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N200

**CDD Approach Key to Driving Climate Change Mitigation Actions - Development Expert**

Page 2

**WHO urges investing in "One Health" actions for better health of the people and the planet**

**Source: WHO**

Page 15

# Manhood Stealing Phenomenon Worries Benue Residents

Page 7

## Appointment Slots: Benue Women Cry Out Over Marginalisation

The much talked about 35 percent affirmative action for women appeared a mirage in most states of the Federation including Benue. According to the list of appointment so far released by the governor of Benue, Hyacinth Alia, women are again underrepresented at the state executive council. A cross section of the women who spoke in Makurdi lamented what they called "marginalisation" by the State Governor Hyacinth Alia in the appointments he so far made.

A young woman and Law graduate at the Benue State University, Jennifer Ashwa said, women are the ones who should be trusted with sensitive positions in government, because they understand the citizens better. Ashwa added that there cannot be development in a society that ignores women inclusion because of the development instincts of the female gender. She said it is God's gift to women to work in the needs of family and societies. While reflecting on the role they

played during the elections to support the emergence of the current administration at the federal and state levels, the women expressed reservations on the possibility of changing the narrative inline with their expectations. They said as it stands, their voices cannot be listened to on the table of negotiation.

University lecturer and gender advocate, Erdo Due said, having lost out through elections, every woman expected the governor to

give the women more opportunities in appointive positions.

Some of the women like Hauwa Isah however hoped that Governor Hyacinth Alia will make amends going forward, to guarantee women inclusion in governance, in order to appreciate their contribution to his success, they claimed during the 2023 elections.

Isah was emphatic that Governor came in on popular demand and therefore should embrace women too so that "the father in him" will be felt by all Benue citizens.



Gov. Alia

Women participation in politics and governance, the women said is pivotal in the development of the society. They however lamented that their continues marginalization is inimical to growth and development.

**Catholic Doctrinal & Ritual Issues** Page 3



# Editorial

## Is President Tinubu Really Student Friendly?

On May 29th 2023, in his inaugural address to Nigerians, President Bola Ahmed Tinubu announced the total removal of fuel subsidy. Although that has been in the pipeline in the President Muhammadu Buhari regime, President Tinubu finally put to rest wide speculations and policy assumptions. In emphatic terms, the President motioned that the funds will be redirected to social amenities. A few days later, he signed into law a bill which provides for some welfare advantages to students in higher institutions. To mention but one, the scheme is aimed to ensure that no student drops out of school for reasons of nonpayment of tuition and other bursary sundries. Good as it may sound; there are certain realities about the loan that calls the attention of rationality. The first is the mode of payment. In Nigeria where graduates roam the streets for decades without a job security, how can one possibly pay back in record time? Will the government give the subscribers to these loans the opportunity for automatic jobs once they

graduate? Will there be transparency in the disbursement of these loans to deserving applicants in a country where due process is not followed?

Until the above questions are answered in practical terms, the loan ideology might breed another cankerworm of scandals as is common with the Nigerian system. Often, there are good policies but implementation become a big challenge. Nigerians shouldn't be seen replicating policies that have failed in certain nations or that do not reflect the reality of its nationals. The leadership of the country should introduce novel ideas that are supported by a strong research base.

On the other hand, how can the government address the cost of living occasioned by the removal of fuel subsidy? With the current economic realities experienced by Nigerians, will the students' loan idea not amount to robbing one at dusk and paying back at dawn?

At the moment, industrial unions including the Academic Staff Union of Universities (ASUU) are battling with welfare

challenges with the Federal and state governments respectively. Won't it be better to fix the imminent problems with the education system first? The Nigeria Labour Congress and its affiliated unions are also yearning for improve welfare. With the way the African society operates, it is best to empower workers who have many dependents to cater for the larger pool of the society.

One way to encourage education is to make it more accessible and affordable. Once this is set, there won't be much need for student loans. Instead of loans, it would be better to put modalities in place to make Nigerians acquire the basic education and then push into business ventures that set an economic base for them. It is argued that the richest people in the world are not the most educated. In fact, some renowned world billionaires are school dropouts. Nigerians should be thought how to make legitimate money with the government providing the enabling environment.

Again, shouldn't the Nigerian government encourage

entrepreneurship/science and technology driven methods other than attending what looks like worthless higher degrees. Countries like China are more interested in developing skills than encouraging higher degrees that amount to nothing in the productivity of the nation state.

There are already thousands of graduates roaming the streets without employment. It is best for Nigeria and Nigerians if a deliberate policy is set in place to settle the dust before looking into the future. The unemployment rate in the country has caused social insecurity. Some of the social crises are the vicious sacking of communities by killer militia, the insurgency in the northern part of Nigeria and the herders' invasion of the central states of Nigeria. Either way, it is the position of this Editorial is that the student loan scheme has more questions than there are answers at the moment.

*Jimmie Adzande*  
Editor-in-Chief

contd from page 19

## legalization of

politicized. The adultery scandal like several conflict issues of the Tiv people reveals a salient fact, "The Man Tiv has Died"

I use the words of the late legend Wantaregh Paul Unongo with a sense of deep saddness and reflection. Where is the collective resolve of the Tiv people today in contemporary national and global affairs. We are such a highly progressive force but badly divided, visionless and non nationalistic.

I can share some of my thoughts in this respect published in some of works. My conclusion is that we have for long played politics with history and development. The law of retribution is beginning to close in on us as a people. From all around North Central Nigeria and even beyond, we are been pushed around merely struggling to survive, holding to nothing concrete. We are the beast of burden, tenant farmers, commercial sex workers, the shrinking Intellectual giants, the lost

federal frontier.

Politics is what defines and make a people. As long as we have a political Elites whose adversaries is the Intellectual class, the TIV Nation, will continue to suffer decay and decline. Our Arewa and Kwararafa Neighbors have long understood this secret that you never politicize the Intellectual class, rather, articulate and project their combined mental and emotional force.

## CDD Approach Key to Driving Climate Change Mitigation Actions - Development Expert

**Denen Achussah-Makurdi**

Development Management consultant, Mr. Thaddeus Mande, is advocating Community Driven Development (CDD) as the most effective approach that rural communities can employ to cope with climate change mitigation and adaptation solutions.

Mr. Mande and two other consultants have conducted the Participatory Rural Appraisal (PRA) in Fiidi Market and Ologba and Egba communities in Makurdi and Agatu Local Government Areas of Benue State. And during a Multi-Agency Consultative Meeting of the Project Advisory Committee on the Powering Peace through Climate Action Project in Makurdi Mr. Mande said, empowering communities with the right skills, knowledge and processes is imperative to enable rural people take lead and own any development initiative. The project is in partnership with International Alert and the three implementing partners Kendeavese Foundation, Angel Support and Community Links.

Meanwhile, Chairperson of the Project Advisory Committee and the Director-General Benue State Planning Commission, Prof. Jerome Andohol has commended the implementing organizations and International Alert for carrying out a comprehensive

PRA and highlighting the climate related challenges of the targeted communities and prioritizing needs for sustainable actions.

Prof. Andohol advised the implementing organizations to continue to track and meet the indicators of change in the communities around Livelihood and Climate change Environment for sustainable development. He explained that the new government in the state is developing a mechanism that will enhance accountable, collaborative, and productive working experience with development partners and organizations.

International Alert Senior Project Officer for Benue, Mr. Henry Akya on his part said the PRA is to enhance the Local Peace and Adaptation Plan (LPAP) of which International Alert will be providing seed funding to enable the concern communities address their priority needs.

In her opening remark, the Executive Director Community Links and Human Empowerment Initiative (CLHEI), Dr. Helen Tegh-tegh, and organizers of the event, said the goal of the Multi-Agency meeting was to get the progress report, feedback and lessons learnt from the implementing partners including feedback on the draft Local Peace and Adaptation Plan so as to collaboratively outline next steps.



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CATHOLIC DOCTRINAL AND RITUAL ISSUES

THE ROLE OF LAY READERS IN THE TRAJECTORY OF CATHOLICISM

JIMMIE ADZANDE

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PRESENTED AT THE INSTANCE OF THE CATHOLIC BIBLICAL MOVEMENT OF NIGERIA (CBMN) SAINT LUKES YAIKYO

14TH OCTOBER, 2023

Introduction

Over centuries, different wars have been waged against the Catholic Church especially with the advent of protestanism. But like the biblical scenario where Jesus handed down the keys of the heaven and the earth to Simon Peter: “And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it” Matthew 16:18. Jesus indicates that upon Peter (Rock) He will build His church. This passage is often cited in discussions about the authority of the papacy in the Roman Catholic Church. The universality of the church, built on coherent and consistent doctrine commonly refers to as the catechism of the church, which is mandatory for every faithful in order to attain the respective sacraments, has made it stronger in the face of religious adversity. This essay is therefore built on this backdrop highlighting some of the doctrinal and ritual issues on one hand and advancing the significant role of lay readers, what I can the elite group of the faithful, on the second hand.

The nucleus for upholding these doctrinal and ritual concerns of the church is the family which is critical to the overall development of Catholicism. According to Catholic doctrine, parents are not just the providers of material needs but, more importantly, the primary educators and guardians of their children's faith and morals. This concept stems from the belief that parents are uniquely positioned to instill values and virtues in their children due to their intimate and lifelong relationship.

