are sales for the buyers. Over 15,000 men go out each night in search for sex³¹ and over 200 Edo women registered as prostitutes with the Austrian Police but practically there are over 2000 Edo girls on the streets of Austria practicing prostitution, as reported by the Austrian Police in Vienna.

Trafficking of females has become one of the most lucrative criminal enterprises, which had long established its own criminal industry connected with related criminal activities such as money laundering, drug trafficking, trafficking in weapons, document forgery, smuggling, etc. For traffickers, human beings are highly profitable commodities - low risk, expendable, reusable and resalable. As a result of the above, female trafficking has been expanding dramatically in recent years. Organized crime groups profit from both the trafficking fees and the trafficked person's labour. In some cases, the traffickers profit even further by using the trafficked women as "manpower" for other criminal purposes, such as trafficking and/or selling drugs. The job is also said to be lucrative for the Trafficked women also. Reports and testimonies received in Benin precisely indicated that some of the "Trafficked women" made money through the trafficked business. Some of these women had built houses in Benin, bought cars and probably invested in some other business. The impact of female trafficking on the economy of the trafficked women is evaluated in the next chapter.

³⁰ Report on Trafficking in Human Beings in South-Eastern Europe 2002. Current Situation and Responses to Trafficking in Human Beings; UNICEF/OHCHR/OSCE/ODIHR

³¹ A statement by Joana Reiterer 2008, a Nigerian based in Vienna and operating an NGO against Women Trafficking called EXIT

4.3.3 PATTERN OF FEMALE TRAFFICKING

It is quite amazing to know that the trend of trafficking women in Edo State is different from what it was. Though some of the trafficked women decried their knowledge of the prostituting job to the law enforcement agents; many of the experts denied the realities of this women being totally ignorant. Some stated that though they may not know the extent to which they will be subjected in the prostituting job, these young women or girls know they were traveling to work as prostitutes. They were not ignorant of the purpose for their trip³². Women who are involved in the Benin–Europe trip recently are said not to be ignorant of the type of job they will be doing at their destination. Discussion with some of the trafficked disclosed that quite a number of them, especially in recent times, are aware of the purpose of their trip but might not know the extent to which they shall be subjected to sex slaves.

Traffickers operation in Edo state is syndicated through well-organized and coordinated networks running through the receiving, transit and destination countries. The head pimp, usually a wealthy individual and referred to as the “*madam*” or “*italo sponsor*”, heads the syndicate. The head pimp maintains a line of staff or co-conspirators such as recruiters, trolleys, embassy staff and native doctors who play specific roles in getting the girls and facilitating their trips to the destination countries. The syndicate relies heavily on the assistance and co-operation of other members or allies spread across Nigeria and other transit or destination countries. They engage the services of smugglers who help to cross illegal immigrants across borders in cases where genuine visas were not readily available for direct flights.

The syndicate procures the women through personal contacts, friends, family members, acquaintances and local agents. All along the land routes, the trafficked women are kept either in brothels or houses of other members of the groups or other contacts based in countries in the different routes. The syndicate usually “pay homage” to other criminal groups in countries along the land routes before they can safely move them through such territories. As already stated, it was revealed that Traffickers do not need to lie to these women about the “job” any longer. So

³² view of most interviewee

many girls are willing to go on the trip, no matter what happens. Lie or deceit is no more a fascinating strategy employed by traffickers. “When I traveled to Nigeria-Benin city on the campaign against Trafficking in Persons, I saw some girls who were adamant on traveling to the Europe, stating they do not mind the job they’ll be doing, even if it is prostitution.”³³

Parents and relatives of the trafficked, especially those living in Benin, are aware of the ordeal and are sometimes catalysts to the decisions of the women. Before departing, the trafficked and her (their) sponsor(s) enter into an agreement that obliges repayment in exchange for safe passage to Europe. The pact is usually religiously sealed by a priest of the indigenous religion. The priest traditionally functions as a magistrate or registrar. The trafficked and her (their) family (ies) also sign a formal contract with the sponsor, using the family’s house or other assets as collateral. As part of the ceremony, the priest usually assembles a parcel with magic significance; this consists of hair, nail cuttings, or other bodily substances, and a variety of other items that protect against accidents. The parcel is said to make the woman attractive to men or otherwise supports the pact and its fulfillment. The trafficked women regard the pact as a solemn promise to the sponsor, sanctioned by the *ohen* and monitored by the local community³⁴. The various acts mentioned above were interpreted by respondents as an indicator that the girls have a knowledge about the job they will be doing; If not, why did the priest have to make charms for the trafficked women to be attractive and attract men?

A further function of this agreement made is the exaggerated sense of obligation owed to their perceived benefactors and the residual fear that these rites generate. The religious and legal sanctioning of the pact between the two parties, as well as prospects for a better situation when the indentured prostitution ends; give the majority of women a strong motivation to comply. As a result, in recent times, Edo trafficking networks are less reliant on the use of violence because there is a sort of mutual agreement between the women and their sponsors.

³³ Joana Reiterer 2008

³⁴ Carling Jørgen 2005. Trafficking in Women from Nigeria to Europe’, International Peace Research Institute, Oslo (PRIO)

4.3.4 SOURCES OF WOMEN TRAFFICKING

This segment discusses the places where the victims are from in Edo State. Virtually all the law enforcement agents and non-governmental organizations officials agreed that the major source of the Trafficked women to European countries, especially for prostitution, is Edo State though not all those trafficked to Edo State are necessarily indigenes. Due to the awareness that syndicates who facilitate access to Italy or other European countries exist in Benin City, those who want to be trafficked to European countries travel to Benin City to make arrangements, and some of them even change their names. In addition, non-Edos who have grown up in Edo State and speak the language fluently also claim Edo State when arrested. Despite all the above, available data shows that majority of repatriated persons from Italy reported Edo as their state of origin. These are confirmed by data obtained from the Austrian Police and NAP TIP 2006 to 2008 report. Edo state creates such an environment as convenient for the traffickers. Many girls are said to have relocated to Edo State in order to be part of the European trip, thus some of these women are not from Edo State, but most are. Since the job to be done is not secretive and knowing that the government is bent at arresting the traffickers, they enter into an agreement with the women. Prostitution in Europe is dominated by the Edo women, as indicated in the list of registered prostitutes in Vienna.³⁵ Over 200 Edo ladies were registered as legalized prostitutes and for each registered prostitute, there are ten others not registered.

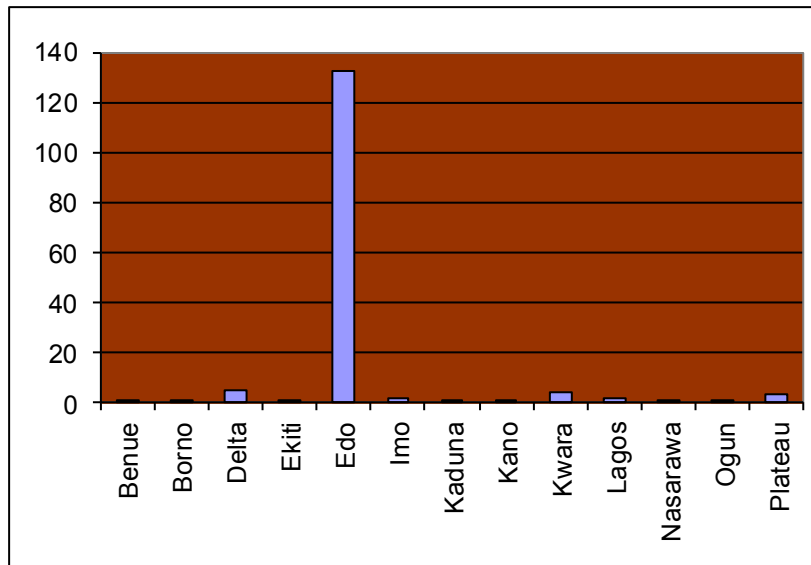
³⁵ List shown to the researcher by the Austrian Police in Austria Vienna

Table 4.1: Deported Women (June- September 2000) by State of Origin

S/N	STATE OF DEPORTEES	FREQUENCY
1.	Benue	1
2.	Borno	1
3.	Delta	5
4.	Edo	133
5.	Ekiti	1
6.	Imo	2
7.	Kaduna	1
8.	Kano	1
9.	Kwara	4
10.	Lagos	2
11.	Nasarawa	1
12.	Ogun	1
13.	Plateau	3
	TOTAL	156

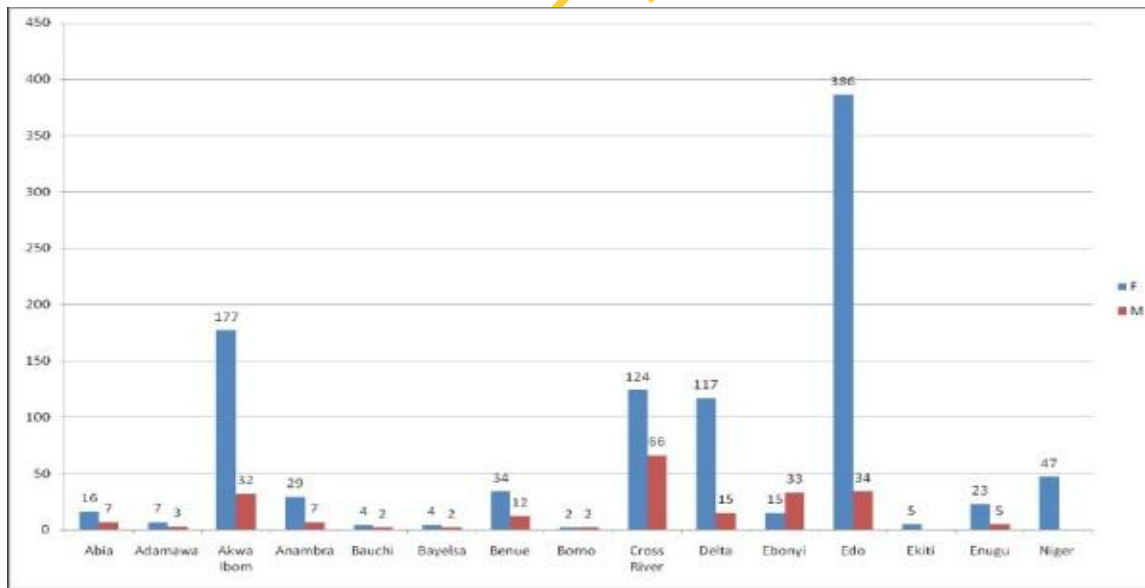
Source: Women Trafficking and Child Labour Eradication Foundation (WOTCLEF), Federal Capital Territory, Abuja

FIGURE 4.1: Deported Women (June- September 2000) by State of Origin



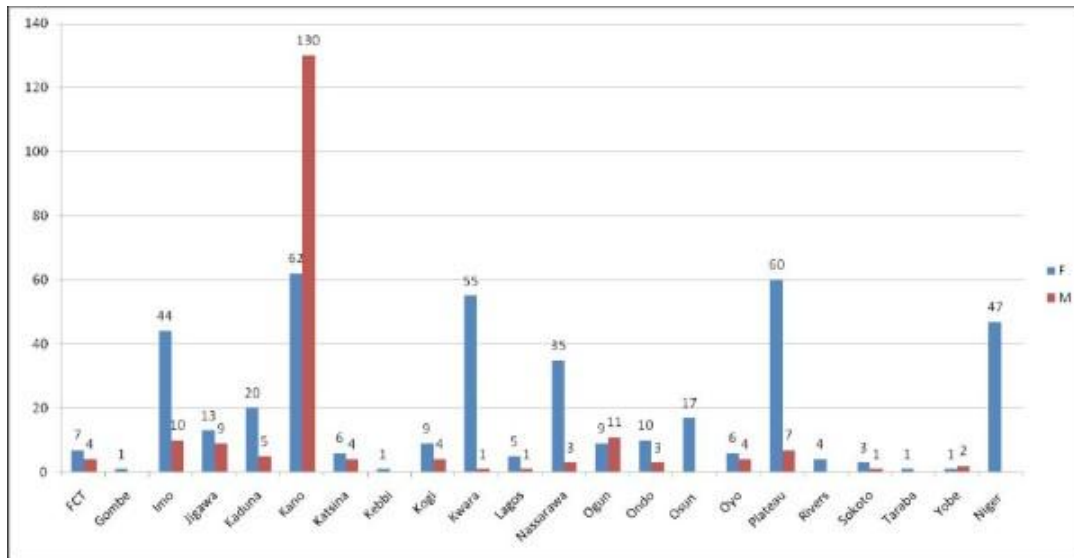
Source: Women Trafficking and Child Labour Eradication Foundation (WOTCLEF), Federal Capital Territory, Abuja

FIGURE 4.2: Rescued Victims (2004- May 2008) by State of Origin and Sex



Source: NAPTIP, Federal Capital Territory, Abuja.

FIGURE 4.3: Rescued Victims (2004- May 2008) by State of Origin and Sex



Source: NAPTIP, Federal Capital Territory, Abuja.

Within Edo State, it was discovered that the trafficked are mostly from Benin. Trafficking is so ingrained in Benin City and its immediate environs, that it is estimated that virtually every Benin family has one member or the other involved in trafficking either as a trafficked woman, *sponsor, madam* or trafficker. Trafficked women are mainly from a few Local Government Areas inhabited by Binis, namely Oredo, Ovia, Orhionmwon and Uhumwode. A few come from Esan and Etsako Local Government Areas.³⁶

4.3.5 PROFILE OF THE TRAFFICKED WOMEN

Trafficked profile was obtained through an analysis of WOTCLEF and NAPTIP's records for intercepted and repatriated women, Focus Group discussions with the Trafficked women and information from experts. A total of 311 trafficked females were analyzed. (156 from WOTCLEF's record, 135 from NAPTIP's record and Focus group discussion with 20 repatriated/ rehabilitated trafficked women) The two records were very important as WOTCLEF's record was documented in the year 2000 before the establishment of NAPTIP and NAPTIP's record was from 2006 to 2008. This gave a comprehensive view of the women's profile.