Parents are expected to be living examples of the moral and ethical principles taught by the Catholic Church. Children often absorb values through observation, so parents' behavior plays a pivotal role in shaping their children's moral compass. Demonstrating love, kindness, forgiveness, and charity at home reinforces these values. Catholic parents are called upon to provide religious education to their children. This encompasses teaching them about the beliefs, traditions, and teachings of the Church. Parents can do this through regular attendance at Mass, catechism classes, and reading and discussing the Bible and religious texts at home.

Family prayer and participation in religious rituals are vital components of Catholic upbringing. Parents are encouraged to lead their children in prayers, grace before meals, and family devotions. These practices nurture a sense of spirituality and connection to God. Catholic children receive sacraments like baptism, First Communion, and Confirmation. Parents are entrusted with the responsibility of preparing their children for these sacraments, ensuring that they understand the significance of each and are ready to embrace their faith more deeply.

Catholic parents are called to provide moral guidance and discipline in a manner that reflects God's love and mercy. This involves teaching children about sin, repentance, and forgiveness. Discipline should be aimed at helping children understand the consequences of their actions and fostering their moral growth.

Encouraging open and honest communication is essential. Parents should create an environment where children feel comfortable discussing moral and ethical questions, doubts, and concerns. Engaging in these discussions helps children develop a mature understanding of their faith.

The Catholic Church emphasizes the importance of family involvement in the wider faith community. Parents should introduce their children to the communal aspects of the faith, such as participating in Mass, volunteering, and engaging in charitable activities, to strengthen their sense of belonging to the Church.

In essence, Catholic doctrine places a profound emphasis on the family as the cornerstone of moral and spiritual development. Parents are seen as the primary conduits of faith and moral values, entrusted with the sacred task of nurturing their children's souls, helping them grow into virtuous individuals who live out the teachings of Christ. This holistic approach to parenting within the Catholic tradition underscores the vital role of the family in transmitting faith and moral guidance from one generation to the next.

Catholic Doctrinal Issues

Doctrines as a matter of conceptual mapping are the beliefs or practices accepted by the Catholic Church overtime and that are identity markers for the church. There are several of these, though few are highlighted for the discussion.

Papal Infallibility: This doctrine, defined in 1870, states that the Pope is infallible when speaking ex cathedra (from the chair of Peter) on matters of faith and morals. This doctrine has been a point of contention, especially among non-Catholic Christians.

Contraception: The Catholic Church's stance on contraception, particularly the prohibition of artificial contraception methods, has been a source of disagreement among Catholics and with modern societal norms.

Divorce and Remarriage: The Church's strict teachings on divorce and remarriage have caused difficulties for Catholics in situations where their marriages have broken down.

The Holy Trinity: The belief in one God in three persons - Father, Son (Jesus Christ), and Holy Spirit.

Original Sin: The concept that all humans inherit the sin of Adam and Eve, and it is removed through baptism.

The Incarnation: The belief that Jesus Christ is both fully divine and fully human.

The Immaculate Conception: The belief that Mary, the mother of Jesus, was conceived without original sin.

The Assumption of Mary: The belief that Mary was taken to heaven, body and soul, at the end of her earthly life.

The Real Presence of Christ in the Eucharist: The idea

that during the Mass, the bread and wine become the actual body and blood of Christ.

The Seven Sacraments: Key rituals, including Baptism, Confirmation, Eucharist, Reconciliation, Anointing of the Sick, Holy Orders, and Matrimony.

The Infallibility of the Pope: The Pope is considered infallible when speaking on matters of faith and morals.

The Communion of Saints: The belief that the Church is a community of the living and the deceased.

Purgatory: A temporary state of purification where souls are prepared for heaven.

The Resurrection of the Dead: The belief that all the dead will be raised for final judgment.

The Last Judgment: The final judgment of all souls, determining their eternal destiny.

The Authority of Sacred Tradition: The teachings passed down orally from the apostles alongside Scripture.

The Authority of Sacred Scripture: The Bible is considered divinely inspired and authoritative.

The Ten Commandments: Moral and ethical guidelines given to Moses by God.

The Beatitudes: A set of teachings by Jesus that describe the blessings and rewards of a righteous life.

Justification by Faith and Works: The belief that salvation comes through both faith and good works.

The Holy Orders: The sacrament that ordains men to serve as deacons, priests, or bishops.

Marriage as a Sacrament: The belief that marriage is a sacred covenant between a man and a woman.

The Social Teachings of the Church: The Church's teachings on issues like social justice, poverty, and the dignity of every person. These doctrines form the core beliefs of the Catholic faith and are central to the teachings and practices of the Catholic Church. The inability of even Catholics understanding or failing to practice these rudiments of the church is a major challenge. The doctrines have come under profound attacks and only the grace of God propels the church. The attacks are both within and outside the church.

Ritual Issues

Catholic rituals are an integral part of the faith,

encompassing a wide range of practices. Here's a brief overview of some of the key Catholic rituals, and while I can't provide specific citations from scholars, I can offer general information:

The Mass: The central ritual in Catholicism is the Mass, where the Eucharist is celebrated. This includes the Liturgy of the Word and the Liturgy of the Eucharist, where the faithful believe that bread and wine become the actual body and blood of Christ.

Baptism: This sacrament marks the initiation into the Christian faith. Scholars like Augustine and Thomas Aquinas have written extensively about the significance of baptism.

Confirmation: This sacrament confirms the baptismal vows, and the Holy Spirit is invoked to strengthen the individual's faith.

Reconciliation: Also known as Confession, this sacrament involves confessing sins to a priest who provides absolution. St. Augustine and St. Thomas Aquinas have contributed to the theological understanding of this sacrament.

Anointing of the Sick: This sacrament is performed when someone is seriously ill or dying, invoking God's grace for healing and spiritual strength.

Matrimony: Marriage in the Catholic Church is a sacred covenant, and scholars like John Paul II have explored the theology of marriage.

Holy Orders: This sacrament ordains men as deacons, priests, or bishops. The writings of theologians like St. Augustine and St. Thomas Aquinas have influenced the understanding of Holy Orders.

Last Rites: This includes prayers, anointing, and viaticum for those at the point of death. It's rooted in the writings and traditions of the Church Fathers.

Adoration of the Blessed Sacrament: Catholics believe in the real presence of Christ in the Eucharist and practice adoration to worship Him.

Processions and Devotions: Various processions and devotions, such as the Rosary, Stations of the Cross, and the Novena, are significant in Catholic rituals.

Catholic rituals are deeply rooted in scripture, tradition, and the writings of theologians and scholars throughout history. Scholars like St. Augustine, St. Thomas Aquinas, and more have had a profound influence on the development and understanding of these rituals.

Some Theological Scholars on Catholic Doctrines and Rituals

There are several scholars who wrote refined commentaries on the Catholic Church. A few scholars are highlighted for review of related literature:

Saint Augustine of Hippo: Augustine's theological writings had a profound impact on the Church. His ideas on original sin, predestination, and grace played a significant role in shaping Catholic doctrine. His works provided a theological foundation for understanding human nature, the role of the Church, and the relationship between the earthly and divine realms. Augustine's teachings on sacraments and the Eucharist contributed to the development of Catholic rituals and liturgy.

Saint Thomas Aquinas: Aquinas' synthesis of Christian theology with the philosophy of Aristotle brought a new level of intellectual rigor to Catholic thought. His Summa Theologica provided a structured framework for understanding and teaching theology. His emphasis on reason and natural law helped reconcile faith and reason, making theology more accessible and relevant. Aquinas' writings greatly influenced the formation of the Catholic educational system, and his ideas continue to be central to Catholic philosophy and theology.

Saint Anselm of Canterbury: Anselm's "ontological argument" for the existence of God contributed to the philosophical underpinnings of Catholic theology. His exploration of the necessity of the Incarnation in Cur Deus Homo played a vital role in shaping the understanding of redemption in the Catholic Church. Anselm's work laid the groundwork for later developments in atonement theology and Christology.

Saint Thomas Becket: Becket's defense of the Church's rights against royal interference emphasized the importance of the Church's independence and authority. His martyrdom in the Canterbury Cathedral elevated him to the status of a saint and martyr, strengthening the Church's position in its conflicts with secular rulers. His legacy influenced the development of canon law and the Church's stance on ecclesiastical freedom.

Saint Ignatius of Loyola: Ignatius founded the Society of Jesus (Jesuits), a religious order focused on education, missionary work, and loyalty to the Pope. The Jesuits played a crucial role in the Counter-Reformation, defending and spreading Catholic doctrine in the face of the Protestant Reformation. The educational institutions



# Emmy Wuks: A true personification of success achieved through an already founded life

Ephraim Ordue

For the past few weeks, the media has been filled with the news of a young man, Mr. Aondoungwa Emmanuel Myam aka Emmy Wuks who has embarked on a ride-a-thon on a bicycle to Lagos to celebrate David Adeleke aka Davido in respect of one of his songs 'TIMELESS.' The young man has described Davido as his role model whom he has lived all his life hoping to go after his footsteps; 'I am a die heart fan of O.B.O.' He said. According to a shared biography of Emmy Wuks as found on the Facebook handle of one Mr. Adikpo Victor Terwase, Emmy hails from Mbasaar, Ityuluv Council Ward in Ukum Local Government Area of Benue State. He was born on 16<sup>th</sup> June, 2000 (23 years now),

to the family of Mr. and Mrs. Myam Orhena Solomon. He attended N. K. S. T Primary School, Myam and further to Famse Secondary School, Zaki-Biam. He also went to College of Education, Oju and obtained his certificates accordingly. After his graduation, Emmy worked as an Operator at Telescopic Mobile Crane at Ibadan-Lagos Express. He is a lover of music where he has found his talent and is determined to become a superstar. He has songs to his credit some of which are 'MAMA PRAY FOR ME' and 'DON'T SHAME ME.' His hobbies include cycling and marathon race, travelling, advertising and reading. His favorite quote is 'IF YOU'RE NOT TRAINED, YOU CANNOT BE TRACED.' The most strategic thing about the life of Emmy is

that he has founded his life by going to school up to an NCE level and has trained himself very well in his area of interest by first of all establishing his potentials before the world. He can be traced because he has trained his life. He is determined to achieve greatness through hard work and persistent efforts in his area of interest. More striking, Emmy has used one of his hobbies which is cycling to ride to his destiny on a journey that took him fifteen good days. In an interview with Silver Bird Television, he disclosed the various challenges he encountered while on his journey but was sustained by determination and his bottles of FEARLESS ENERGY DRINK. Finally, the young man arrived Lagos on the 18<sup>th</sup> of

August, 2023 where he was welcomed by various friends and well wishes including the popular Chubby Queen, Miss KpadoolUpev who hosted him for days and finally Kiddwaya who reportedly is on the process of helping the young man achieve his dreams. It has been romoured that Davido demanded for Emmy's account number so he could pay him off but he refused in that he was not there just for the money but to achieve his childhood dream of becoming a superstar in the music industry. He persisted and arrived the house of Davido in Lagos like his heart desired. When he met Prof. Viashima Simon Akaayar of the Faculty of Law, University of Lagos, Emmy Wuks

outlined three basic reasons that have motivated his ride-a-thon to Lagos. He said his love for Davido, his desire to be famous but in the right way and the fact that he wanted the world to know that even among the Tiv people of Benue State, there are perfect talents who are in the quest to lift up the name of Benue rather than the misconception that Benue youths are known for crime perpetration. In a very serious way, Emmy Wuks has sent a great message across to his Tiv, Benue and Nigerian fellow youths who think success can be achieved without efforts. He has preached one of the best gospels ever by building a foundation for himself before going out there in search of assistance. Imagine he has not harnessed his talent in music, imagine he does not have a

hobby, imagine he is impatient like many of our youths today who have resulted to Yahoo, killing, kidnapping, arm robbery and other illegal means to earn a life that they do not deserve. Today, Emmy has taken the right decision by using all his has got to achieve his childhood dreams of becoming a superstar and it is believed that his efforts will not go in vain. This is indeed a personification of success achieved through an already founded or built life of a determined and committed young man that every struggling person should envy. Make a foundation for yourself that others can help you built when the need arises. It is the prayer of every concerned citizen that Emmy Wuks becomes that superstar he aspires.

## 25 Years in the Lord's Vineyard

Denen Achussah

Once upon a time, in the third month of the year of the Lord, 1968, the God-loving family of Paul Tagesa Akpagher and Maria Kwaghhembe Nyaga, welcome twin sons: James and Raphael. The parents of the twins are of Mbativ heritage.

30 years later, on 15th August, 1998, coinciding with the day of the Feast of the Assumption of the blessed Virgin Mary, one of the twins, James Tagesa Akpagher, would be ordained to the priesthood. Tagesa's ordination signified the gracious approval of the plea of Lt. Col John Madaki by His Lordship Most Rev Athanasius Atule Usuh, Bishop of (the old) Catholic Diocese of Makurdi, according to the wishes of Jehovah God. In 1994, after graduating with a Bachelor's degree in Sacred Theology from St. Augustine's Major Seminary Jos, the young Tagesa missed ordination. Therefore, it was not until while working with Lt Col. John Madaki (retd), former Governor of Katsina state as Personal Assistant, under the direction of Revd Fr. Samuel TUMBA that the plea for his ordination came. This year marks Father Tagesa's silver jubilee, as the model Him, Christ the Great Archpriest, the one who "lays down his life for the sheep."

While prayers are offered for the priest of the Most High, to continue his honourable labours in the Lord's vineyard with an untroubled conscience, Father Tagesa is rooted in promoting the teaching and learning of Tiv language. He is serving his second tenure as President of the Tiv Language Studies and Development Association (TLSDA), also known as Mzoo u Zwa Tiv and has flare for languages.

Fr. Tagesa has ministered in Abuja as the secretary to the former Archbishop, John Cardinal Onaiyeke. He also served as the Coordinator for Justice and Peace Commission and worked in Parishes such as Holy Rosary Parish Wuse, Christ the King Parish Kubwa, The Twelve Apostles Parish Garki, and Holy Cross Parish Gwarinpa.

In the United Kingdom (UK), Fr. Tagesa worked at Our Lady of Victory Parish Kensington, London (Westminster Diocese), Holy Family Parish Langley, Slough (Northampton Diocese), and Annunciation Parish Addiscombe (Southwark Diocese).

Before choosing a career in teaching, while still in the UK, Fr. Tagesa also worked as a Prison Chaplain to Wandsworth Prison London. He has taught at St. Bernards Grammar School Slough, and St. Gregory's High School Harrow. In the Diocese of Makurdi, Father Tagesa worked as the Priest in-charge of St. Peter's Quasi Parish Aondona and St. Mary's Quasi-Parish Igbor. He is currently working in Gboko Diocese as the full time Secretary to the Interdiocesan Tiv Translation Committee residing at the Bishop's Private Residences at the Hills.

**Some of the published works by the priest of the Most High are:**

1. Burning Questions of faith (2015)
2. Orpasenkwagh u Dedoo (2016)
3. Ati a Batisema (2016)
4. Ityesen i Ivyesegh (2018)
5. Motherhood of God (2018)
6. Autophagy: The Natural Healing Mechanism (2023).

Fr. Tagesa likes studying and exploring human knowledge. He has the following academic qualifications:

Master of Arts (MA) Education from University of Hertfordshire, United Kingdom  
Master of Arts (MA) Pastoral Studies from Heythrop College, University of London  
Post Graduate Certificate in Education (PGCE) From the Institute of Education, University of London

Post Graduate Certificate in Psychodynamic Psychotherapy From Westminster Foundation London  
Bachelor of Arts in Sacred Theology (B.ST) from Urbanian University Rome, Italy

He is currently pursuing a Master of Arts degree in Languages and Linguistics from Benue State University Makurdi.

Glory to Jehovah God for the gift of our priest. Peace be our priest for his love, dedication and fidelity to our Lord Jesus Christ and His Mystical Body, the Catholic Church.

Thank you Padre, for keeping the Catholic tradition. Happy 25th PRIESTLY Ordination ANNIVERSARY and many more to come.





# A Dilemma in Rape Crisis and a Contribution from Moral Philosophy

**Benjamin Adzande**  
Philosopher

## Introduction

The notion that rape is an act of violence rather than sex is a central tenet in rape crisis support and education. A therapeutic benefit of this conceptualisation of rape is that it counters shame and guilt by affirming that the victim was not a complicit partner in an act of sex.

However, this conceptualisation has recently been criticised for not capturing what makes rape an especially serious kind of wrong. This raises an apparent dilemma for rape crisis support. Recent work in analytic moral philosophy on the nature of rape offers a way to resolve this dilemma. It is argued that rape is not sex, but is nonetheless sexual. This distinction allows for a charitable reformulation of the central tenet in rape crisis support, which can facilitate the dual therapeutic aims of countering the sense of shame and of recognising the especially serious kind of the harm suffered by the victim.

Definitively and contextually, rape is force

sexual intercourse or other sexual activity upon another person, without their consent. Rape is a crime that is associated with serious psychological harm. Victims of rape not only suffer from higher rates of mental health problems and suicidal behaviours, but often experience intense feelings of shame and guilt. The sense of guilt is compounded by the traditional assumption that rape is an act of sex, insofar as this alludes that the victim of rape was a complementary partner in an act that carries a lot of personal and moral significance.

## Background and context

A traditional assumption about rape that was prevalent throughout much of the twentieth century is that rape is an act of sex. According to this traditional assumption, sexual intercourse and rape involve the same kind of act, with the only difference being that consent is present in the former but absent in the latter.

This traditional assumption reflects a set of cultural norms and assumptions about gender and sexuality,

which the feminist scholar Lois Pineau calls "a number of mutually supportive mythologies which see sexual assault as masterful seduction, and silent submission as sexual enjoyment"

An unfortunate implication of this traditional assumption is that it suggests that the victim of rape was somehow a complementary partner in an act of having sex. That is to say, if rape is suggested to involve the same kind of act that is involved in sexual intercourse, then the suggestion is that the victim

and the perpetrator had sex. Furthermore, the assumption that rape involves the same kind of act that is involved in sexual intercourse contributes to the attitude that sexual pleasure is also present in rape. This manifests in the myth that deep down the victim really wanted it and, as the philosopher David Archard notes, in the "in the mythical injunction to the victim 'If you cannot prevent it happening at least enjoy it'.

Given that sex is a kind of act that often carries a lot of

personal meaning and moral significance, the implication that the victim was a complementary partner in an act of sex can have a harmful impact on the victim's sense of dignity and sense of autonomy. It has long been established that victims of rape suffer from intense feelings of shame and guilt about their assaults.

## Conclusion

I have shown how recent work analytic moral philosophy on the nature of rape can resolve an apparent dilemma

concerning the central tenet in rape crisis support that rape is not an act of sex but an act of violence. This tenet has the benefit of countering the shame and guilt by affirming that the victim was not a complementary partner in an act of sex, but it has also been criticised for not representing the full nature or extent of the harm experienced by the victim. I have argued that this dilemma only arises when the narrow claim that rape is not an act of sex is conflated with the wider claim that rape is not a sexual act.