4.3.5.1. Age of trafficked women

WOTCLEF recorded that the women repatriated from Italy in the year 2000 aged between 17 and 44 years at the point of repatriation. Women within the ages of 22 and 26 years were more in number. There were none of these women that reported a lower age, thus few minors were reported. The oldest of them all was 44 years and the least was 17 years old. The age distribution is shown in the chart below.

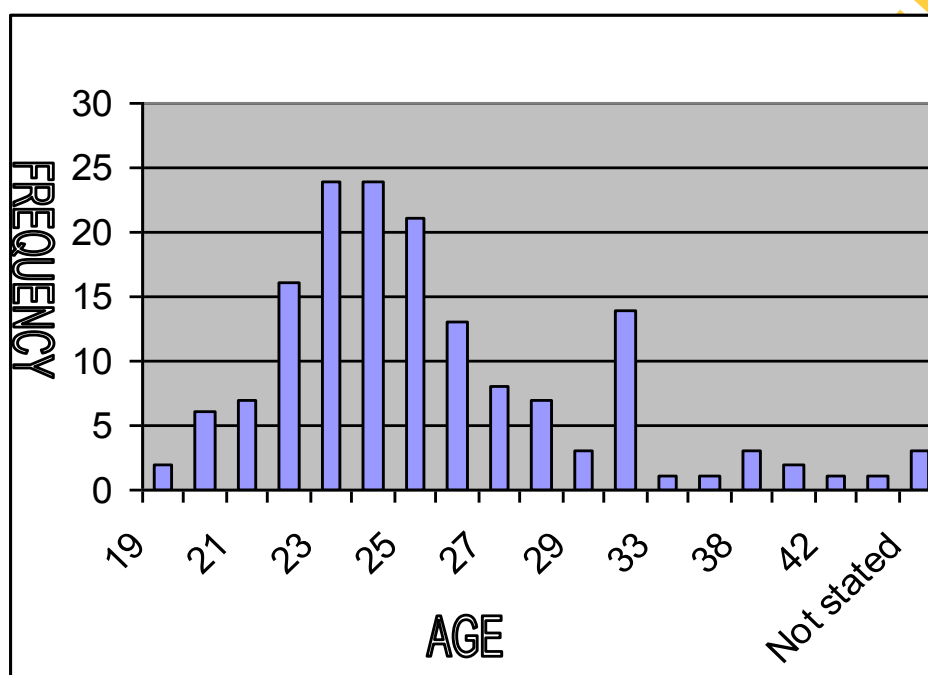
Table 4.2: Age of Repatriated Women (June- September 2000)

S/N	AGE	FREQUENCY
1	19	2
2.	20	6
3.	21	7
4.	22	16
5.	23	24
6.	24	24
7.	25	21
8.	26	13
9.	27	8
10.	28	7
11.	29	3
12.	30	14
13.	33	1
14.	34	1

15.	38	3
16.	40	2
17.	42	1
18.	44	1
19.	Not stated	3
	TOTAL	156

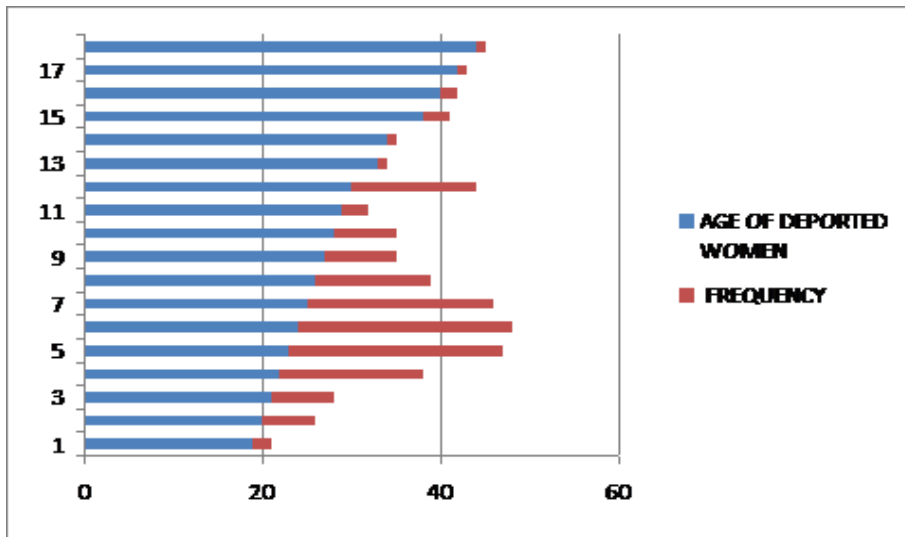
Source: Women Trafficking and Child Labour Eradication Foundation (WOTCLEF), Federal Capital Territory, Abuja

FIGURE 4.4: Age of Repatriated Women (June- September 2000)



Source: Women Trafficking and Child Labour Eradication Foundation (WOTCLEF), Federal Capital Territory, Abuja

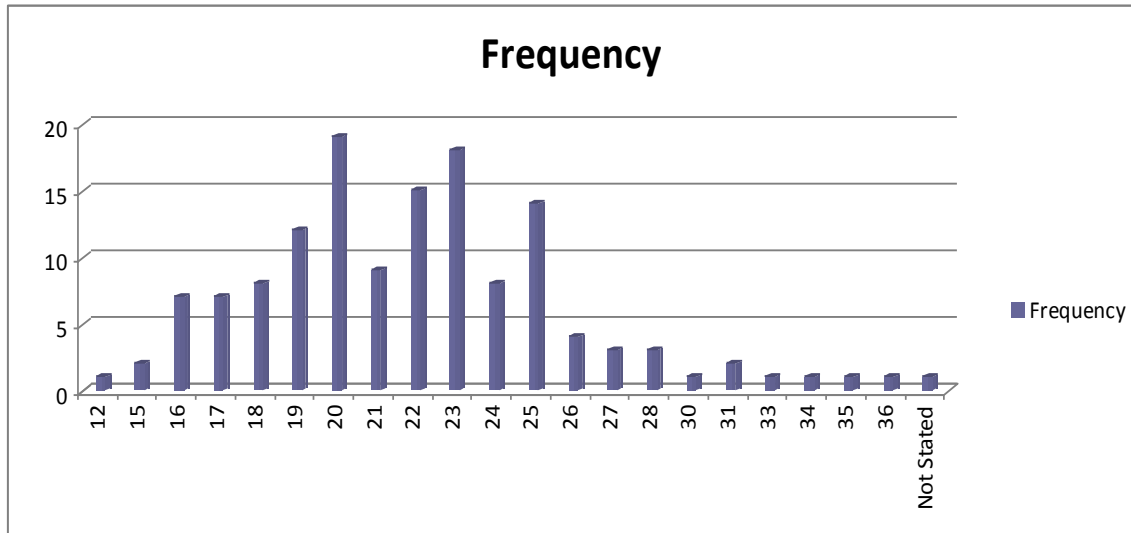
FIGURE 4.5 - Age of Intercepted/Repatriated Female Victims from Edo State 2000



Source: NAPTIP, Abuja

The report of recent rescue from NAPTIP as in the chart below indicates that there are children in the trade now. The predominant age falls between ages 16 to 25 years. This information is alarming as more children and youth are being involved in the slave trade. They are very young children, especially the girl child, with little or no educational background.

FIGURE 4.6 - Age of Intercepted/Repatriated Female Victims from Edo State from November 2007 to August 2008

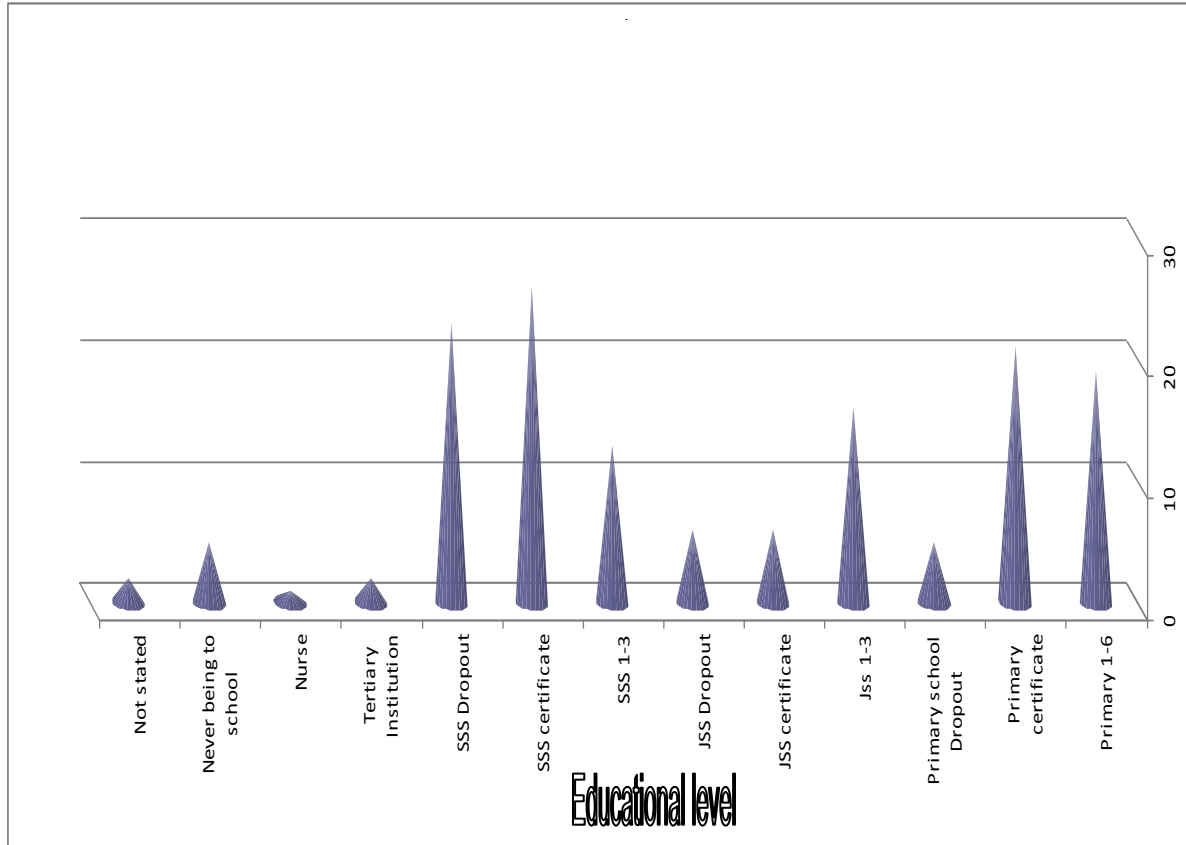


Source: NAPTIP, Abuja

4.3.5.2 Educational Status of the Trafficked

Only the report from NAPTIP recorded the educational background of the victims, thus only 135 women were analyzed in addition to the 20 who participated in the focus group discussion. Most of the trafficked women whose profiles were analyzed attended primary and secondary school. A few were undergraduates before they were recruited. One of them was a qualified nurse and another student of the tertiary institution. Few of the victims never went to school and quite a number either dropped out of secondary or primary school. The chart below shows the different educational levels and their frequency.

FIGURE 4.7 - Educational Background of Intercepted/Repatriated Trafficked from Edo State
November 2007 to August 2008



Source: NAPTIP, Abuja

UNIVERSITY

4.3.5.3 Religious affiliation

Neither of the analyzed data had information on the religion of victims, thus information was gotten from focus group discussion and discussions with experts and other indigenes of the state. The predominant religion in Edo State is Christianity. All of the 20 trafficked women discussed with were Christians and are from Pentecostal churches. In Austria, it was stated by the Austrian Police that some of the trafficked women confessed the support of some Pentecostal churches in the process of trafficking, though the type of support was not stated. Pentecostal churches come in all forms. Some of these Pentecostal churches in Benin City preach prosperity, and the benefits of seizing opportunities to travel abroad. However, some churches were said to have intervened in the rescue of some of the women, especially from the oath. A trafficked woman who ran mad as a result of the oath she undertook before travelling got 'deliverance' and treatment from a well-known Pentecostal church in Nigeria. (name of church not stated)³⁷ The woman is now sane and has become a member of the church.

4.3.5.4 Employment before Travelling

Many of the victims discussed with were unemployed when they were recruited. As analyzed earlier, they are mostly primary and secondary school leavers. After completing their secondary school education, they could not secure jobs or continue in a higher institution. Others claimed they tried to make a living through trading, fashion designing and hairdressing. Due to the trafficked women's vulgar nature (those in Vienna), some interviewee suggested that there are probabilities that some of the women were prostitutes in Nigeria before travelling to Europe.

The women belong to the middle and lower class cadre in the Nigerian socioeconomic class structure. Some middle class parents, due to the social class status of families that boast of relatives especially daughters abroad, sell their property in order to send their daughters abroad. The lower class sends their children out in a bid to survive.

³⁷ Testimony on a victim by a volunteer of WOTCLEF Benin

4.3.5.5. Marital and Family Status

17 of the trafficked women discussed with were not married. Some were youths and children in their teens. The women claimed they have to fend for their families since their parents are jobless; one of the women said “I had to take care of my family because my parents are jobless and incapable of taking care of the finances. So, I had to be responsible for them”. Another trafficked woman also declared: “It is because of my responsibility as a first child, living without a father”.

4.3.5.6 Experiences of the Trafficked Women

The best way to express the experiences of these women is in telling their personal stories. These stories were gotten from interviewee sessions in Benin, Nigeria and Linz, Austria³⁸.

1. My name is Kate³⁹ and this is my little story of how I found myself in Europe. I am from Edo State and I stay in Benin City. After my JSS 3, my parents did not have the means to send me to school and so I had to assist my mother in her stall, where she sells fairly used clothes and with time I had saved money to do a little business myself. There was a friend of mine in the market place her name was Naomi, she was hard working and sincere, we were close and one day she called me aside and told me that her elder sister in Italy had made arrangements for her to travel to Germany and she hoped to help me when she got there.

After Naomi left, things were difficult for us at home, after one year Naomi sister was deported from Italy and that was when I found out what she was really into over there. There was an incident in the market place between her and her mother because she wanted to sell her house so that she can go back to Europe but her mother refused and right there in the public place she started shouting and calling her mother names and saying that her mother do not want her to sell her house that she built by selling her body “make una come see my mama o, she no want make I sell the house wey I take my toto⁴⁰

³⁸ Pastor Olatosimi Kolawole, an Assistant pastor with Methodist church linz. The testimony of one of the victims, though we could not get access to the victim she was willing to write her story through the pastor.

³⁹ Not real name of the trafficked woman

⁴⁰ Toto means female private part

build". So I knew what most girls do in Europe but I was determined to go too but I said to myself that I will not sell my body and one day an opportunity came, an Aunt of mine paid a man that will take me to Spain. Our journey started from Lagos and then we travelled by road to Ghana and from Ghana a man took us to Mali but in Mali we had to wait about a week or so to get the man that will take us to Morocco and when we finally got him, he took us through the desert and it was a trip I will never want to take again in my life. We were about 20 girls and 10 men that started from Ghana but when we got to Morocco we were just 10 girls and 8 men. 4 of the girls stayed in Mali because they do not have money again while 4 died in the desert and two went back home. I must say that along the way there were cases of rape and some girls gave themselves to the men because of money. It was a bad time. In Morocco we had to dodge from the police and stay in the bushes and then try to arrange a boat to cross the sea into Spain, well I was one of the lucky ones that crossed to Spain because once you cross into Spain and you were not caught you will forget all the pains of the trip.

In Spain I had to seek for asylum in order to have some kind of legal status and start hustling. I had to join the band wagon in the prostitution trade and this we did by usually standing on the roads of some specific areas at nights. I was one of the lucky ones because I did not have a madam, my sponsor was my aunty and there was no pressure on me to pay back but I heard stories from the other girls and it was bad but things were tough in Spain, police control and bad business and so I had to move to Austria. When I got to Austria I was arrested and went to prison for 3 months and after my release I started doing odd jobs by using someone else's document to "work" and giving the person almost half of what I earn. This slavery continued until I was able to secure my own paper and now I am a person of my own. I have been able to pay my aunty back and been able to take care of my self. The experience is not the best at all though I am lucky to be alive. The duration of this ordeal is 12 years of my life.

2. Helen moved to Linz Austria from Spain by ship and it was her belief that the immigration law in Austria is not as hard as in Spain but on getting to Linz she had to do what all illegal immigrants do to have a temporary stay and that is to seek asylum known

within the black community as to “chop Aduro” and with this paper she was able to start her work on the streets of Linz. She said she had to settle her Madam about 35,000 Euros, she works six days in a week and then make her monthly payment to her madam. Any time she come shorts of her payment, it always attracted threats and even beatings from some of madam’s boys.

The payment of 35,000 Euros was never going to come easy working on the streets as a hooker and she always stole from some of rich customers and acted as a drug carrier for some drug barons. Doing this kind of job cannot be done with a normal behavoiur and Helen started smoking and taking alcohol.⁴¹

3. Tegaram a graduate of English in a Nigerian University has come a long way. That she was able to take a Diploma in Law and then enrol for a University Degree, as far as she is concerned, is due only to the Grace of God and the motherly heart of Her Excellency, Chief Mrs. Amina Titi Atiku-Abubakar, through WOTCLEF. She always wanted to make something of herself but being born female to a family of seven children meant that her chances were slim to non-existent, especially since her parents James and Julia Ihonvbere of Edo State are poor. They barely managed to put her through the local secondary school.

Tegaram, a comely young woman, born in 1979, completed secondary school and got a job as a waitress in a local restaurant. Her salary was small and without prospects. Tegaram brooded constantly about her future, a future condemned to marriage and a brood of children she could not care for. This was not her dream, she wanted something more from life, she wanted to grow up to support her parents and better their lot!

In the year 2000, fate seemed to smile on her when she was approached by Richard, a customer at the restaurant. Richard was trawling for victims when he happened upon Tegaram. He befriended her and told her about his sister in France who wanted help with running her African restaurant. Richard would facilitate a visa and make travel arrangements if only Tegaram would promise complete allegiance to him and his sister.

⁴¹ Interview: Pastor Olatosimi narrations

Tegaram, promised, but her words were not enough; she had to swear to an oath. As part of oath taking, she gave clippings of fingernails, hair from her head, pubis and her armpit. She also had to give used underwear and swallow the heart of a cock to seal the deal. Tegaram was happy to comply, she knew she would not turn around to bite the hand that was offering to feed her; confident that she was in no danger of any of the dire consequences promised not to break the oath. (One of WOTCLEF staff stated that this was the story she gave them, they were not certain of her knowledge of the prostitution job)

All arrangements were in absolute secrecy; the person who knew was the restaurant owner who was part of the deal. The restaurant owner also wanted the taste of life in Europe. She could see the line of cars in the dealer shop she planned to set up when she returned. They all prayed for Richard.

Richard obtained travel documents and kept custody of them. He arranged for his recruits to travel by road through Calabar to Cameroon from where they would travel by air to France. On the plane, a suspicious passenger blew the whistle and Richard and his team were carted off to a police station in Yaoundé where they spent two weeks locked up in a cell. The entire group were transferred to Douala, preparatory to deportation Richard escaped with some of the recruits, leaving Tegaram and a couple of others behind.

Tegaram was subjected to interrogations for days before they were finally repatriated to Nigeria and handed over to Nigerian Police Force from where she was picked up by WOTCLEF officials. Law enforcement officers attempted to find and apprehend Richard through his relatives without success. His wife was picked up however and provided useful information to the police.

At the WOTCLEF Rehabilitation centre where she arrived traumatised on 20 January 2001, Tegaram was counselled and supported to put the experience behind her. Arrangement was made for her to retake her certificate examinations, which she passed. Living at the centre, Tegaram took a Diploma course in Law and enrolled at one of the

Nigerian universities to study English, presently, she is now a graduate of English Language.⁴²

The first contact of the women is usually with the recruiter. Recruiters sought out the trafficked women, while some went in search of the recruiters and others were introduced to recruiters by their relatives. Some recruiters also assisted in facilitating travelling documents. After this stage of the first contact, other people may come in to help the recruiters to expedite action. The women were then asked if they would go and they responded in the affirmative. None of the trafficked women reported to have been abducted; they all claimed that they agreed to travel of their own free will but were deceived about the conditions of the job not the type of job. After recruitment, they travel with someone who is frequently described as a *trolley* or “*dago*”. *Trolleys* are usually young men. There is usually a *sponsor* who has paid for the documents and trip. The *sponsor* is said to “own” the trafficked. Some *sponsors* are also *madams*, in other words, the final employer of the trafficked women in the countries of destination. At times, *sponsors* sell the trafficked women to other *madams*. *Sponsors* also implement the entire job by themselves. She recruits and travels with the trafficked women and end up as the *madam*. Those who travel through the desert have Arab escorts, usually truck drivers who know their way through the desert. Some individuals also receive some of the trafficked women in safe houses prior to their final destinations.

“*Madam’s boy*” or “*Madam’s black boy*” were young Nigerian men, often buddies or companion (“contract husbands”) of the *madams*, who ran errands for the *madams*. They sometimes went to airports and train stations to pick up the women on arrival. The newly recruited trafficked women finally meet with previous ones (who were already used to the job), as arranged by *madams*, who were instructed to encourage the new ones in the business.

Some of the trafficked women claimed that they were not aware of the jobs they were to do abroad, or that the journey would be hazardous; some attested that they knew they were going in for prostitution but did not recognize that it would be different from what they were used to in

⁴² One of the trafficked women interviewed at WOTCLEF, with a changed name. Detailed report given by WOTCLEF Programme Officer, 2008

Benin-Nigeria. During recruitment, *sponsors* were friendly and offered attractive prospects. Some of the recruiters were individuals recognized to be travelling the European route frequently and as such were attractive. The ignorant ones said they were promised jobs as domestic helps, as workers in industry/factories, as hairdressers and fashion designers. The job prospects were made attractive to their families, even parents supported their children, husbands their wives in travelling. One of the trafficked women confessed that her mother was not in support of the trip, thus she ran out of the house and travelled without the consent of her mother.

As stated above, an agreement was reached with the recruiter or the *Sponsor*; this agreement was made with the women to make sure that they paid back the money expended on their travelling papers, as well as their fare to Italy. These agreements were in various forms. Many of the women were asked to swear in shrines before the 'traditional priest' in charge of the shrines. In Benin, the most potent shrine is the *Aru'Osun Oba*, where tough traditional problems are known to be resolved. Suspected thieves are also taken there to swear, and are claimed to confess on the application of the oath. These women were taken there to swear that they would abide by the terms of the agreement. Some were subjected to blood oaths, submitted their nail parings and pubic hair, and at times their underwear, as part of the oath taken in shrines before the priest of the shrine, with various consequences if broken, such as madness. Some were taken outside the city to the interior to swear the oath; one of the women said she was taken to neighbouring Ondo State for just that purpose. Many of the shrines were said to be frightful and intimidating. However, the women trafficked by their known relatives were not subjected to oath taking before leaving Nigeria, but swore an oath when they arrived at their destination. In addition to the oath with the priest, some of them were also taken to lawyers to write agreements.

Money demanded by *sponsors* was ridiculously high in terms of the economic situation in Nigeria. *Sponsors* frequently signed agreements for as much as EUR 35,000 and a little more or less, depending on the terms of agreement. Some trafficked women paid with the Nigerian Naira upfront; parents of these victims who paid upfront had to sell some form of property, like land or houses, to meet the cost. Some others were able to pay partially, while others were completely indebted to their *sponsors*. On arrival in Europe (Italy, Austria etc), they usually met with other

ladies who hinted them on the job. Many of the ladies claimed that the *madams* were kind to them initially and changed their attitudes later, but those with the knowledge of the prostituting job did not notice any change in their madam's attitudes. Some of them were taken out to shop for new outfits; these clothes were usually the skimpy type. One of the trafficked women said that during this first shopping her *madam* purchased condoms, informing her that they would prevent her from contracting HIV/AIDS. One of the fortunate women, who was actually deceived but escaped, reported that she was taken to Europe by her husband. On getting there, she discovered that her husband was a pimp and was about to introduce her to the trade, she ran away and afterwards divorced her husband. She also later admitted that nowadays most of the girls or ladies have understanding of what they are going in for⁴³.

4.3.6 DESTINATION IN WOMEN TRAFFICKING IN EDO STATE

This segment discusses the situation of the trafficked women on transit and at the destination countries. The experience of the trafficked women at destination countries was got through interviews and the expert group discussions with the Vienna Police in charge of prostitutes, NGOs and international organizations working in the area of human trafficking, especially as it concerns Edo women and some Nigerians living in Austria.

There are three major exit points for trafficking women out of Nigeria. These are Lagos, Calabar and Katsina. Information from the case files under investigation reveal that many of the trafficked women from Edo/Delta State use Lagos and Katsina States as exit points. The Katsina route is exclusively for travelling by land while those travelling by air and by land use the Lagos exit points. For those travelling from Lagos by air, the route is either a direct flights from Lagos to France (from where they travel by train to Italy), Amsterdam (for those going to Austria) or directly to Italy or other European countries with direct flights from Lagos. When the security checks made it very difficult to take direct flights, the route switched from the Lagos Airport to some neighboring African countries and then flights to the European country of choice. (For example they can travel by land from Lagos to Ghana or Abidjan and by air from there to France

⁴³ Joana Reiterer, 2008

or Italy or travel by land from Lagos through Benin Republic on to Mali or Niger Republic and by air from there to the destination country. They also travel by land all the way through Niger and the desert to Algeria or Libya or Morocco, from where flights or trains are available to the destination countries)

For the land routes, the exit points are Lagos and Katsina/Borno. The trafficked women and traffickers exit from Lagos, through Benin Republic, Togo, Ghana, Cote D'Ivoire to Mali/Niger to Algeria, Morocco or Libya. The Katsina/Borno route involves a long journey from Benin City to the Northern State of Katsina/Borno where they exit directly into Niger Republic, from where they move on through the desert to Algeria, Morocco or Libya. From any of the North African countries, they travel by air to either France or directly to Italy or any other European country from where they fly or travel by train to Italy. The only sea route is from Morocco to Spain by boat. While traveling by land, in some areas, the trafficked women were made to trek through long distances, particularly in the desert regions. They are kept in hostels/brothels and safe houses along the routes. There is no definite time spent in any particular country along the routes. The journey by land lasts for 1 to 6 or sometimes 8 months as traffickers stopped at various transit camps, sometimes for up to 2 months to prepare fake travel documents and to wait until it was safe to continue the journey. A combination of factors which include availability of cash, religious festivals, availability of documents, work schedules of collaborating immigration officials, availability of safe transportation and health of the trafficked women determine how long they stay in a particular place on the route. One of the trafficked women gave a detailed description of their long journey through the desert that lasted 1 month. She narrated that they left Benin to Kano to Niger Republic to Agades to Tamarasset to Regan to Adras to Gadaya to Oran to Magnaya (border of Morocco and Algeria) to Morocco and eventually into Europe in a boat occupied by about fifty people.