## Alia Congratulates Udende Over Appeal Court Victory

**B**enue State Governor, Rev. Fr. Hyacinth Alia, congratulates the Senator representing the good people of Benue North-East Senatorial District, Senator Emmanuel Udende, over the affirmation of his victory by the Appeal Court, in Abuja, on Wednesday. The governor says the decision of the Appeal Court clearly revalidates the will of the people of the Senatorial zone. He adds that the judgment has further restored the confidence Benue people and Nigerians repose in the institution of the Judiciary and the hope for the sustenance of democracy in the

country. While also congratulating the entire people of Benue North-East Senatorial District over the victory, the governor charges the Distinguished Senator to continue in his stride to reposition the Senatorial Zone with people-oriented policies and programmes.



Gov. Alia



Sen. Udende

# Social Media Reascality on the Benue Space

**Aluve Godwin Japheth**

**O**ur beautiful global world is bedeviled with emerging social realities that often times challenge our moral values that are the foundation of our moral lives, our common existence, and our sustainable standard of living. The invention of the social media platform has over the years, proven to be of an immense contribution to the growth of humanity both academically and technologically otherwise. A critical search has also revealed that it has not only affected beleaguered minds negatively but it has eaten deep into the fabrics of teenagers which call for a serious approach of public condemnation. For instance views on sexuality, sex education, a new definition of marriage, modern-day family values, the modernity of abortion, and reproductive science advancement in medical science, euthanasia, human cloning, and disrespect to the scared life

among others. All these emerging realities have serious damage to moral conduct, which in most cases contradict sharply with accepted patterns of behavior or *modus operandi*. The young generation, influenced by these currents seems to drift away or be influenced by it as it has become a "New Normal" in a world where immorality has been prioritized and given a pride of place to dwell over morality. To this end, it wouldn't be out of place if remedies and accepted patterns of behavioral approach are being incorporated for humanity most especially the present generation to imbibe for rapid growth and change. The preoccupation here is to take a critical analysis of the damage of social media has caused especially in Benue State, Nor Central, Nigeria. The survey will also proffer lasting solutions that may serve as a panacea to moral rascality. The thrust of this

paper is therefore anchored on reviving moral values in this secularized world, which has proven to be a thing of difficulty and puzzle ranging from lack of good parental upbringing to lack of proper monitoring from our institutions of learning. Furthermore, there's every need for some key concepts to be explained to enhance understanding and as well, give us a sense of direction to our discussion. "Social media refers to the different platforms and technologies that allow people to connect and communicate online. It includes social networking sites like Facebook and Twitter, as well as micro blogging platforms like Instagram and TikTok. These platforms allow users to share information, connect with friends and family, and participate in online communities. Many people use social media to stay informed, to express themselves, and to connect with others who share their

interests." On the Other hand, rascality is somewhat an old-fashioned word that means mischief or misbehavior. It can be used to describe someone who is mischievous or behaves in a playful or disruptive way. For example, a rascal might be someone who plays pranks or practical jokes, or someone who is just generally up to no good. The word is related to the word "rascal," which refers to a mischievous or behaves in a playful or disruptive way. Social Media rascality therefore means the people who use social media to cause mischief or trouble or behave in a disruptive way. It therefore involves things like trolling, bullying, spreading unverified information, and using social media in an unethical way.

Many people most especially the younger generation have made it a priority to use social media to constitute a nuisance and other dis-

speachable acts such as trolling politicians and insulting highly placed citizens in the name of human rights activism. One then is moved to question the common code of conduct and its validity in today's world, as examining the the causes and intricacies that metamorphosed into the new normal. Therefore, it wouldn't be an over-statement to air that social media has contributed both positively and negatively to the growth and dignity of the Benue child, most of whom are those who orchestrate its negativity, and also spread it to the viewing of the global world. There have been a plethora of cases of nudity, leaked sex videos and audio calls alike. Girls now involve in sex chats with boys who whom are being compelled to snap and send their nakedness to the viewing pleasure of their clients. Boys on the other hand, are also mandated to do same in other to strike a balancing- an act which does not only question

our sense of morality, but betrays cultural and Biblical norms of sanity and holiness. Speaking about the narrative of moral rascality on the Benue Space one needs to examine thoroughly how it has affected us as a people - exploring its consequences to the public and as well stating the obvious which is the prospect of the future. This ordeal has not only affected the areas of sexuality, but it has affected politics too. Young graduates are being deceived to write and cast all manner of willful accusations on politicians to earn a living- an act which is very common during electioneering periods. It will therefore be a thing of immense importance if the youth most especially teenagers eschew and extricate the hobby of using social media to promote negativity and other social vices, for development to thrive.



# The Harnessing of Rural Development as a hidden Treasure for Economic Boost in Benue State: A Study of Sgahev Council Ward, Nongov, Guma L.G.A

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Rural development as defined by Wikipedia is the process of improving the quality of life and economic well-being of people living in rural areas, often relatively isolated and sparsely populated areas. The concept has traditionally centred on the exploitation of land-intensive natural resources such as agriculture and forestry. This essay is a prompt reminder to the government of Benue State following its approval of sixteen (16) roads to be constructed within Makurdi metropolis by the current administration under the leadership of His Excellency, Rev. Fr. Dr. Hyacinth Iormem Alia to be constructed within a stipulated time of eleven months as reported by the Fr. Alia TV Network on the 7<sup>th</sup> of August, 2023 and many other media platforms, which would surely boost the level of social and economic activities within the State capital for the good of Benue people, and would create a good atmosphere for external investors. However, much concern will be given to rural development and how it would also contribute to the economic boost of the state if well harnessed.

Benue State is referred to as the Food Basket of the Nation (Nigeria) because of its specialisation in agriculture; production of yams, cassava, rice, maize, ground nut, soya beans etc. because of the nature of its environment for consumption and for sale. Fruits like oranges, mangoes and other farm produce like tomato and pepper are produced in reasonable quantities in most of the local governments in Benue State. Findings suggests that 75% of the income source and employment opportunities in Benue State, Nigeria, while two-thirds of value-added manufacturing is depended on agricultural raw materials as vital inputs. As a result, Benuelites are directly or indirectly

employed by the agricultural sector following the availability of lands and a favourable weather for the production of crops and rearing of domestic animals as well as fishing.

Towns in Benue State like Makurdi, Gboko, Katsina-ala, Buruku, Zaki-Biam, Wannune, Ikpayongo, Gbajimba etc. are good examples of places where produce like yams, cassava, fish, pepper and tomatoes, akpu and other series of produce are sold. The Benue State government is supposed to give a special attention to the challenges faced by rural areas where the strength of the state as the Food Basket of the Nation manifests. This is because most of the major towns like Makurdi, Gboko, Zaki-biam etc. where a large population of citizens in the state and outside the state have come to reside do not participate much in farming activities since all plots of lands are occupied by humans. This large population is thereby, fed by farmers living in rural areas where there are large portions of lands for cultivation.

In Saghev Council ward which is the largest council ward in Guma Local government for example, there are no infrastructural facilities to enable farmers benefit from their efforts in the farm. In fact, there are so many post-harvest lost in the land as a result of lack of these basic amenities. It would surprise many to know that the said council ward is one of the few council wards in the state without electricity, hospitals, good roads and the rest. Currently, the local bridges that were constructed by the villagers to enhance movement during and after raining season have been scattered following a road construction project that was assigned to the council ward by the past administration of the state

leaving the dwellers of land in total hardship and pains experienced on daily basis. As of last year, 20<sup>th</sup> September, 2022, there was a boat mishap in the said land that claimed the lives of over fourteen school children who were travelling from Guma Local Government to Buruku Local Government in a journey of an hour and thirty minutes or more where they could access good roads to go to their various places of study. The affected families and the entire council ward was left in pains.

In spite of all these, the

those areas.

In as much as dwellers of these abandoned areas in Benue State suffer this, the government of Benue State at large is in a way seriously affected economically as this cripples the level of development that would have been in existence in the state if these areas were given due attention. It is in light of this, that some advantages to be enjoyed by the State if rural areas are given due attention are discussed below.

Reduction in the number of people inhabiting major towns in Benue State. The

visit metropolitan areas when necessary. In fact, more towns will be created.

More so, the level of poverty experienced in Benue State would be minimised. This would help employ many Benue citizens, even those who have received modern education would prefer to specialise in agriculture for a living. This would also reduce the pressure on the government in terms of employment as the field of agriculture can employ as many people as possible.

Again, rural areas if developed, can cause a major shift in the economy of the State. This is because many people will become interested in farming since this would create an avenue for easy sales of their agricultural produce without necessarily travelling miles. In saghev council ward for example, a bag of rice or soya beans to Ugba is between the amount of ₦2,500 and ₦3,000 when carried on bikes and from ₦1,500 to ₦2,000 when carried on cars during dry season. The expenses on transportation alone consume the profit farmers would have been gaining in the said area. This is applicable to other council wards in the state that are facing such challenges.