At the destination country, particularly in Vienna, the report gathered stated that Nigerian girls in the prostitution market are problematic. In soliciting for customers, they fight with their colleagues and most of the sex buyers were said to detest prostitutes from Nigeria because they are vulgar and illiterate. The reporter lamented that the women are not willing to learn. "I went to

some of these girls to render help but they refused. I wanted to enroll them in German classes so that they could speak the language and be able to communicate fluently but they would never want to be helped. I actually wonder where they are from. Sometimes I am ashamed of walking along this area at night.”⁴⁴ “When you see prostitutes fighting there is a 99% probability that they are Nigerians. Nigerian prostitutes are the less paid; they are paid 10 Euros which is equivalent to 1,800 naira per round; they are ignorant, can not speak the language and are arrogant and act like hoodlums. Actually, most of these girls are aware of the prostitution jobs but feel they have no choice as the issue of travelling has become an issue of social class in the Edo society.”⁴⁵

In Vienna, the ordeals experienced by these women are terrible. Some racists seize the opportunity to brutalize the Black Prostitutes and thus inflict pain on the women, with a feeling that they are getting at the black race. The trafficked women, whether willingly or unwillingly, were totally at the mercy of their *madams*. Their travelling papers were retrieved from them. They paid weekly for things purchased by their *madams*, like food and clothing and other necessities. Most of them surrendered all the money they worked for daily to the *madam*, while in some cases, a substantial proportion of their earnings was given to their *madams* on agreement. In some instances, the *madams* record how much was paid by each trafficked woman and the balance of payment remaining. Some of the trafficked women were given some money to send home to allay fears, and to lure others into the trade.

In some European countries prostitution is legal and as such can be practiced by anybody. Austria as a country does not have a law against prostitution and it is a very lucrative business as it increases the Austrian government’s revenue because the prostitutes pay tax. When trafficked women get to Vienna, they would seek asylum; while waiting for the government they are not entitled to be employed in any firm, thus they are left to menial jobs or prostitution. Prostitutes were expected to register with the police and they could make their sales without too much hitches. They definitely would have to pay their taxes and go for a regular test. As stated earlier,

⁴⁴ Joana Reietair testimony of intervention during a tour around the red zone where Nigerian Girls parade themselves for sale

⁴⁵ Ibid

over 200 Nigerian girls, predominantly from Edo State, are registered as prostitutes and it was said that for every one original permit, over ten girls are using the document. Any prostitute operating without registration would be arrested and deported back to Nigeria. Living conditions had to be tolerated. Trafficked women had to share accommodations with other girls and at times with the *madam* in cramped rooms (with 4 or 5 persons to a room, sharing beds).

Most of the repatriated women interviewed testified that they enjoyed living abroad. They felt well fed or could afford to eat well and liked the weather. 15 of the women said they would not mind going back. When asked if for prostitution, some kept quiet while some said no to prostitution but for a good and respectable and dignifying job if possible.

4.3.7. RETURN AND REPATRIATION

*Homecoming*⁴⁶

What have I brought home, Mother dear,

From foreign lands?

A heart-ache, weary feet, I fear,

And wearier hands!

A tear-drenched handkerchief, compressed,

Are all my gains,

The space for treasure in my chest

I've packed with pains.

Dear silence haunts the shambles of dreams

In my old room,

With the voice of youth calling, it seems,

From the gloom

Janis Poruks (1871-1911)

⁴⁶ A poem from Janis Poruks, a Latvian poet who lived (1871-1911), whose poem "Homecoming" was translated into English by Sir Walter Scott in

This poem fits the cry of a repatriated trafficked who has nothing to show for her trip. In the course of the interviews and focus group discussion, it was discovered that most of the trafficked in European countries do not want to be repatriated. Two key factors affecting return and repatriation of Nigerian trafficked women are reprisal against the women and their families, and stigmatization of returned women, where women who return empty handed are seen as failures regardless of their experiences and all the inhuman treatment they have suffered through being trafficked abroad.⁴⁷ These women also do not want to be returned to Nigeria. Many of them tell tales so as to prevent the European government from repatriating them⁴⁸. At the NAPTIP shelter, it was discovered that those who were yet to get to Europe but were intercepted by the law enforcement agencies were not easy to rehabilitate. To such people the interception was seen as a hindrance to attaining their dreams of getting to Europe. Only a handful of the trafficked women actually return to Nigeria voluntarily and such cases were not reported nor captured.

⁴⁷ Advocacy Net, 'Deportation Backfires', *Nigeria: Trafficking in Women*, On the Record Series in www.advocacynet.org/cpage_view/nigtraffick_deportation_6_36.html

⁴⁸ Personal discussion with the Austrian Police in charge of immigrant cases in Vienna

CHAPTER FIVE: CHRISTIAN ETHICAL EVALUATION OF IMPACT OF FEMALE TRAFFICKING IN EDO STATE, NIGERIA

Female trafficking in Edo State has raised a wide range of ethical problems which require ethical solutions. T.D. Weldon stated that in cases which moral issues are involved, no accumulation of non-moral considerations is of decisive importance.¹ Therefore, in line with Weldon, the impact of women trafficking on the image, economy and family of Edo people was evaluated ethically and ethical solutions proffered. The various impact discussed in this chapter were identified and described by interviewees and participants at the group discussions.

This chapter is the core of the thesis as it ethically evaluates the manifestations of female trafficking and its impact on the image, economy and families of the trafficked women in Edo State, Nigeria. This is with a view to assessing the ethical implications of the practice with reference to aspects of selected books of the Bible. The impact was evaluated based on William Parley's Christian Utilitarian theory. This theory upholds the principle that the end justifies the means; that any action that produced the best utility is the action that is morally right with the basis that such actions that produce utmost utility or general utility are ones which God permits. In this light, below is the result of the evaluation of the impact of female trafficking in Edo State as regards to the Trafficked women's image, their economy and their families.

5.1 THE IMAGE OF THE TRAFFICKED WOMEN

There is an adage which says "a good name is better than riches"; what does "good name" imply? A person is said to have a good name when he or she is morally approved or full of integrity. In Africa, if anyone is tagged with a 'bad name' such a person lacks integrity. Integrity as a concept comprises of consistency of actions, values, methods, measures and principles not necessarily in very minute detail, but holistically. Integrity is not only a refusal to engage in behavior that evades responsibility, but it is an

¹ T.D. Weldon in _____ www.jstor.org/stable/1951990

understanding of different modes or styles in which some discourse take place, and which aim at the discovery of some truth.

88 interviewees agreed that due to the participation of the trafficked women in prostitution they are seen to have acted wrongly. *'The time of ignorance has gone, these ladies know what they are going to do in Europe and they still decided to go; they are 'Ashawos'*² In view of this; these women are tagged dishonest people, wayward, adulterous, fornicators, not to be trusted and cannot be respected.

Italo Girls', as they are called, have lost their personal value; they are not victims to me, it's just that the business has its own high risk, it is only some government officials and NGOs that call them victims, why will they not continue to travel? When they are caught they are victims and are protected; there isn't any punishment, before Edo state use to punish them but now, they are 'VICTIMS'. They are just opportunist consumed by their selfish interest and can do anything to achieve their aim³.

They (trafficked women) were also called 'thieves'; this is in line with the adage that says 'who so ever steals will prostitute, she who prostitutes will steal and eventually definitely kill'. Thus, generally, there is no regard for the trafficked women as they are seen as prostitutes and thieves. The Bible also frowns at prostitution and never justifies the act.

Female trafficking does not only have its effect on the image of the trafficked women but also on Edo women generally, especially the young ladies. The perception of an average Nigerian concerning Edo women is always linked with trafficking.

Whether we admit it or not, the popular perception of the Edo person in the Nigerian polity today is being largely defined by the vice of female trafficking and the attendant international prostitution⁴

The statement of Mrs. Eki Igbenedion confirms the dent in the image of Edo women and the state. Although the issue of female trafficking is an unfortunate issue because it is the case of misguided minority, it also has resulted into the rubbishing of the reputation of a decent majority. The Bible records that a little lump spoils the dough, so the effect of female trafficking on the trafficked women also stained the image of Edo women

² Christiana Iyare, an interviewee at Ottah Igbanke in Orhionwon Local Government area,

³ An interviewee who pleaded to remain anonymous

⁴ Adekanbi Ero. Saving sex slaves, Tell Magazine, February 26, 2001, p.16

generally. About 80 interviewees agreed that female trafficking has a negative impact on the Trafficked women in particular and to an extent on Edo women generally. Most of the interviewees agreed that Edo State has been stigmatized on the female trafficking issue, especially for the act of prostitution. “Men, especially from other states, find it difficult courting an Edo woman, when identified as an indigene of Edo State and living in Europe; the common response is ‘Italo babe’ meaning Italy girls or Italy prostitute”.⁵ With the statement above, it is possible that the act of stigmatization could lead to singlehood and marriage problems’ as agreed by some interviewees. The researcher, being an Edo woman, also experienced this. When she was planning her wedding, some individuals spoke to her fiancé to carefully re-think, though they have never met her, they only reacted based on their knowledge about Edo ladies, coupled with their experience as they also reside in Europe. They said, according to her fiancé, “Edo girls are terrible o; thank God you (researcher’s fiancé) see them on the streets of Linz.”⁶

It was discovered that the dent in the image of the trafficked women was based on their participation in prostitution. Prostitution destroys the value and sanctity of the human body and the purpose of sexual activity or sex itself, as permitted by God. The Scripture affirms that humanity was created in the image of God and the human body is a temple of the Holy Spirit, demanding care and preservation. The sin unto the body is grievous in the sight of God. The Christian view affirms sex as the intimacy builder in marriage. It does not demean the woman’s body and put a price on it, rather men in the Christian view are to see their women as their flesh and bone; equals in a sexual relationship. Therefore sex outside being a married couple is a sin; talk less of an individual turning herself into a commodity for sale.

The law of God as recorded in the Old Testament was against prostitution as it gave its result or consequences in order to deter people from such an act. “Do not profane your daughter by making her a prostitute; in order that the land may not commit prostitution and the land actually be filled with loose morals.” (Le 19:29) Adultery/ fornication was prohibited by the seventh commandment (Ex 20:14; De 5:18); the penalty was death for both parties. (Le 20:10) The girl found guilty of having married under the false pretense

⁵ Lovett Adagbon, an interviewee from Edo state

⁶ Statement by friends of Researcher’s fiancé

of virginity was to be put to death. (De 22:13-21) The engaged girl who committed fornication with another man was considered the same as an adulterous wife, and she was to be put to death (De 22:23, 24). For these and other reasons, prostitutes in Israel were, doubtless with few exceptions, foreign women. The book of Proverbs repeatedly warn against the “strange woman” and the “foreign woman” who would entice a man to commit immorality. Proverbs: 2:16; 5:20; 7:5; 22:14; 23:27. A priest was forbidden by the Law to marry a prostitute, and the daughter of a priest who committed prostitution was to be put to death and afterward burned in the fire. (Le 21:7, 9, 14) The ‘hire of a prostitute’ was not to be received as a contribution at Jehovah’s sanctuary, because prostitutes were detestable in Jehovah’s sight.—De 23:18.

In the New Testament, Paul stated that prostitution leads to perdition. “Do not be deceived,” Paul says, “the sexually immoral ... will not inherit the kingdom of God” (1 Corinthians 6:9-20). As one form of sexual immorality, prostitution severs the prostitute and the prostitute-user from God and His kingdom. It produces death.

14 of the trafficked women discussed with argued that one benefit of the trafficking business on the image of the trafficked women is that some of the trafficked women got married to European citizens, which elevated their status, giving them dual citizenship and economical value, though the percentage of these women who got married to Europeans were not told. It was argued that the international marriage changes the economic status of the women and their family, which invariably increases the wealth of the state. These women give birth to children who are European citizens. Trafficked women, like any other European migrant, struggle to get their citizenship documents ready. They always at first use what is called “Aduro”⁷; their marriage to the Europeans gives them a better status. If some of the women cannot get a man to marry them, they hire some Europeans to stage a fake marriage in other to get their own documents right (this act of lying is against the Christian teachings and any proceeds from lies is not acceptable as being right). The counter argument, from 6 of the trafficked women, 2 pastors interviewed living in Linz and about 50 of the interviewees, stated that though the women possess their residential documents, they will forever remain second class

⁷ Aduro means asylum seeking by illegal immigrant

citizens. “There is no place like home- I am already planning to return to Nigeria”⁸ Some of the women got married to European citizens and dropped the sex trade and started giving birth to children. This union to some interviewee is a plus for the children but some stated categorically that “No matter what they do or who they marry, they are viewed as second citizens by the Europeans, it is not their land and they will always have restraints, especially their children.”⁹ Some of these marriages result into giving birth to children who are called different names as they are not fully accepted as Europeans; these children are neither full Europeans nor Nigerians. Ula Yvette Taylor¹⁰ gave a brief description of these kinds of children of mixed parentage:

Mulato	Child of a white and Black,
Sambo	Child of a Mulato and Black
Quadroon	Child of a white and Mulato
Mustee	Child of a white and Quadroon
Mustifino	Child of a white and Mustee
Quintroon	Child of a white and Mustifino
Octoroon	Child of a White and Quintroon.

The class is a form of stigma and an indicator to the fact that they are not original citizens but second class. Some interviewees stated that even if some of the result is profitable, it is still not acceptable as it is against the will of God, stating that the trafficked women and the traffickers have disobeyed God’s principles and broken the sanctity of the human value, and the consequence is death. Physically, some of the trafficked women admitted that the prostitution job exposes them to HIV/AIDS, which also eventually leads to death. Christians, like practitioners of all the religions in Edo State, believe in the Afterlife; therefore such a sin deserves eternal damnation.

⁸ Pastor Adenola Gafar 2008

⁹ Mr. Olalekan Adeosun, an interviewee who resides in linz in Austria.

¹⁰ Ula Yvette Taylor 2002, *The Veiled Garvey*, Chapel Hill: University Of North Carolina Press in Mathew ashimolowo 2007. *What is wrong with being black?* Shippensburg: Destiny Image Publishers, Pp.163-164

5.2 THE ECONOMY OF THE TRAFFICKED WOMEN

Female trafficking in Edo State is basically seen by 15 of the indigenes of Edo State interviewed as a strategy for escaping poverty which is the principal motivation for emigration within and outside the trafficking networks. They also agreed that Edo State and its people have benefitted from trafficked women remittances; this maintains the inflow of money into Edo State. One good practice noticed amongst the trafficked women from Edo State is that they send their business gains or profit back home (to Edo state) for investment. Therefore, it will be right to invariably say that female trafficking also contributes to the state's income. Remittances aid growth and development by providing much needed foreign exchange, and as a source of liquidity. On the contrary, the law enforcement officers and NAPTIP staff interviewed stated that most of the remittances are in the form of money sent to family members and friends through informal channels, and rather than being harnessed towards savings and investment; this inflow of hard currencies is unpredictable and often used for ostentatious spending.

8 of the Trafficked women asserted that the job boosted their financial capacity and reduced the rate of poverty in their various families. 20 Edo indigenes interviewed argued that this act of sending money home had caused some family members their lives or that of the trafficked women. Due to greed, some people kill their family members just to own the property that is not theirs. Thus, sudden death which is an increase in mortality rate can also be linked to the effect of female trafficking in Edo State.

In the course of the group discussion, it was mentioned that the trafficked women who had "made it", that is, those who profited financially from the trade, sent money home to build houses. These remittances sent to Edo State for construction of buildings contribute to the development in the state and it was identified as positive impact of female trafficking on the economy of the trafficked women, their families and Edo State. Some of the trafficked women sent money back home for their family members to build houses or rehabilitate the existing family houses. 15 of the trafficked women agreed that this infrastructural development reduced accommodation challenges, beautifying Edo State and making its accommodations affordable; unlike other major cities.

This view was not accepted by most discussants and interviewees. It was said by some discussants and key informants that the so called buildings are not really that obvious as could be said to have contributed to development. How many of the women have money to build? *“I’ve seen the way these women suffer and before you know it their relatives charm them to prevent them from even coming back home, thus, they build houses for other people to enjoy; hence, what positivity is in that for the trafficked women?”*¹¹ Some interviewees refused to accept that Edo state has infrastructure to boast about. One of the interviewees stated that “While other states attained some heights of infrastructural development, Edo State has virtually nothing to be proud of in that regard.” Also, 14 persons interviewed stated that such money was used for projects with no relevant economic value to the state; rather, it was asserted that the money spent on rehabilitation of the trafficked women could have been directed to other developmental activities in the state.

15 persons of the total respondents discussed women trafficking as promoting women empowerment. The Trafficked women, after paying their debt, continue in the prostitution business or turn traffickers themselves, through which they were able to provide for their family members. They are breadwinners of their family. This financial buoyancy is actually the major factor for their involvement in the trade. The trafficked women that are mothers with children in Nigeria send money home for the upkeep, education and training of their children. This act was argued to have boosted the economic status of the family and the children trained will be empowered and not turn out to be victims of female trafficking themselves.

This point was argued against by 60 respondents to have promoted disorder of family structure. An adage says *a child that is not properly trained will end up selling the family’s built house*. This adage illustrated the importance of moral equity as against material earnings. When the untrained child sells the house built or purchased, then the family is back to zero level economically. Thus, there is more to being wealthy than just

¹¹ Ms Omolara Osamegbe

working immorally for money¹². One of our interviewees stated that, although some of the trafficked women indeed made money, the purpose of making the money is defeated because their children have been neglected. It is the responsibility of parents to provide for their children not just financially, but emotional satisfaction and moral fulfillment which are essential tools to prevent moral bankruptcy. It was also argued that the percentage of those who are economically buoyant is very minute as compared with those being enslaved and living wasted lives.

3 of the interviewees who reside in Linz, Austria, said most of the trafficked women who send money home most often do not earn their returns from prostitution, but rather stole them.

Most of the 'Ashawo'¹³ don't really make money through the prostitution job but by stealing. They steal from their customers; some of them make charm from Nigeria to hypnotize their customers in order to steal from them. I know of a certain lady who came for counselling, she was in Germany and one of her customers took her to his house for sex as usual; on getting to the man's house she spotted money in the house, she schemed and stole the money and left Germany for Austria after paying her debt. She became rich and also sent money to her parents to buy her land, though she had realized that she needs to stop the trade and settle down in marriage, the truth is that her money was not from sex trade but through theft¹⁴.

This authenticates the adage discussed earlier that she who prostitutes will definitely steal. Female trafficking turns our women into liars and thieves.

Another economic impact of female trafficking in Edo State is the depletion of human resources. As in the times of slave trade, the individuals trafficked are human resources that could be harnessed for the betterment of Edo as a state and most importantly for the trafficked women themselves. These women have better economic potentials in them rather than being rendered as bed slaves and economic tools. The trafficked women are thereby lazy, undisciplined and redundant. 80 interviewees accepted that although majority of the people trafficked are semi-literate or illiterate, some literate and talented

¹² Moses Iyare, a retired Labour comrade, in Ottah Igbanke.

¹³ Ashawo means prostitutes, this is the name the women are called in Europe specifically in Austria by other Nigerians

¹⁴ Pastor Adenola Gafar 2008, an assistant pastor in one of the African churches in Linz, Austria

people are also trafficked out; talent and human resources are pushed out of Edo State through this act. The result is a self-perpetuating cycle in which mass poverty and underdevelopment feeds crime and violence that in turn leads to even greater poverty.

Further discussing the impact of women trafficking on the economy the trafficked women, the discussion at the FGD disclosed that the women who were deported or repatriated without money or material gains find it difficult to be re-integrated into the society. They are faced with high level of poverty and some have lost their management skills due to their wayward living. The repatriation of these women leads to depression and low self esteem for some of them, which make them vulnerable to all sorts of vices. Some of the repatriated trafficked women have lost their pride and as such run away from their communities to other states to practice prostitution and seek for other means to travel out of the country. Some of them engage in corruptive acts such as prostitution, drug trafficking and even armed robbery (though there are no proofs, just reports from discussion).

Apart from the obvious impact of female trafficking on the economy of the trafficked, God has given various rules as to sourcing of resources. The core values of Christian ethics are embedded in hard work, diligence in religious duties, avoidance of waste of time and idleness, negative attitude towards worldly pleasure, pride in work, and maintaining honesty at work for achievement¹⁵. The bible teaches to avoid unethical ways of wealth accumulation.

It was stated that sourcing of resources through prostitution should not be entertained. The 'hire of a prostitute' was not to be received as a contribution at Jehovah's sanctuary.—De 23:18, (Though, this is not so in practice as most of the trafficked women attend churches in Vienna and pay offerings and tithes- The pastors appear complicit or compromised to the extent that they lack the moral authority to sermonize or check their followers' unacceptable behaviour and the type of job the women are engaged in; thus, they have created an environment for acquiring illicit wealth which creates a stronger

¹⁵ Cherrington, D., 1980. *The Work Ethic: Working Values and Values that Work*. New York, NY: AMACOM

push factor for the trafficked to continue engaging in female trafficking counteracting force of religion)

God is not pleased with prostitution and as such, even if the result is financially profitable, it is not acceptable. It is only the utility acceptable by God that can produce the highest level of satisfaction and should be upheld. Sourcing resources through prostitution contradict biblical teachings in Exodus 20:14&17, Leviticus 19:11, 20, 29 and 37, and Zechariah 8:16-17.

5.3 THE FAMILY OF THE TRAFFICKED WOMEN

The evil of the impact of women trafficking is enormous as it regards the family of the trafficked women. The description of the impact of women trafficking on the family is what the researcher calls distortion of family value, as agreed by most of the interviewees. A family is a group of persons who live in one house as one unit under one head. A family includes parents, children, servants, etc. It is a group consisting of parents and their children whether living together or not; it is a group of all those who are connected by blood or affinity. Pan-Africanist, Oba Tshaka defines a family as the central economic unit, the base for local and national economic development and the foundation of our community, organizations, churches, and social organizations.¹⁶ The following are the various effects of female trafficking on the family of the trafficked women in Edo State; identified during the Focus Group Discussions and Interview sessions.

About 10 interviewees argued that these women should be appreciated as they sacrificed their lives for the betterment of their families. They opted to prostitute in order for their children to grow and have a life. A counter view, of over 50 interviewees, was that the choice of job of the mothers is the question and it promotes more vices than virtue. There are other dignifying jobs the women could do but their involvement in the illicit trade is not favourable. The interviewees ascertain that women trafficking distort the passage of value system. Trafficking interrupts the passage of knowledge and cultural values from

¹⁶ Oba T'Shaka 1990. The Art of Leadership, Vol.1, Richmond, C.A.: Pan- African Publishers, in Mathew ashimolowo 2007, p.141

parent to child and from generation to generation, weakening a core pillar of the Edo societies. God through the scriptures and interaction with Abraham (Psalm78:4-8) made it known that it is the responsibility of parents to pass across values from one generation to another. Ephesians6:4 also stressed on this as parents are expected to lead their children through the way of Christ. The act of leading children and passing across culture from one generation to another is also practiced in Edo State as parents discuss with their children at moonlight, telling stories of their ancestors and lineage. Female trafficking negates this valuable practice of passing down values to children even as the mothers lack values themselves; thus, instead of the mothers passing down equity, they pass down iniquity.

Some families have broken up due to the involvement of the wives in female trafficking. Some men who were aware (some were part of the travels) and involvement of their women in the trafficking business end up divorcing such women and marrying another. They always claim that they cannot marry such women again, thus, leaving their children to face the result of a broken home. This act of disloyalty spreads and exposes the children to being trafficked.

Women trafficking undermine the rights of a child to grow up in the protective environment of a family and to be free from abuse and exploitation. Some of these women had children in Nigeria and left them to grandparents, sisters or in-laws for the necessary care. One of our interviewees stated that sometimes these children are not properly catered for; in her words;

My sister travelled abroad and left her children with her mother in-law in Benin, she sends money home for the upkeep of the children but the reverse is the case. I was called by neighbours to come and pick the children as they've been neglected without care, I travelled to Benin city to pick up the children and called my sister who plan to take the children abroad with her whenever she is able. These children are left to fend for themselves. These children always face different forms of abuse such as rape or use for robbery. They definitely lack parental care, especially motherly love¹⁷.

The children from broken homes and those neglected sometimes turn out to be delinquents. Juvenile delinquency entails teenagers dropping out of schools, playing

¹⁷ Onyenka Agbo, an Edo state Interviewee

truant, engaging in drug abuse, stealing and being disobedient to both legal and moral laws. Some of these juvenile delinquents are also vulnerable to being trafficked.

Female Trafficking promotes the continuation of the cycle of poverty in families of some of the trafficked women. Parents expect their children to be better in life than themselves but the reverse is the impact of women trafficking on the family. When the mothers, “the home makers”, are in “strange lands” as ‘strange women’, the neglected children become immaturely matured and find themselves in the position of ‘Baby Mothers’ and ‘Baby Fathers’, either through peer pressure or as a result of the survival instinct that took their mothers out in the first instance. These ‘baby parents’ are teenagers who got themselves into being parents without the capabilities and abilities to stand to the responsibilities and challenges of parenthood. These ‘babies’ give birth to babies who do not have anyone to fend for them also. According to 2Corinthians12:14-, parents are expected to look out for their children both financially and emotionally; thus, the poverty cycle continues as the parents have not built the capacity of their children to be responsible.

50 respondents agreed that female trafficking promotes single parenthood. In addition to the issue of divorce, some women due to rejection by the male folk and their age, coupled with the stigma, resorted to having male sex lovers (an act of fornication) who will just get them pregnant and when these men reject the fatherhood of the unborn child. This results into single motherhood, thereby bringing up children that the society calls ‘Bastard’- a child that the fatherhood cannot be traced or that the father rejects his/her fatherhood. Some women who are not prepared to be single mothers opt for abortion, which could invariably lead to their death (against God’s commandment, thou shall not kill...). Mothers and wives are saddled with the responsibility to train their children in God’s ways, build their homes, care for their husbands so that God’s message be not looked down upon. Female trafficking does not allow for this- Titus 2:4&5.

1Timothy5:8 discussed the need for parents to provide for the family and that anyone who neglects to care for family members repudiates faith and this is worse than refusing to believe in Christ in the first place. Neglecting to provide care is the simple way to

describe that acts of the trafficked female, and any action done outside faith cannot produce the highest utility.

In addition to the discussed impact above, the bible also stated that for any individual to attain God's approval for a place in heaven, such a person must obey God's will and instructions. In Genesis 1, 'good' is a key word, repeated throughout the poetic pattern of the narrative: 'And God saw that it was good.' Defining in the light of utilitarianism, only actions approved by God is 'good'. To achieve this state of goodness individuals need to work in line with the dictates of the bible. As stated that the Trafficked are aware of the prostituting responsibilities in their chosen job; which on its own is against the will of God- the knowledge and approval of their involvement in the trafficking business is wrong on its own. For a Christian the judgment of an act starts with the motive which is expected to please God. Christians are expected to view their actions in light with God's word and do that which God expects or approves. The central teaching of Genesis 1 and 2 is that God created the universe with a clear order and purpose. God rules over His creation and expects that man worship Him in all of his endeavours.