Last but not the least, this would reduce the level of crimes perpetrated in most of the towns in the state by arm robbers and kidnappers and would also guarantee the safety of farmers in the state while reducing the rate of post-harvest loses experienced by farmers in the state. There are cases of kidnapping and arm robbery in many of these Benue cities like Otukpo, Zaki-Biam, Ugba, Gboko etc. which poses a lot threats on farmers in rurals areas. They are must at times attacked with their moneys and other valuables stolen on their way back from markets. If these rural areas are well developed with more security posts created, farmers would live a better and more secure life in their places without

necessarily travelling to far places to sell their goods. These among other strategies would help in boosting the entire economy of Benue State for good.

In conclusion, cities like Abjua, Lagos, Onitsha and the rest attracts the attention of Benue and other peoples because they are well developed such that there are employment opportunities everywhere even in areas that were from the onset densely populated like we have in Benue State today. Saghev Council for example has a very large land mark with no people to settle on them. That is why it has remained a centre of attraction for even grazing and hence the level of fertility of the land. Developing rural areas in Benue State will not only benefit the economy of the state but will attract outsiders to the state and our youths who are suffering in other states would come back and settle in their lands for good.

This is a call on the government of the state especially now that new commissioners and their portfolios have been officially appointed, to ensure the construction of roads and extension of electrical sources to those living in rural areas in the state that have for a long time been neglected. Good policies should be made, storage facilities should be made available, enlightenment campaigns on the best way for fertilisation of farm produce and construction of companies to reduce the rate of post-harvest lost in the state. If all these measures are properly put in place, Benue State would experience a great economic shift it has never experienced before and rural dwellers who are the supplies of the goods that has established Benue as the Food Basket of the Nation would better enjoy the labour of the hands as correctly outlined by Elder Alexander Ayina Chokom in an interview with Trust TV on 21<sup>st</sup> August, 2023.



Ordue

council ward which shares boundaries with Logo and Buruku local government is also one of the major suppliers of rice, yam, cassava, soya beans, ground nut, guinea corn and other food crops in markets like Ugba, Buruku, Abuku, Anyiin and sometimes Zaki-Biam and Gboko. As a result, the entire revenue of the council ward is taken to these local governments where those produce are sold. Just like Saghev council ward, many other areas in Benue State which are major distributors of agricultural produce in Benue State and Nigeria at large have long seemed to be sidelined by the government which makes life unbearable for settlers in

under development of rural areas in the state has pushed so many rural settlers to towns where they do not have a home. Many youths especially who could do better in their areas are compelled to move to towns so as to have good life. Unfortunately, not many of them are able to succeed as a result of the level of competition in metropolitan areas in the state where firewood, food and every other thing is secured using money. If rural areas are developed through the construction of roads to connect them with towns, the level of population in many of the towns in the state would reduce because many people would prefer to live in their places and



# My Letter of Intention to Contest For the Post of ANA National Legal Adviser

Fulfilling our hopes for a greater ANA

"Strong reasons make strong actions." William Shakespeare (King John)

Dear ANA member,

I most respectfully write to formally let you know that I have thrown my hat in the ring to contest for the post of ANA National Legal Adviser come November 2023, following my endorsement by ANA Benue chapter.

I wish to briefly introduce myself and set my position on issues concerning ANA and seek your valuable support towards actualizing this noble dream. I am equally convinced that you will key into my insight so that a chance for us to work together in transforming our beloved Association will not be missed.

## WHO IS MIKE ASSOH esq?

I graduated with a Bachelor of Laws Degree from Benue State University in 2001. I was called to the Nigerian Bar and enrolled as Barrister and Solicitor of the Supreme Court of Nigeria in 2003 after undergoing my one year mandatory professional training at the Nigerian Law School

I am the Managing Partner of Michael Assoh and Company, a law firm with a head office in Makurdi and contact office in Abuja.

The desire to horn my leadership skills took me to the Dubai Leadership Summit, conducted by the London Graduate School in Dubai, United Arab Emirates, in 2012. Upon my return from the Summit, I was elected as the Secretary of the Nigerian Bar Association, Makurdi Branch, and after my tenure as the branch secretary elapsed, I

was again elected the Branch Chairman.

I served as Legal Adviser of ANA Benue for two consecutive regimes, under Dr. Charles Iornumbe and Su'eddie Vershima Agema.

I was a member of the Ad-Hoc Committee that drafted the ANA Benue By Laws in 2022.

My poems have been published in anthologies. I am the author of the book titled "The Hands of Time " a prose fiction.

As a versatile gentleman, I am an associate with the Chartered Institute of Arbitrators UK and Association of Certified Fraud Examiners USA.

I am also a Notary Public of the Federal Republic of Nigeria. I served as a member, Benue State Criminal Justice Administration Committee from 2014 to 2016.

I was appointed as Member, NBA Ethics and Disciplinary Committee by the NBA President in 2022.

I have handled high-profile briefs for MDAs of government and other corporate clients.

I am currently an external solicitor/ retainer to many bodies, including National Assembly Abuja and Benue State University.

I am happily married to Judith, an industrial and organizational psychologist.

## MY AGENDA FOR ANA 2023 ELECTION

When you start by asking the wrong questions, the answers will never be correct. Any person or group of persons with an agenda for the progress of ANA must first ask the right questions to have correct answers. The

questions to be asked as I go into this venture are:

(a). What is your track record?

(b).What are you bringing to the table in terms of capacity and character?

(c). What constitutes ANA's legal problems?

(d). What is the solution?

(e). How will it be done?

Answers to the first two questions concerning my track record, capacity, and character have been implicitly provided above.

Answers to the last 3 questions will be quickly summarised below:

I have observed to my greatest dismay that ANA is bedevilled with many unwarranted and avoidable litigations that have constituted a major distraction and set back to the current leadership. As a seasoned advocate and an arbitrator , the national Exco shall be guided to explore alternative dispute resolution mechanisms and devise means to nip in the bud early warning signs of internal crisis.

I shall champion the review of the ANA Constitution to make elaborate provisions and set a pathway for internal dispute resolution mechanisms among members.

State Legal Advisers of ANA shall form a pool of legal consultants to be headed by the National Legal Adviser, and they shall be consulted and meaningfully engaged as the need arises.

I shall also reposition the office of the National Legal Adviser to always provide sound legal advice that will help the Association to effectively pool or harness her potential for development. For instance, I can advise and work with ANA exco to originate a bill that will be sent to the National Assembly for the establishment of a "Nigerian Creative Writers Council," which will be funded by government, as it is the case with other professional bodies, regulatory agencies in Nigeria. This, apart from giving ANA its desired recognition, will also provide funds and create job opportunities for young writers who will serve as administrative officers with the Council.

In an effort to restore sanity into the Association, a code of conduct shall be proposed for all elected national officers on the assumption of office, subject to the approval of the Congress. This will help check mate the excesses of members and elected officials whose penchant for frivolous petition writing is capable of eroding the dignity of the Association.

If our Legal Advisers would rather take their advisory roles seriously, ANA will be saved from most of the crises we have had in the past.

This is why I have offered myself to provide purposeful leadership as the Chief Legal Officer of the Association of Nigerian Authors, if elected.

Accept the assurances of my most esteemed regards. Together and collectively, we shall build on the solid foundation and structures put in place by past leaders and, particularly, the outgoing leadership and take ANA to greater heights.

**Mike T. Assoh Esq.**

Aspirant for the office of ANA National Legal Adviser.

# The unknown woman has Started a Foundation for them

The Community Security Architecture Dialogue (CSAD) in collaboration with Benue Coalition for Human Rights Protection (BCHRP) during an enlightenment program against JUNGLE JUSTICE, DOMESTIC VIOLENCE, CHILD ABUSE

and LAND DISPUTE at TSE POOR community were informed of a humanitarian service extended to an undisclosed family by an undisclosed woman who, out of generosity picked up two kids; a girl and a boy she met playing on street at TSE POOR during school hours and spearheaded their immediate admission at R. C. M Primary School, Tse Poor, Makurdi Local Government.

This development was made known to us by the Head Teacher of the School. The woman has



volunteered to see them through primary education.

This unknown woman has communicated a message we should all learn from. For decades, we've been criticising our leaders pointing out various areas they've failed, we have been preaching peace, BUT WHAT HAS BEEN OUR CONTRIBUTION? Have we been helping those who have less than us even with the little we have? How much does it cost to admit a child in a public primary school in Benue State? Are there

no children in our various communities to be assisted this way?

I think many of us have not been fair to the society and we need to sit up. We pray God pay back to the woman a hundred times, and may the two kids come to the fullness of their dreams.

from front page

# Manhood Stealing Phenomenon Worries Benue Residents

The phenomenon of manhood disappearance has resurfaced in Benue State, especially in Makurdi, the state capital.

Two years ago, the story led to physical assault and destruction of property of a suspect who was known for philanthropy, The Transmitter chose not to mention his name, because the case is before the court of law.

Two weeks ago, a certain bank auxiliary staff was subjected to jungle justice by a cream of area boys. His crime was that he has snatched manhood. Quickly, a pastor in a popular church in Makurdi was drafted into the scenario as the sponsor of the young man.

As luck will have it, men of the Nigeria Police seized the situation. On interrogation, it was confirmed that the

accused were innocent.

The Police Command issued a statement, suggesting to members of the public, that accusing suspects for snatching manhood maybe a new form of criminality that has come to stay.

Interested in the turn of events, The Transmitter went out on facts finding. As at the time of this report, the man whose manhood was alleged to have been

snatched is not traceable. The accusers made sure their faces did not appear in the trending videos.

Terseer Sarkuma said "the idea is criminal, aimed to take monetary advantages from the framed culprits." He continued that why it may be true in other places, it is always a criminal conspiracy "aimed to eliminate the suspect through jungle justice."