Therefore to ascertain what is 'good' is associated in the Bible with the person of God Himself – God's creation is good because He is good- and with every being in its rightful place, under God. God gives Adam and Eve a rule (not to eat from the tree of knowledge), so from this we see that a truly happy state is not one without rules and without God. Adam and Eve live in paradise because they live under God's rule. The final verse of chapter 2 –'the man and his wife were both naked, and they felt no shame'- emphasizes their 'goodness' and happiness. They have nothing to be ashamed of.

The 'goodness' of God's creation quickly comes under threat. In Genesis 3, the serpent tempts Eve to doubt God's words. He tells her she will 'not surely die' from eating the forbidden fruit, and tells her that she will be 'like God, knowing good and evil', if she takes it. God did not create man to be like Him and any act of disobedience can be termed as treason. The knowledge of 'good and evil' is desirable for Eve, and she sees that the fruit 'was good for food'. The narrative deliberately uses this key word to emphasize the deception that Eve falls under. The fruit is not 'good'- as soon as they eat it, they experience shame, and quickly work to cover their nakedness. They hide from God, and

they were punished for their disobedience. Sin against God takes men away from God. This is an impact that can not be identified easily. The Trafficking business which has prostitution as its major activity is against God's dictates and it takes its actors away from God's presence. This is also implicative- in the presence of God there is fullness of Joy and at His right hands are pleasures forevermore¹⁸- being outside God's presence is to depart from happiness, pleasure and the ultimate good.

The act of Eve like other women/men exemplifies man's desire for pleasure and the impact of his/her disobedience to God's set rules. This also illustrates Christian ethical utilitarianism. The Woman, like the trafficked and others involved in the trafficking business, saw that the fruit was good for food- it produces financial empowerment enough to satisfy her and her family; it was pleasant to the eye- attractive and acceptable by the society, and desirable to make one wise- wanting to live outside God's leading. Eve, like the trafficked, listened to her appetite, not to God's word. Eve and Adam rejected God's rule and decided they wanted to make up their own rules, and know about good and evil for themselves- that is wanting to make decisions on what is good or bad act outside of God. Even though Eve was satisfied by the fruit and enjoyed it, if not she would not have given it to her husband, it was an act not acceptable by God and as such cannot be right. Irrespective of the satisfaction gotten by an individual, God's approval is key to the "goodness or badness" of the act.

In the same vein man seek their own pleasure against God's rule and the bible says 'he that breaks the edge, the law, the serpent will bite'¹⁹- Punishment for acts outside God's ordinances. For disobeying Him, God cursed the earth for the sake of man and also took away the comfort provided for them. However, they discovered that only God can define what is good and what is evil. They instinctively knew that their disobedience was evil- why else would they have hidden from the One with whom they communicate each evening peacefully- their creator? In trying to assert that taking the fruit was good, they only discovered that it was a sin- it was acceptable to God.

¹⁸ Psalm 16:11

¹⁹ Ecclesiastes 10:8

Parley stated that since, “the will of God is our rule”, to inquire what is our duty, or what we are obliged to do, in any instance is, in effect, to inquire what is the will of God in that instance; this consequently becomes the whole business of morality.’

As discussed earlier, Paley maintained that to arrive at the will of God concerning any action it is necessary to ‘inquire the tendency of the action to promote or diminish the general happiness. This rule proceeds upon the presumption that God almighty wills and wishes the happiness of his creatures; and consequently; (as stated ‘His thought towards you are of good and not of evil...’) that those actions that promote that will and wish, must be agreeable to him and the contrary’. He then states that ‘this presumption is the foundation of our whole system.’²⁰

In creating the 'greatest happiness principle', God told the man that there is life and death and still led men to choose life, stating the benefits of life. God always leads by presenting the benefits and the curses, leaving man to choose which is favourable to him. That an action is determined as favourable does not mean it is right; God enumerates the benefits of an action, so that man could choose the right action which is seen through the actions of man. “By their fruits we shall know them” this implies that by their results you shall know them.

In Deuteronomy 28, God gave a list of curses and blessings; stating that if anyone acts according to His will, thus, the blessings and curses if done otherwise. Men begin to increase in number and in sexual immorality, pursuing pleasure, and God judges them with the flood. There is a pattern of man's rebellion, and God's judgment upon them. Paul continues this teaching in Romans 1, establishing that since the creation of the world, God's power is clearly displayed, and men are without excuse when they exchange the truth of God for a lie, and worship created things rather than the Creator (v 25). The picture is clear; men know there is a God, but they don't want to acknowledge Him by obeying Him which could only be evident in the motive and actions of men. They want to live life their own way. But this brings God's judgment upon them.

²⁰ Ibid, p.65

Utilitarianism simply acknowledges that each and every individual has the ability to make decision in line with the dictates of God and should be held responsible for their choice. God, through the scriptures, revealed Himself and His will to man over the years. The covenant with Moses and the Law at Sinai clearly portray God as one who makes His will known to the people, and gives them privilege to choose which way to go after presenting the consequences of each action. Inability to obey God's laws brings punishments. This is why Jesus Christ was sent into the world. He was the only man who never sinned, to never break God's word, and He died as a sacrifice to make atonement²¹.

By the coming of Jesus, God gave man another chance to act right and enjoy the pleasure He has provided in Eden in the world after life. Jesus came with grace, the ability for men to obey God appropriately, and as such God expect men to act in line with His dictates all the time. The bible asked a question: “shall we continue in sin and expect God’s grace to abound, God forbid”²². God’s expects man to return to Him for forgiveness after accepting their wrong actions and accept His grace. In line with this, the trafficked women are expected to accept that they are wrong and they also have their part in the trade of female trafficking. The Trafficked are required by God to act right

The Bible teaches that God has man's best interests at heart. The whole story of God's salvation plan clearly illustrates that He is a God of compassion, slow to anger and rich in love (Ps 103). But it is in eternity, in the new heavens and the new earth- “The Ultimate end of every individuals”, that live, pleasure will be experienced; a life with no suffering²³. This discussed the end of life, to Christians, if you obey God’s word, belief in Jesus and obeying His ordinances will lead to a pleasurable life in the new heaven and earth; avoidance of these will result into un-pleasurable life in the world to come, thus a Christian is left to act in a way that produces the best result. The Christian is left to choose which result he/she wants, according to God’s determination.

²¹ Isaiah 53

²² 1 Corinthians 6:19-20

²³ Revelation 21

While deliberating on Christian Utilitarianism, Parley raised the question, ‘*why* am I obliged to do what is right; to act agreeably to the fitness of things, to conform to reason, nature or truth; to promote the public good or to obey the will of God?’²⁴ He responded to his question stating that, ‘to be *obliged* is to be urged by a violent motive, resulting from the command of another’. The violent motive is ‘the expectation of being, after this life, rewarded if I do, or punished if I do not, “resulting from the command of another”, namely of God.’ He then asserts ‘This solution goes to the bottom of the subject, as no further question can reasonably be asked. Therefore, private happiness is the motive and the will of God our rule’.²⁵

5.4 THE SUMMARY OF THE IMPACT OF FEMALE TRAFFICKING ON THE TRAFFICKED WOMEN IN EDO STATE, NIGERIA

In submission, based on Parley’s utilitarianism, the thesis agrees that consequentially, women trafficking as experienced in Edo State is not morally acceptable. Female trafficking not only undermines the utility of the trafficked women, it produces high levels of negative utility; the suffering faced by these trafficked women without argument outweigh the “comfort” they derive. The social benefit of the act is not substantial as compared with the social mishap female trafficking causes in Edo State. Below is a table outlining the positive and negative impact of female trafficking on the image, economy and family harmony of the trafficked women in Edo State.

Variables	Negative Impact	Positive Impact
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²⁴ R. Faulder, The Principles of Moral and Political Philosophy (The sixth edition corrected. /William Paley), London: 1788. P.56

²⁵ Ibid, pp.59-60

Evaluated		
Image of the trafficked women	Loss of integrity	Marriage to an European
	Promiscuous act	Dual citizenship
	Loss of personal value	Gives birth to children that are European citizens
	'Bad name'	Secured future for the children
	Disrupted reputation	
	Reduced chances of trafficked women to getting married, especially interstate marriage	
	Low self esteem	
	Promotes internal prostitution	
	Second class citizens	
	Loss of identity	
Spiritual Death and eternal damnation		
The Economy of the trafficked women	Stir up greed	Remittances
	Promotes murder, and mortality rate	Promotes investments
	Waste money on rehabilitation	Development/ building of houses
	Depletion of Human resources	Women Empowerment
	Trafficked women become	Payment of children clothing,

	traffickers	education, health care fees
	Family become indebted	Trafficked women are breadwinners of their family
	Moral bankruptcy	
	Poverty	
	Not acceptable to God, Displeasing to God	
The Family of the Trafficked women	Distortion in the passage of value system	Provides money for the basic needs of the family
	Divorce	
	Child neglect/abuse (lack of parental/ motherly love)	
	Juvenile delinquents	
	Child mother/child fathers	
	Continuation of poverty for the families	
	Promotes single motherhood	
	Increases the number of children with no fathers- 'Bastard' children	

Although some respondents argued that the impact of women trafficking cannot be categorically stated as being evil, it was agreed that the seemingly good impact is no justification for the action. A bad action, according to religious ethics, cannot be morally or ethically acceptable even if the result seems alright. Due to the evaluation, it is obvious that female trafficking only undermines the utility of the trafficked women, and produces high levels of negative utility; the suffering faced by these trafficked women and their

families outweighed the “comfort” they derived. Thus, in line with utilitarianism, female trafficking is not morally acceptable and it is ethically wrong. In line with Christian utilitarianism, God gave rules against prostitution and also stated the effects of such; prostitution is not acceptable and He, God, stated that the human body is the temple of the Holy Spirit and anyone who sins against the body will reap various curses.

The effect or impact of the illicit trade is enormous on the trafficked women. There is the need to ethically respond to this problem as various ethical problems have been identified. The proposed solutions are discussed in the next chapter.

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CHAPTER SIX: SUMMARY, RECOMMENDATIONS AND CONCLUSION

6.1. SUMMARY OF WOMEN TRAFFICKING IN EDO STATE

6.1.1. Manifestation of Female Trafficking in Edo State:

- i. The available information received suggests that trafficking of women is still endemic in Edo State. The Trafficking of Women in Edo State is alarming since the phenomenon was identified in the late 1980s.
- ii. Within Edo State, the trafficked women are mainly from a few Local Government Areas inhabited by Binis, namely Oredo, Ovia, Orhiomwon and Uhumwode; and a few come from Esan and Etsako Local Government Areas.
- iii. Unlike the popular information given about the ignorance of the trafficked women, most of the women are aware of the prostituting jobs in European countries. Though some traffickers still lie to them on the conditions of the jobs, the women are aware that the job they are going in for is prostitution.
- iv. Female trafficking in Edo State is seen by some indigenes of Edo State as a strategy for escaping poverty, which is the principal motivation for emigration within and outside the trafficking networks.
- v. Female trafficking has prospects to 'thrive' the more if nothing strategic is done. Traffickers see human beings as highly profitable commodities - low risk, expendable, reusable and resalable.

6.1.2. The Trafficked Women

- i. The trafficked women are within ages 17 to 44. This means that most of the trafficked women are young and middle aged women.
- ii. Most of the trafficked women are from middle and low income backgrounds; most of their parents and/or husbands are engaged in small scale business or are totally dependent on their children. Some women agreed to be trafficked in order to assist their poor families.

iii. The details analyzed indicate that the educational backgrounds of the trafficked women are mostly primary and secondary school levels. A few were undergraduates and graduates (e.g. nursing) before they were recruited. Few of the women never went to school and quite a number either dropped out of secondary or primary school.

iv. Most of the trafficked women were aware of the type of job they would be involved in before travelling, and where the trafficker told them a lie, they confessed to having had convictions that the actual job would be prostitution. With the information or conviction about the job, they were still interested in being part of it.

v. The women went into agreement with the trafficker. The agreement involves lawyers and or the Ohen priest, a traditional custodian of Benin gods. The priest also did charms to make the women attractive to men. This ritual prepared the ladies for the job.

vi. Traffickers demanded high amount from EUR 35,000 and a little more or less, depending on the terms of agreement. Some victims paid with the Nigerian Naira upfront; parents of these victims who paid upfront had to sell some form of property, like land or houses, to meet the cost. Some other victims were able to pay partially, while others were completely indebted to their *sponsors*.

vii. Experiences of the women differ and it depends on their relationship with the trafficker, their knowledge of the sex work, the country of destination and the will of the women to do the prostituting job.

viii. Most of the women in European countries are not willing to return to Nigeria and those repatriated and rehabilitated desire to return to European countries, since to them it is better than their present way of life.

ix. Some trafficked women were set free after paying their debt and such became madams bringing in more women into the trade.

x. None of the trafficked women were abducted; they all reported that they agreed to travel of their own free will.

xi. Recruitments were done by agents of the *madams* in European countries or through *sponsors*, who made all travel arrangements and brought the women to *madams*. Sometimes, the *madams* travel down to Benin City to recruit the women themselves.

xii. The trafficked women travelled by air, land and sea; the particular route used depended on various considerations such as ease, safety, cost, and how much the trafficked women have paid.

xiii. The main exit points were Lagos for those travelling by air, and Katsina or Borno for those travelling overland through the Sahara Desert. Victims also travelled from Lagos to other West African countries to end up in Morocco from where they crossed by sea to Spain en route to Italy in small boats.