Joseph Igbaue said the

public must think before "raising their fists against suspects paraded through mob actions." This is the only way innocent people will not be subjected to inhuman treatment for a crime they did not commit, he said.

Seember Tachin, a Makurdi resident said there is need for more security personnel at every corner where humans live. She emphasised that "criminality is on the rise

due to the current economic woes of many Nigerias. At the moment, everyone is looking for a means to survive, it is that bad. And therefore, some resort to criminal ways."

In the many pronouncements about manhood disappearance or snatching in Benue, The Transmitter can confirm that no victim has been identified. It is sad that in the cases reported, the culprit is also the victim, subjected to torture and even death.



## PUBLIC NOTICE

IN THE MATTER OF THE COMPANIES AND ALLIED MATTERS ACT, 2020

IN THE MATTER OF JAMIS MICROFINANCE BANK LIMITED AND IN THE MATTER OF AN APPLICATION OF THE NIGERIA DEPOSIT INSURANCE CORPORATION FOR WINDING UP PURSUANT TO SECTIONS 570, 571 AND 574 OF THE COMPANIES AND ALLIED MATTERS ACT, 2020 AND SECTION 35 OF THE BANKS AND OTHER FINANCIAL INSTITUTIONS ACT, 2020.

BETWEEN:

NIGERIA DEPOSIT INSURANCE CORPORATION (NDIC) ===== PETITIONER  
AND

JAMIS MICROFINANCE BANK LIMITED ===== RESPONDENT

### NOTICE OF PETITION TO WIND UP THE AFFAIRS OF JAMIS MICROFINANCE BANK LIMITED.

- i. NOTICE is hereby given that a Petition for the winding up of Jamis Microfinance Bank Limited by the Federal High Court Holden at Makurdi was on the 21st day of September, 2023 presented to the Honourable Court by the Petitioner.
- ii. The said Petition was directed on the 17th day of October, 2023 to be advertised and set down for hearing before the court sitting at Makurdi on the 21st day of November, 2023.
- iii. Any depositor/creditor of the Respondent desirous to support or oppose the making of an Order on the said Petition may appear at the time of hearing in person or by counsel for that purpose.
- iv. A copy of the Petition will be furnished by the undersigned to any creditor or contributory of the Respondent requiring such copy on payment of the regulated charge for the same.

DATED THIS 6th DAY OF November 2023.

Signed: Valentine Obiajulu, Esq.,  
PP: Blackfield Partners LP  
Petitioner's Counsel  
C/O: J.V. Ogizi & CO.  
No. 31, David Mark Bypass Extension,  
Makurdi, Benue state.

**NOTE:** Any person who intends to appear on the hearing of the Petition must serve on or send by post to the above-named, notice in writing of his intention so to do. The notice must state the name and address of the person or, if a firm, the name and address of the firm and must be signed by the person or firm or by the solicitor, if any, and must be served, or if posted, sent in sufficient time to reach the above-named not later than 48 working hours before the date the petition is fixed for hearing in court.



## PUBLIC NOTICE

IN THE MATTER OF THE COMPANIES AND ALLIED MATTERS ACT, 2020

IN THE MATTER OF OTUKPO MICROFINANCE BANK LIMITED AND IN THE MATTER OF AN APPLICATION OF THE NIGERIA DEPOSIT INSURANCE CORPORATION FOR WINDING UP PURSUANT TO SECTIONS 570, 571 AND 574 OF THE COMPANIES AND ALLIED MATTERS ACT, 2020 AND SECTION 35 OF THE BANKS AND OTHER FINANCIAL INSTITUTIONS ACT, 2020.

BETWEEN:

NIGERIA DEPOSIT INSURANCE CORPORATION (NDIC) ===== PETITIONER  
AND

OTUKPO MICROFINANCE BANK LIMITED ===== RESPONDENT

### NOTICE OF PETITION TO WIND UP THE AFFAIRS OF OTUKPO MICROFINANCE BANK LIMITED.

- i. NOTICE is hereby given that a Petition for the winding up of Otukpo Microfinance Bank Limited by the Federal High Court Holden at Makurdi was on the 21st day of September, 2023 presented to the Honourable Court by the Petitioner.
- ii. The said Petition was directed on the 17th day of October, 2023 to be advertised and set down for hearing before the court sitting at Makurdi on the 21st day of November, 2023.
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# Neo liberal Economic thinking overshadowed by monumental National Corruption

Nigeria became a contested landscape of ethnic and religious agitations that recieved the sponsorship of the national ruling class in both cash and kind. In the Niger Delta, Militant Groups resurfaced under

the control of ethnic warlords like Asari Dokibbo. In Northern Nigeria, the Boko Haram insurgency emerged under the leadership of Yusuf with the military and ideological support from political Islamic Groups and Leaders

across the world. In the North Central of Nigeria, the incisent Communal feuding between the Jukun, Alago, Tiv, Fulani withnesed the rise of Militant Mercenaries under the leadership of Terwase Agwaza, Alias

Gana,. Ombatse , Cephas etc. These militant leaders across the Eggon, Jukun, Tiv Alago had a network of alliance and operation that also collaborated where necessarily with Herdsmen Militia Groups to control the North Central Nigeria Geo political area.

The major sponsors and beneficiaries of the network of militia groups and voilent extremism in Nigeria is the political ruling class whose networking transcends the boundaries of ethnicity and religion.

The basic motive is the control of political power and resources that ensures their class hegemonic interest.

Ethnicity and religion are vehicles of mobilizing society into voilence and hate . This Opium, the use of religion and ethnicity has concealed the exploitative motives of the ruling class, blindfolded the eyes of the masses from the deplorable state of poverty and underdevelopment.

The return of Partisan politics as from 1999 to the present has withnesed several Development. On one hand, the interface between political voilence used by the ruling class and how that has provided a smokescreen for the ruling class to get away with the under development of the nation, on the other hand , the interface between poverty, underdevelopment and political voilence, banditry and criminality.

A critical anatomy of the Nigerian Economy will reveals the fact that the ruling class controls the economy under a system of privatization and commercialization of the power Sector, energy and telecommunication Sectors. The sectors of Education, Banking and Finance are under their control.

What is left is the Commercialization and monetization of the Public Sector to take off the burden of running the state from the shoulder of the ruling class.

This includes the monetization of the electoral Institutionalization in Nigeria.

Despite these far reaching reforms, poverty remains at over sixty percent, exchange rates at over ten percent, borrowing rates at over tweleve percent, external reserves depleted, unemployment at over forty percent, inflation at a near sixteen percent. These are indices and statistics from the National Bureau for Statistics, the World Bank and the Nigeria Central Bank.

Despite the monetary policies of currency swap and redesign of the Naira, there is a widening gap between the rich and poor. All indices shows that Nigeria is a failed State.

The recourse to the use and control of militant groups has been a strategy of the political class to manipulate election's and eliminate opponents. It is not exaggerating to say "Militia Groups, bandits and thugs are the hands and feet of the electoral process in Nigeria under the watch and patronage of the ruling political Elites"

The ethnic and religious violence across the Nigerian landscape, which uses thugs and milita groups as cannon fodder , are an extension of the militant arm of the ruling class

As we said before, there is an interface between p o v e r t y a n d underdevelopment and the most of the contemporary wars of genocide in Nigeria especially in Northern Nigeria.

This ranges from the forceful displacement of indigenous peoples of Kaduna to Plateau and Nassarawa. Rural communities are the most underdeveloped sectors of Nigeria with a high concentration of poor population with poor aces to the means of production and the forces of production.

Farming communities can best compliment Pastoralists Societies if the two social economies are well developed. If properly developed, the two social groups can compliment each other in the economies of large scale.

Underdevelopment breeds underdevelopment for that is the logic and contradiction of a rural poor Economy.

Urban Economies tend to compete thus stimulate and promote more innovation and creativity.

In addition, the presence of social services like electrical supply, schools, hospitals and housing, become incentives and motivation to enterprise and wealth creation.

This development is more likely to narrow down voilent extremism and destruction. Where nothing is at stake, nothing has value and even life itself. Development in all ramifications enhances human self worth and dignity and thus the value for life and property.

In conclusion, there is a dialectical relationship between what is poverty and underdevelopment and how that explains banditry, thuggery and violent extremism .

It also explains the interface between why the poor are easily recruited into some of worse violent extremism perpetuted by our ruling class.

## CATHOLIC DOCTRINAL AND ...

established by the Jesuits contributed to the Church's influence in education and scholarship.

Saint Jerome: He was born around 347 AD in Stridon, a town in present-day Croatia. He came from a wealthy Christian family and received a quality education in both the Latin and Greek languages, which would later prove crucial to his scholarly pursuits. He experienced a conversion to Christianity in his youth and was baptized. This marked the beginning of his dedication to a life of Christian scholarship and service.

These scholars not only shaped Catholic theology but also influenced the Church's practices, education, and its ability to respond to the theological and cultural challenges of their respective times, leaving a lasting impact on the development of the Catholic Church. Their impact is rewarded like in the case of Saint Jerome who is the Patron Saint of the lay readers; some category of Bible scholars in their own rights.

A Reflection on the life of Saint Jerome on Catholicism

Jerome chose a monastic life and lived in various monasteries in the East, including one in Chalcis, modern-day Syria. During this time, he deepened his knowledge of theology, scripture, and biblical languages, particularly Hebrew and Greek. Jerome's most enduring contribution to the Catholic Church is his translation of the Bible into Latin, known as the Vulgate. Commissioned by Pope Damasus I, Jerome spent over 20 years working on this project, aiming to provide a more accurate and standardized Latin version of the Bible. The Vulgate became the authoritative Latin translation used by the Church for centuries.

Jerome was a prolific writer and theologian. He produced commentaries on various biblical books, helping to interpret and explain Scripture to the faithful. His writings emphasized the importance of studying the Bible for spiritual growth and understanding. Jerome was known for his sharp and sometimes combative personality. He engaged in theological controversies and debates with other Christian theologians of his time, particularly in matters related to the interpretation of scripture.

Saint Jerome is considered one of the Church Fathers and a Doctor of the Church, recognized for his theological insights and contributions to biblical scholarship. His works on the Vulgate and his writings have had a lasting impact on Catholic theology and the study of the Bible. His dedication to translating and interpreting the Bible in a way that was accessible to the Latin-speaking Christian world played a vital role in the dissemination of Christianity and the development of Catholic doctrine. His legacy continues to be honored and revered within the Catholic Church. The Catholic Church celebrates the feast day of Saint Jerome on September 30th, commemorating his life and contributions to the Church.

The Role of Lay Readers in the Catholic Church

Lay readers are individuals who are not ordained clergy but are authorised, according to the Catholic doctrine to participate in the reading of scripture during the Mass or other liturgical services. They are also refers to as "lectors." They are trained by a parish or diocese to make God's words accessible to the congregation. This is

typically the elite group amongst the laity, quite versatile in the application of doctrines and rituals as well as other activities around Bible consultation. There is no church without this group, except that church is not Catholic. The Lay Readers play a major role during the liturgy of the word at every Mass or Communion Service in the Catholic Church. They read the first and second readings, the Psalm and acclamation while the priest reads only the gospel. The Liturgy of the word is an important part of the Mass since without participating in it, it is almost not right for one to participate in the Holy Eucharist.

The Lay Readers also look at the reading before hand, discuss and bring out the moral lessons in them and sometimes, assist even the priest with the moral lessons therein. More so, they train other members of the church who will continue with their role for the church since the church is a continuing process. Finally, psalm tunes are composed sometimes by them too. To sum it all, they are assumed to be the closest people to the word of God, the Bible.

As a result of the above responsibility, it is expected that Lay Readers undergo training as it is required by the church. This helps them to know how to read the Bible, how to understand the Bible and to leave by what they preach before the entire people of God. A failure in their duty would contribute a major setback in the life of the church. They are to carry out their duties any time they are called upon as if that is the last thing they would do for God and the church before their deaths.

This brings us to the why the Lay Readers have adopted St. Jerome as their patron saint. St. Jerome is an early Biblical Scholar who translated the New Testament from Greek into Latin in the fourth century. This is the same version that is mostly used by Catholics. The evidence being that it does not include the doxology ( for yours is the kingdom, the power, and the glory) which is found at the end of the Lord's Prayer in most of the later translated version of the Bible such as the King James version. This explains why the doxology is used only at Mass by the Catholic Church but is used at the end of the Lord's Prayer by all Protestant churches.

Conclusion

No text can contain what it is to be said about Catholicism which hinges on doctrines and rituals. Many of these have been passed from generation to generations and in some cases moderated at the instances of the Catholic Synods. These doctrines are unique and distinctive in the catholic way and are tied to the rituals around the faith and worship. We have traced in this paper how the protestant churches tried to bring the Catholic Church down through conspiracies and autocratic policies. But tied to the teachings of Christ Himself, the church has continued to remain strong in the face of adversity. There are obvious challenges but here is the test of our faith as Catholics. The paper also highlighted the role of Saint Jerome and some scholars that have contributed significant literature on catholic doctrines and rituals. The totality of it all is to open us more as the elite class of the church and provide the impetus to defend our faith as one indivisible and unaltered Catholic Church, founded on the pronouncement of Jesus Christ, the Son of God.



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# State House Press Release

## Time For Atiku Abubakar to Finally Go Away and end his Ambition to be President



**F**ormer Vice President and Peoples Democratic Party Presidential candidate in last election, Alhaji Atiku Abubakar, unraveled recently at a press conference in Abuja where he finally found his voice after more than 96 hours to respond to his trouncing at the Supreme Court in a landmark judgment on his grossly incompetent election petition appeal. We were wrong to expect that Atiku at 77 would play the statesman and sportsman and accept, with equanimity, the verdict of the highest court and the people of Nigeria. Instead, he unashamedly constituted himself into a demagogue and anarchist in the way and manner he sought to pull down and delegitimize all the institutions of State, all in a futile bid to achieve what he could not get via the ballot box.

At his press conference where he laboured, in vain, to once again manipulate public opinion and blame the judiciary for his self-inflicted defeat in the 25 February Presidential election, Alhaji Atiku launched a diatribe against the Independent National Electoral Commission

(INEC) and judiciary, particularly our apex court, for not bending the law and the constitution to satisfy his whims and caprices.

Atiku tried very hard to perfect his act of misinformation by seeking to lay claim to faux morality and higher ideals when in actual fact his entire life is antithetical to any higher ideals.

For instance, Atiku claimed he worked along with others to end military rule in Nigeria when he was known to be in bed with the same junta who held democracy hostage and incarcerated his mentor, Major-General Shehu Musa Yar'Adua (rtd), till death. He distanced himself from him while in detention to keep alive his governorship ambition on the platform of one of those inglorious Abacha political parties.

Atiku's brand of politics is such that once an electoral process or election does not go his way or pave the way for his victory, democracy becomes dysfunctional and must therefore be imperiled. For him, democracy should either go his way or the highway.

The PDP candidate was uncharitable and pugnacious in his choice of

words and his view about Nigeria. We can only imagine the level of frustration that could make a former Vice President of Nigeria to hold such pessimistic view of a country where he once occupied the second highest position. The PDP candidate said Nigeria is doomed just because he failed to achieve his personal ambition.

We want to tell Alhaji Atiku this: Nigeria is not doomed. It is only Atiku's inordinate ambition to be President that is doomed. Nigeria is moving forward and set to achieve its manifest destiny as one of the most respected and successful nations of the world under the leadership of President Bola Ahmed Tinubu.

Contrary to Atiku's gloomy submission on our democracy, we are excited to tell the world that our democracy is thriving and blossoming. It is the reason, for the first time, since 1999 the character of our National Assembly and its outlook reflect the diversity and plurality of the choices and preferences of voters as a rainbow coalition of different parties as opposed to the practice in the past where just two parties dominated the

national parliament.

In today's Nigeria, votes count. No amount of deliberate distortions of facts about our recent election by Alhaji Atiku and his partner, Peter Obi can vitiate the continuous improvement of our electoral process which local and international observers have hailed. As declared by the Supreme Court, IReV was not designed as an online collation centre. It was simply a public viewing centre for results.

PDP and Atiku, including Peter Obi's faction of Labour Party cannot continue to insist on their own reality against commonsense, logic and the law.

Atiku and his army of hirelings knew why they lost the election. The PDP candidate lost because Nigerians preferred Bola Ahmed Tinubu and voted for him to be president. Tinubu, along with his APC, won because he offered a better vision for our country's future. The All Progressives Congress as a united and formidable party which ran a well-coordinated campaign with his rank and file intact.

Atiku lost because he went into a major election with a fragmented and tattered umbrella that could not hold together. There was no way Atiku and PDP could have won the election with the party platform under which he contested broken into four parts. If Atiku was not harboring a delusion of grandeur, we wonder how he could have envisaged any possible pathway to victory with Mr. Peter Obi's Labour Party, Dr. Rabi'u Musa Kwankwaso's NNPP and PDP G-5 Governors who took away possible PDP votes, while the APC went into the election as a strong, viable and unified entity.

Alhaji Atiku Abubakar claims he loves Nigeria and embraces "integrity" so much. We found such claim to be sheer hypocrisy as Atiku remains one of the worst examples of kleptocracy in Africa. The US Congress lists Atiku's money laundering as one of

the very rare cases of corruption at the highest level of governance in the world.

His avarice sent congressman William Jefferson to jail after the FBI busted a bribery scandal in which Atiku was involved from head to toe and for which he was marked down by the U.S. agency.

Now as we get to the proper business of governance after Atiku's unwarranted distraction, we have picked some clear lessons going forward. One is that our institutions must be strengthened on diligent and sturdy wings, enough to withstand and identify from afar rabble-rousers who masquerade as statesmen.

Second, our institutions must also ensure that corrupt, desperate, self-serving serial losers should not have a space in our democracy. Because if they don't win the battle, they might burn the nation.

We want to advise Atiku that after over three decades of elusive bid for the Presidency of Nigeria, he must now end his unprofitable bid and go away from any venture that will further pollute the political atmosphere and national harmony.

**Bayo Onanuga**

Special Adviser to the President on Information & Strategy

October 30, 2023

## Sen Emmanuel Memga Udende

Denen Achussah

**M**any years ago, the Ukum Area Traditional Council conferred on Senator Emmanuel Memga Udende, the honorific Chieftaincy title: Ikyueni Ukum.

The council recognised his resilience, steadfastness and support for the traditional institution, in arriving at that decision.

A learned gentleman, baked from UNIMAID, Sen Udende is not a new name in the politics of the Nigeria's Food Basket state.

From taking administrative leadership in party politics and service in the executive arm of local government administration, the Ikyueni Ukum was member of the Benue State Executive Council, during the gubernatorial era of George Akume.