6.1.3. Religio-Ethical Evaluation of the Impact of Women Trafficking on:

i. THE IMAGE OF THE TRAFFICKED WOMEN

- A misguided minority has rubbished the reputation of a decent majority. Female trafficking has tarnished the marital image of Edo women.
- Trafficked women do not have integrity. They are called prostitutes and thieves.
- Some of the trafficked women got married to European citizens and have an increased status. Some of the women got married to European citizens, dropped the sex trade and started giving birth to children. “No matter what they do or who they marry, they are viewed as second class citizens by the Europeans, it is not their land and they always have restraints.”

ii. THE ECONOMY OF THE TRAFFICKED WOMEN

- The Trafficked women agreed that the trade boosted their economy capacity as the women became breadwinners in their various homes. They also agreed that Edo State and its people have benefitted through remittances from trafficked women; there is inflow of money into Edo State. Therefore, it also increased the state’s income. On the contrary, one of the interviewees stated that most of the remittances are in the form of money sent to family members and friends through informal channels, rather than being harnessed towards savings and investment. It

was also said that the money spent on rehabilitating the trafficked women could be directed to something else.

- Due to greed, some people kill their family members just to own the property that is not theirs. Sudden death was agreed by 70% of the interviewees to be a multiplying effect of women trafficking in Edo state.
- Infrastructural development reduced accommodation challenges, beautified Edo State and made accommodation affordable unlike other major cities. Due to this, it is difficult to identify families living on the streets. This view was not accepted by 60% of the discussants and interviewees. It was said by some discussants and key informants that the so called buildings are not really that obvious as could be said to have contributed to development.
- Women trafficking promoted disorder of family structure.
- The result of women trafficking is a self-perpetuating cycle in which mass poverty and underdevelopment feeds crime and violence that in turn leads to even greater poverty.

iii. THE HARMONY OF EDO FAMILIES

- Women trafficking distorts family value
- Women trafficking distort the passage of value system. Trafficking interrupts the passage of knowledge and cultural values from parent to child and from generation to generation, weakening a core pillar of the Edo society.
- Some families have broken up due to the illicit act of prostitution.
- Female trafficking undermines the rights of a child to grow up in the protective environment of a family and to be free from abuse and exploitation.
- The children from broken homes and those neglected sometimes turn out to be delinquents.
- Female trafficking promotes the continuation of the cycle of poverty in Edo families

- The neglected children become immaturely matured and find themselves in the position of Baby Mothers and or Baby Fathers.
- Some of the women who are being repatriated without gains or profits are always in debt; especially those women who had their family lands sold.

Based on Utilitarianism, female trafficking as experienced in Edo State is not morally acceptable. It undermines the utility of the trafficked women; it produces high levels of negative utility; the suffering faced by these trafficked women without argument outweighs the “comfort” they derive. The social benefit of the act is not substantial as compared with the social mishap female trafficking causes in Edo state. According to religious ethics, the so called positive impact is no justification for women trafficking to be termed as a good action or to be morally or ethically acceptable.

6.2 RECOMMENDATIONS

As Dzurghba,¹ Sheed² and Plato³ pointed out, the society or state needs to create a moral atmosphere to enhance good actions and the society should see to it citizens’ lives, and that such should live well. The scholars also added that the common good, which is the total wealth of the state, is shared in order to provide satisfaction (pleasure), though the individuals need to make some contributions to this wealth, by being obliged to their rights and duties.⁴ The recommendations of this thesis is focused on the destination countries, Edo State government, individual citizens of Edo State, especially the women, and the Edo society entirely as a means of eradicating some social problems, such as female trafficking.

The recommendations are responses to the findings especially the causes of women trafficking in Edo State. Thus, this shall be addressed from two perspectives; that is the pull and push factor, or the demand and supply factor. The recommendations are as follows:

¹ Dzurghba A., *Principles of Ethics*, Ibadan: Agape Publications 2000,p.90

²Sheed F.J., *Society and Sanity*, New-York: Sheed & Ward, 1953. p.3

³ Mackenzie J.S., *A Manual of Ethics*, Bk 1, 6th Ed. New-York: Hinds & noble, p 278

⁴ Dzurghba A., ,p.90

6.2.1. Recommendation to Destination countries on the Reduction of Female Trafficking (European countries)

Review legislation on prostitution and prosecute men that patronize the sex workers.

International assistance to eradicate trafficking in persons, especially in European countries, is to confront the demand for prostitution. Instead of only warning women against recruiters or stopping the recruiters, the government should review the tolerance and legalization of prostitution. By tolerating or legalizing prostitution, the state, at least passively, is contributing to the demand for victims. The more states regulate prostitution and derive tax revenue from it, the more actively they become part of the demand for victims. If the destination countries are really interested in eradicating sexual exploitation of women, then they should consider that the demand for prostitutes is the driving force of trafficking. It is important to review the legislation and prosecute the men that patronize the prostitutes or sex workers. The men, the buyers of commercial sex acts, are the ultimate consumers of trafficked and prostituted women and children. It is these men who create the demand, and women and children are the supply. There is the need to shed more light on these men, their behavior, and their choice and decision making to purchase sex acts.

While the demand or pull factor is being dealt with, there is also the need to look at the supply side of the problem. If the demand in one country is guarded against, it does not guarantee the eradication of sexual exploitation. Both the demand and supply should be guarded against.

6.2.2. Recommendations to Solving the Vulnerability of Trafficked Women in Edo State.

Various recommendations, such as awareness creation, rehabilitation services to victims, creation and implementation of the anti-trafficking law, have been implemented by many governmental and non governmental institutions. Still, there are gaps, as stated in chapter four of our findings. Thus, this research work makes the following recommendations. These recommendations were guided by Christian Utilitarianism, as discussed in chapter

two. The following were the identified recommendations to eradicate the problem of women trafficking in Edo State.

i. Revitalization of Personal and Societal Value System. Some would see it as re-orientation but it is better seen as revitalization. In Nigeria some years ago, moral virtues and values were upheld. The most respected man is the one with integrity but most unfortunately, today the reverse is the case. The cultural practice of chastity should be upheld and the culture of discriminating the girl child should be abhorred.

Thus, individuals should evaluate their lives and measure to what extent their attitudes have been the very best they could offer. Individuals (the trafficked women, the government agents and non-governmental actors) should ask these questions each time they want to take an action: “What kind of person will I become if I do this? Is this action consistent with my acting at my best?” There is the need to look at our character and those virtues that will give the greatest happiness to us and the community in general. The following virtues are expected to be upheld by every individual:

- Honesty: Honesty is the virtue of being truthful; and being honest means not being false; being truthful; being frank and sincere. Honesty is one of the character traits of a good human being. It is true that not anyone as a matter of fact can be hundred percent honest through their lifetime. Every member of the society needs to possess this virtue. Our society is filled with dishonest people; even our government can no more be trusted because they are most times not honest. They make beautiful declarations about the various social amenities and, policies to alleviate poverty but they are all fantasies. Where there is lack of honesty or truthfulness, there can never be trust. In the NGOs’ rehabilitation programme, if the women to be helped do not have trust in the NGOs, then there is no way they can be rehabilitated. The trafficked women are also not honest with themselves; they want to enjoy riches without working on themselves or cutting their coats according to their size.

Being truthful starts from the individual, it should have been settled intra-personally before being expressed through inter personal relationship. Some of the trafficked women lie to themselves so much that they live in the lies. They

make it so real that all their hopes lie in traveling abroad for prostitution for that is the only job they could do. These lies fashion their perception about themselves and life. Thus, service providers and psychologists helping them need to focus on their dishonesty and help them out of their various lies. A true perception of an individual or a situation enhances the administration of the right intervention.

Honesty is a commitment to grasp the truth and act accordingly. Knowing the truth and acting right is the sign of honesty. As David Kelley puts it, to be rational is to be aware, but to be honest is to reject falsehoods once we gain awareness.

- Self-control: Self-control refers to the ability to control human behaviour through the exertion of will. Self-control is required in order to inhibit impulse tendencies. There is the need for everybody to analyze their individual selves, identify the areas where they do not have self control, be honest to themselves and act on their truthful analysis. This action should include being accountable for personal actions and not blaming such on another person. Lack of self-control fuels infidelity.
- Fidelity: Fidelity is got from the latin word *fidēlis* which, means "faithful or loyal". It is a notion that at its most abstract level implies a truthful connection to a source or sources. Its original meaning dealt with loyalty and attentiveness to one's duty to a lord or a king. In modern human relationships, the term can refer to sexual faithfulness either by monogamy or polygamy. We need to return to our traditional cultural virtue of fidelity. It was a taboo for married couples to have sexual intercourse with anyone other than their husbands or wives. So also, it was a taboo for young ladies or young men to have sex before their marriage. These traditions and culture are being destroyed by westernization, as sex is no big deal. A woman can have sex with several men and end up with whosoever she likes or even decide never to marry. Secondly, belief in and loyalty to God, which is a fundamental requirement in religious belief, are gradually eroding. Faithfulness and fidelity are to money. Money

rules the thinking and as such there is no problem in being dishonest if it would bring in money. Self control is difficult when the ruling god or King is Money. There is need for individuals to go back to God. There is a proverb that says the fear and reference of God is the beginning of wisdom. Faithfulness to God will definitely yield positive results.

- Integrity: Integrity as a concept comprises perceived consistency of actions, values, methods, measures and principles, not necessarily in every minute detail, but holistically. Integrity is not only a refusal to engage in behaviour that evades responsibility, but as an understanding of different modes or styles in which some discourse take place, and which aim at the discovery of some truth. Integrity requires three steps: (1) *discerning* what is right and what is wrong; (2) *acting* on what have been discerned to be right, even at personal cost; and (3) *saying openly* that one is acting on his/her understanding of right from wrong. Integrity is not the same as honesty, though a man of integrity must be honest. Integrity is like the overall principle. Every individual is expected to have integrity, to be in a position to be trusted and not doubted.
 - Love: As an abstract concept, *love* usually refers to a deep, ineffable feeling of tenderly caring for another person. Christianity terms the virtue of love to be “The Golden Rule” which says we should do to others what we would want done to ourselves. If everybody is positively interested in the other person, there would be less problems in the society. The golden rule is a principle that, if possessed, will make all the other afore stated principles a smooth ride.
- ii. Being Responsible. In addition to the above stated virtues which basically bring happiness to individuals and thus trickle’s down to others around, everybody is expected to be responsible to God, himself/herself, and to the society at large. This act of responsibility can be said to be man’s duty that would always have positive impact or yield positive results. For example, it is wrong to go into prostitution or release children to be trafficked because, according to God, it will only produce sadness and pain. Being responsible to the following will reduce, if not eradicate, the problems of women trafficking in Edo State. We shall look at three divisions of duty; these are:

- Duties to God; as stated earlier under fidelity, each and every human being, including Africans, are responsible to God. The manner of relating with God may differ but it still does not stop the need to properly relate to God as expected. There are basically three different religions in Edo State; Christianity, Islam and African Traditional religion. Since this thesis is in the field of Christian ethics, the examples of the duty to God will be based on Christian ethics. Everybody is basically expected to (a) know and believe the existence and nature of God. The belief in the existence of God is not really a challenge in Edo State as so many people theoretically believe in God's existence; the challenge actually lies on what is done with the belief. (b) there is need for the theoretical belief to metamorphose into a practical act to both inwardly and outwardly worship/reverence God. Inwardly, as regards our thoughts and decisions. Even before committing an act, once the thought is conceived in our minds, it is important that the consequences be weighed on the scales of God before accepting such thought or else one has failed in the inward worship of God. Thus, individuals are expected to think right as the inward decisions results into the outward acts. Thus, girls who are in their heart admiring the Italo women are regarded to have committed the offence because when the opportunity comes for such trips, they would not hesitate to respond positively.

The responsibility to lead people in the right way to worship God lies in the hands of every individual but basically on the shoulders of religious leaders. Religious leaders are expected to help the society worship God. One of the principles upheld in the Bible is contentment. There is great gain in being contented with whatever one has. Religious leaders today do not teach contentment but they teach covetousness. They pronounce various fallacies and motivate people wrongly. Pastors and all Christian leaders are expected to worship God outwardly by teaching the right principles to uphold positive thinking in line with God's commandments and to act based on such thoughts.

- Responsible to oneself. Concerning personal responsibility, these two should be considered: being responsible to the soul and the body. (1) Being responsible to the soul, which involves developing one's skills and talents. Individuals are responsible to develop their talents and skills and stop blaming the government or the society for their mishap. Edo State women need to build their capacity in order to re-brand themselves. First is their will to do it right. Whenever there is a will, there will be a way. Edo women and the Trafficked women need to re-orientate themselves, re-evaluate themselves, be honest with themselves and act right. Each individual needs to be responsible for their actions. This actually is the challenge in the interventions that sees all these women as victims. (2) being responsible to protect the body involves not harming our bodies, as Trafficked women do through inordinate sex. Individuals have the power of autonomy over their body and as such decide what to do. Before getting to Europe, here in Benin City, the trafficked women have a choice to choose either to remain in Nigeria, go through the hard but promising life, or go for the seemingly easy way of making money and destroy their health, body and their virtue.
- Being Responsible to others. Duties towards others are universally binding on people and are of three sorts: (1) avoid wronging others, (2) treat people as equals, and (3) promote the good of others. These principles should be upheld by everybody, especially governments, NGOs, the Trafficked women and traffickers, as some of the traffickers were once trafficked women. There is the need to love the society and to be patriotic. Being responsible to others promotes patriotism, as the success of one is seen as the success of all.
 - Government should fulfill their promises and create an enabling environment for the citizens. Governments should be truthful to its citizens and create all the social amenities required to develop properly within the right frame of mind. Also, the government, the society or the state needs to create a moral atmosphere to enhance good actions. The society should see to its citizens' lives, and that such should live well. There should not be

partiality or inequality, as all members of the state should be treated equally. The common good, which is the total wealth of the state, should be shared in other to provide satisfaction for all. All identified traffickers should be prosecuted no matter who the person is, as no one should be above the law; at the very least, they promote the illicit act of prostitution.

- Parental Responsibilities: Parents, especially the mothers, need to be ethical and moral role models to their children. The mothers should perform their duties as parents and direct their children in the way they should go. Parents should not for their selfish gains encourage their children to be wayward. *“A Mother’s love is the common currency that not only enables individuals to resist a slide into madness and antisocial behaviour but also permits civilization to prevail from one generation to the next. Without it we are doomed as a people and a nation”*⁵. In agreement with the above excerpt, God gave children parents for a purpose. Abraham, the father of faith, was identified as God’s friend because God was confident in his ability to train his children in the way of God. Therefore, both fathers and mothers are expected to train up their children in the right way. Parents should evaluate and re-orientate themselves in the area of child bearing, caring and education. Children do not suddenly develop skills on their own without anybody teaching them; adulthood could be summed up as accumulated experience received through training. Molding of an adult character has its base in ones experiences and training as a child. Therefore, the freedom of Edo State from women trafficking lays a heavy burden of responsibility on the parents. Parents should instil discipline to their children, particularly the female children. Parents, especially the mothers, are expected to lead moral lives for their children to emulate. They should teach their children to be disciplined. Discipline embodies a wide range of moral values and attitudes such as self respect, self control, obedience, loyalty, humility, patience, respect, sincerity, fidelity and honesty. Mothers should teach their daughters to have self esteem and hold their sexual

⁵ David and Virginia Edens, 1966. Why God gave Children parents, New York: Broadman press, p. 19

endowment as sacred and should be kept only for their husbands. This means that mothers or parents should help promote the culture of virginity. This will invariably reduce the appreciation for prostitution, which will also reduce the vulnerability of Edo women to being trafficked. If parents perform their roles in proper child training, it would reduce the involvement of these children in prostitution, trafficking and any other criminal acts when they grow up. “Train up your child in the way he should go, when he grows up he will not depart from it”

- Religious leaders' Responsibilities to the Society: Religious leaders should take up the responsibility to mobilize Edo people for ethical re-orientation. Every citizen in Edo State is a Christian, a Muslim or a traditionalist. Thus, our religious leaders should communicate messages that will promote ethical principles. As stated earlier, they should not lay emphasis on the need to be rich at all cost as if therein lies true prosperity. Jesus appreciated Lazarus, a poor but honest man, and judged the rich man as a candidate for hell, not because of his being rich but because of his immoral acts. The three religions uphold chastity and so such should be preached, alongside with other ethical principles. As the research work is in the field of Christian ethics, the following recommendation on religious intervention is from the Christian perspective.

Christians hold that God is the author of the human society, including Nigeria, and He's interested in the promotion of the rule of law, improvement of our social and economic life. Thus, Christianity as a religion of love should be interested in resuscitating our moral values. There is a fundamental truth in the saying of Emile Durkeim that “religion is a social phenomenon” and that ‘religious beliefs carry with them social obligations’. If the ideals of Christianity led to the abolishment of the Atlantic slave trade, then this modern form of slavery should not be an exception. A Christian leader is one who leads in accordance with the style of the leader, Jesus Christ. This means that Christian leaders, as individuals, should adhere to the principles, polity and practice of Jesus Christ the Lord

as well as the practices of his church, denomination or Christian organization. This should be based on the principles of Christ as stated in the Holy Scriptures. Therefore, the Christian leader should be a disciple of Christ, a servant model, a minister, a head, a family member, a friend, and one who truly loves Jesus and his followers. He should be characterized by humility, integrity, discipline and most importantly empathy. The influence of the leader on the church rests upon his delegated authority, his respect and that he is people oriented. The most important strength of the Christian leader is the mobilizing power; this should be used to bring about a recovery of Edo women's dignity.

For the church to mobilize the society, the exercise may have to begin with mental orientation. It has to start with the human thinking. How do the people think? More often than not Jesus would always ask his disciples "who do the people say I am? And who do you (disciples) say I am". There is a need for Christian leaders to understand the mentality and thinking of their congregation/followers first, and the society at large. The church needs to understand why these ladies or women go into prostitution and why do people exploit the sexual nature of our women? Thus a better understanding of the problem would suggest appropriate solutions and proper mobilization. It is important to note that how an individual thinks makes a difference in who he is and what he does. How a person thinks leads to the way he behaves. Moral thinking is the basis for efficiency and productivity. Thus, Christian leaders should help the ladies think morally as it will inform the appropriate moral behaviour. Moral behaviour leads to critical value judgments. Christian leaders need to assist the church and society at large to understand the difference between their wants and needs and the expediency in outlining wants in order of priority. There should be a de-emphasis on the need to acquire wealth at the detriment of moral behaviour. The first approach to the inculcation of moral attitudes is to articulate them clearly. Christian leaders should state clearly the moral attitudes required by God through the scriptures, that is God's word. The people should be able to

understand and appreciate God's stand on moral thoughts, ideas and feelings. There should be consistent moral talks in the church and also the society at large. The second is to instill the articulated values into the society. The third, which promotes the former, is to exemplify the values by practical examples on the part of the leaders. They are required to provide practical illustrations through routine activities in which right reason and moral behaviours are required. Though this approach may not yield immediate tangible results; it has prospect to turn situations around. If the church stands to its responsibilities, the problem of female trafficking in Edo state will reduce if not eradicated.

- Non-Governmental Organizations (NGOs) in Edo state should be sincere in their various activities to solve the problem of female trafficking. They should be patriotic. Patriotism means love for and loyalty to one's country.⁶ NGOs should put the interest of the state first and provide all the necessary amenities, policies and programmes to alleviate poverty and reduce the vulnerability of the women. NGOs with rehabilitation centres should teach ethical principles to the trafficked women. Right value system is very important in reducing the vulnerability of the trafficked women to being re-trafficked.

- Victims should face the consequences of their actions. Consequentially, there should be a mean between the Edo State legislation, which views the trafficked women as being responsible for their actions, and the TIPLEA law, which states that these women are victims and should be given rehabilitation services. There should be a measure of recompense paid for their failure to take responsibilities and protect themselves and not inflict any pain on themselves and also on their responsibility to be moral.

⁶ Procter P. ed. 1978. Longman Dictionary of Contemporary English, England: Longman, p.796.

6.3. CONCLUSION

In conclusion, the Impact of women trafficking on the image, economy and family of the trafficked women is no doubt more negative than positive, which invariably, according to Christian utilitarianism, is ethically wrong. The wrongness is both on the trafficker and the trafficked women, as the information gathered revealed the understanding and participation of the trafficked women in the business as being affirmative. The problem with female trafficking in Edo State is the degradation of moral values, as evident in the appreciation of prostitution as a means to make wealth. The appreciation of prostitution by the women and lack of responsibilities to fulfilling promises by the government and the society indicate the need for re-orientation and revitalization of ethical moral values. The ethical principles, as stated above, can be viewed as tools to assist the trafficked women, Edo women, parents, religious leaders, civil society organizations and the government to eradicate female trafficking in Edo State. An ethical and moral society would improve the quality of life in Edo State. It would also move Edo State to a level of moral harmony and community worthy of worldwide emulation.

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ANNEXES

i. List of interviewee

S/N	NAME	Organization	DESIGNATION	Interview location	Date
1.	Ms. Chigere Achara annexures	Idia Renaissance, Benin City	Social Worker	Benin city	June, 2007
2.	Mr I. Roland	Idia Renaissance, Benin City	staff	Benin City	June 2007, November 2009
3.	Mr. Raymond	NAPTIP Benin City	Rehabilitation Manager	Benin city	June 2007,
4.	Mr. Okosun S.O.	Anti-human Trafficking/ Child Labour unit	DSI	Benin City	May 2008
5.	Ms. Ndidi Priscilia	Anti-human Trafficking/ Child Labour unit	ASP	Benin City	May 2008
6.	Mrs. Abiodun	NAPTIP Benin City	Zone Coordinator	Benin city	May 2008
7.	Prrof. Ehindero	University of Ife	Lecturer University of Ife & Renowned Consultant on Trafficking in Persons in Nigeria	Benin city	August 2008
8.	Mr. Godwin Morka	NAPTIP Lagos	Zone Coordinator,	Benin city	August 2008
9.	Ms. Christiana Eluma	Chartered Purchaser	Citizen of Edo state	Igbanke	July 2009

10.	Ms. Blessing Nseki	Indigene	Hair dresser	Ottah Igbanke	June 2008
11.	Sis Florence Nwaonuma,	COSUDOW, Benin City	Coordinator,	Benin city	July 2008
12.	Ms. Ngozi Ehiedu	Indigene	Fashion Designer	Ottah Igbanke	June 2008
13.	Mrs Blessing Ehiagwina,	Girls' Power Initiative (GPI)	Project Officer,	Benin City	July 2008
14.	Mrs. Addidi Okunbo	Indigene	Farmer	Ottah Igbanke	June 2008
15.	Mr. Oseemade Iyare	Indigene	Student/ single mother	Benin City	July 2008
16.	Mrs. H. Numa	WOTCLEF Benin	State Coordinator	Benin city	June 2008
17.	Mrs. Henrietta Agun,	NGO Coalition on Trafficking in Benin City	Coordinator,	Benin city	July 2008
18.	Mrs. Veronica Umaru	WOTCLEF	National Coordinator,	Benin	August 2009
19.	Chief Mrs. Amina Titi Atiku Abubakar	WOTCLEF Abuja	Wife of the former Vice President and Initiator/ Founder of, with a field office in Benin City	Abuja	August 2009
20.	Mrs. Carol Ndaguba	NAPTIP	Former Executive Secretary of NAPTIP	Abuja	August 2009
21.	Mr. Olatosimi	Child and Youth	A former	Linz,	December

	Kolawole	Protection Foundation(CYP F)	Residence of Linz Austria	Austria	2008
22.	ACP. Emmanuel Ojukwu		Nigeria Police	Benin City	July 2008
23.	DCP Dan Bature	DCP	Nigeria Police Force CID	Benin City	August 2009
24.	Mr. Isaac Akinmoyede	A trader		Benin city	August 2009
25.	Mr. Nseobong Akpabio	Sector Commander	Road Safety Co	Benin City	July 2009
26.	Mr. Garba Shehu Shinkafi	Asst. Director			August 2009
27.	Mr. Joseph Famakin	ASP Anti-human trafficking Unit	Nigeria Poice Force	Benin City	February 2009
28.	Ms. Ibeanusi Kate	Project Alert on Violence Against Women		Benin city	February 2009
29.	Mr. Jutau Thomas	Customs	Asst. Comptroller	Abuja	August 2009
30.	Mr. Moses Iyare	Mosiyelu & Co	Director	Igbanke	July 2009
31.	Mrs. Agnes E. Ugbekile				
32.	Sis Florence Nwaonuma	COSUDOW	Coordinator	Benin City	
33.	Mrs. Blessing Ehiagwina,	Girls' Power Initiative (GPI)	Programme officer	Benin City	
34.	Ms. Gladys Onyeka				
35.	Mr. Eze	Idia Renaissance	Programme Assistant	Benin-City	July 2009

36.	Mrs Henrietta Agun,	NGO Coalition on Trafficking	Director	Benin City	
37.	Barr. Chuze Egede	NAPTIP	Executive Secretary (2009 till date)	Abuja	February 2009
38.	Mr. Azike Fred	Indigene	Rt. Captain	Igbanke	July 2009
39.	Mrs. H.E Agur	Women Action Initiative (WAI)	Coordinator	Benin	July 2009
40.	Mrs A.B. Omatin	FOMWAN	National P.R.O	Benin	July 2009
41.	Sr. Florence Nwanuma	Committee for the Support of Women (COSUDOW)	Secretary	Benin	July 2009
42.	Mr. NWOHA Roland	Idia Renaissance	Coordinator	Benin	July 2009
43.	Ms. Jane Osagie Fred Irhuegbae	International Reproductive Rights Research Action Group IRRRAG	Coordinator Or Research assistant/P.O	Benin	July 2009
44.	Ms. Grace Osakue	Girls Power Initiative (GPI)	Facilitator	Benin	July 2009
45.	Mr. Archibong C	CHILD RIGHTS BRIGADE INT'L	Desk Officer child Trafficking	Benin	July 2009
46.	Dr (Mrs) Nosa Aledeselu	African Women Empowerment Guild (AWEG)	President	Benin	July 2009
47.	Mr. Ugbekile Daniel	Indigene	Civil servant	Igbanke	July 2009
48.	Mr. Siweku Iyare	indigene	Unemployed youth	Igbanke	July 2009
49.	Ms. Theresa	indigene	A trader	Igbanke	July 2009

	Olemeku				
50.	Mr. Albert Lager	, Vienna Police	Abteilungsinspekto r	Vienna, Austria	December, 2008
51.	Mr. Franz Gabmeier	Vienna Police	Revierinspektor,	Vienna, Austria	December, 2008
52.	Mr. Wolfgang Begusch	, Vienna Police	Gruppeninspektor	Vienna, Austria	December, 2008
53.	Ms. Evelyn Probst	LEFOE, NGO	Coordinator	Vienna, Austria	December, 2008
54.	Ms. Gabriele Könczei	LEFOE, NGO	Counsellor,	Vienna, Austria	December, 2008
55.	Ms. Peymane Saghari	LEFOE, NGO	Counsellor,	Vienna, Austria	December, 2008
56.	Ms. Gabriele Könczei	LEFOE, NGO	Counsellor,	Vienna, Austria	December, 2008
57.	Ms. Peymane Saghari	LEFOE, NGO	Counsellor,	Vienna, Austria	December, 2008
58.	Ms. Sandra Kozeschnik	UN.GIFT Civil Society Partnerships, UNODC	Programme Coordinator	Vienna, Austria	December, 2008

ii. Pictures showing some Trafficked Persons



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