He is not a first timer at the National Assembly either. From 2011 to 2019, he was the representative of Katsina-Ala/Ukum/Logo Federal Constituency and his

election into the senate this year.

This is the man you hear some people say "a kuma u yan orishangen ga."

Yô Court of Appeal says kwagh u i nger yô i var. It was a unanimous decision by the three member panel of Court of Appeal justices. No more court to approach. Final decision.

Congratulations, once again, Senator Emmanuel Memga Udende (APC), Benue North East.



# Address By President Bola Tinubu At The 2023 Cabinet Retreat For Ministers, Presidential Aides, Permanent Secretaries And Top Government Functionaries At The State House Conference Centre, Abuja On Wednesday, November 1, 2023\*

## PROTOCOLS

It is a great morning in Nigeria and I am humbled and happy to stand before you on this retreat, with forward-looking determination to embark on a very strong, bold endeavour to rebuild our country's economy and our people's hope renewed.

2. Thank you very much for your attendance. With strong determination, we are brought together the best brains, the best hands to navigate the future of this country.

3. We are not looking backwards; we can't compare and give excuses. This is our country we have to build it; we have to renew the foundation. We have to give hope to the populace, to Nigerians in doubt whether democracy and economic growth will be the pathway to their prosperity.

4. I'm here to assure you and walk with you the best brains we can put together in civil service, the brain that we can put together in our democratic parliament and have been chosen for us by the public.

5. It is a good thing that the chairman of our party is here but the President is the president of all, whether affiliated with some political parties, regardless of religious, ethnic or otherwise, we are one.

6. A great Nigeria is possible, and a greater Nigeria will come under your commitment, guidance, and resolute determination to give the country a direction.

7. I'm with you. And please be assured that this great country is one family in one house, geographically located, partitioned, and living in different rooms. But we are all one family.

8. And we are here to make allegiance and give direction to that one family,

making sure that relationships can only be stronger if we give hope to our people. We can only achieve our mission with boldness and strong determination with collaboration.

9. As I've stated before, no one succeeds alone. You the civil service, you must not see a minister as he or she will come and go and you will be there. You must make a positive team for the good of this country.

10. Yes! I admit and accept the asset and liability of my predecessor. It's part of the definition in my professional background.

11. But you are in this ship. You will make good of it but not wreck it. You are a member of a great family; don't see that minister as opportunistic. See, he or she as a partner that we must take the ship forward. Navigate it through turbulence and clear weather.

12. We are lucky we have a nation; the challenges are all over the world. You can see the chaos all around you. But be focused, like a man driving in the tunnel, don't see the sky, don't look up, face your direction. Be committed to the value and principle of results that will affect you, your neighbour, and the entire nation.

13. We've spent the last six months reviewing and evaluating ourselves, we've come a long way, but we set the agenda. Healthcare is a priority. Education of our people is a must. There is no other weapon against poverty than education. You have the opportunity to change things.

14. Recently, three days ago, we received the Chancellor of the Republic of Germany and his delegation of investors. One of their key complaints and

the question is whether they can bring their capital, repatriate their dividend, or, if not satisfied, take their capital away. The Minister of Trade and Investment was called upon by me to explain further, that those obstacles are gone, never to come back again. We are open for business.

15. That is why we established the Result Delivery Unit. At the end of this retreat, you're going to sign a bond of understanding between you, the ministers, the permanent secretaries, and myself.

16. If you are performing, nothing to fear; if you miss the objective, we'll review; if there is no performance, you leave us. No one is an island, and the buck stops on my desk.

17. I assure you, you have a free hand. You must be intellectually inquisitive to ask how, why, when, and why it must be immediate. You have the responsibility to serve the people.

18. I've taken a young lady very dynamic, Hadiza Balla Usman, to head that delivery unit. If you have any complaints about her, see me. If you're ready to work with her, stay there. Delivery, yes! we must achieve it for the sake of millions of people.

19. Yes, we are talking about the population of this country. What do you do with it? Make it an asset or a liability? Focus on its progress and come up with bold endeavours. We are great talents around the world, the biggest intellectually sound country in Horn of Africa.

20. Yes, we have challenges in the Sahel, we have challenges of climate change, south and north of Nigeria is battered, with ocean surge, we have desert encroachment in the

north, but we are still blessed with arable lands. We can do it; we can build our country.

21. It's not about theorizing. It's about practical determination and focused evaluation. Yes, it is our country. We have no other one. Let's be proud that we are Nigerians. We can do it, we can show leadership, we can fight to make democracy a lasting reference for the rest of Africa.

22. Don't be afraid to make decisions, but don't be antagonistic of your supervisor. If they are wrong, debate it. I stand before you and I've claimed on several occasions and I'm saying today again as the president, I can make mistakes, point it to me I would resolve that conflict, that error, perfection is only that of God Almighty. But you are there to help me succeed. Success I must achieve by all means necessary.

23. We have great minds, great intellectuals, great intellects, and all that we need.

24. When we were discussing this retreat, I

said other than members of diplomatic corps to give us goodwill and inspiration, don't invite any foreigner to give me a lecture about governance. I've been through it, and I believe in Nigeria.

25. It started from the day I was sworn in, and that bold endeavour is only achieved through courage, determination, and focused leadership.

26. We are going through the reform, painfully, and we still have other challenges. Don't be a clog in the wheel of Nigeria's progress.

27. Let us look forward. Let us be determined that corruption will go, progress will be achieved, better wages for our workers, and living wages.

28. We will transform the economy to work for millions of our citizens. We must take 50 million people out of poverty. We must build healthcare that works for all. Look around. Don't be wicked. Look at the standard of education, look at the classrooms, and look at the roads. We can only spend the money, we will find it, we can not spend the people.

29. No crime in borrowing. Thank you, World Bank, for being a lending friend. But let your achievement be home grown. The determination that Nigeria can do it is here.

30. If it had not started six months ago, we are here to switch off the light, make you included, and make all Nigerians included. Our path for tomorrow is charted for our children and grandchildren. Don't be selfish about it.

31. Property is not a shameful thing. It's only unacceptable. And we have to banish it because it's unacceptable. Let's work on other identifiable areas.

32. Because a memo is submitted to you doesn't mean that is the end of that matter. Think through it. Be inquisitive. Ask how, when, why.

33. I'm ready to enjoy the retreat going forward. We are not retreating from progress. We are just to talk to one another and chart a path for progress and prosperity of this nation. I'm honoured to declare this brainstorming session open.

Thank you.





from back page

# Human Rights: Closing ...

They are indivisible. Whether civil, political, economic, social or cultural in nature, they are all inherent to the dignity of every human person. Consequently, they all have equal status as rights. There is no such thing as a 'small' right'. There is no hierarchy of human rights. This is the spirit of the supreme law of the country, the sanctimonious constitutional document in the nomenclature of the Constitution of the Federal Republic of Nigeria 1999 (as amended) contained in Chapter iv.

The apex court has also in plethora of cases affirm that right is that which is conferred by a rule of law. In *Afolayan v Ogunride & Ors* [1990] 1 NWLR (pt 127) 369 at 391. the court held that a right is an interest recognized and protected by the law while in *Uwaifo v A G Bendel State* [1982] 7 S C 124 at 127; the Supreme Court of Nigeria held that a legal right is any advantage or benefit conferred upon a person by a rule of law. This affirmation by the apex court in Nigeria speaks to the fact that indeed human right is as of right and not a privilege given by law.

Nevertheless, the excessive abuse of the human rights in Nigeria by individual, organizations, public office holders and most worrisome security agencies be it police or the military or paramilitary.

Released annually since 1977 by the United States Department of State, the Country Reports on Human Rights Practices are a critical gauge of the human rights situation across the world. In arguably its most pointed conclusion, the Nigeria report [references](#) repeated and persistent human rights abuses in the country, including "unlawful and arbitrary killings by both government and non-state actors; forced disappearances by the government, terrorists, and criminal groups; torture and cases of cruel, inhuman, or degrading treatment or punishment by the government and terrorist groups; harsh and life-threatening prison conditions;" and "arbitrary arrest or detention."

The released Nigeria 2021 and 2022 Human Rights

Report in April and March respectively confirms what observers and rights advocates already know about the Nigerian state's execrable human rights record and the increasingly dismal daily experience of Nigerians.

The report mentions "serious problems with the independence of the judiciary; arbitrary or unlawful interference with privacy; serious abuses in a conflict, including killings, abductions, and torture of civilians; serious restrictions on free expression and media, including violence or threats against journalists and the existence of criminal libel laws; serious restrictions on internet freedom; substantial interference with the freedom of peaceful assembly and freedom of association;" and "serious government corruption..."

In a similar tone and gravity to previous annual reports, the 2021 report highlights the seriousness of the Nigerian situation, captured by the citizens' and observers' persistent concern about heightened impunity and the continued disjuncture between democratic transition and democratic norms.

Among other reasons, human rights advocate as well as analysts have attributed Nigeria's poor human rights record since the inauguration of the Fourth Republic in 1999 to a hangover from the military era, noting that two of the four post-military regimes have been headed by former military Heads of State Olusegun Obasanjo (1999-2007) and Muhammadu Buhari (2015-2023). While this is plausible, data from previous years confirm that routine abuse is not a preserve of any administration. This submission is nothing but the true state of fact where in the face of extreme human right abuse in the country Nigeria still lack adequate data or human rights record. To worsen the situation, State

Government have also looked the opposite directions as most of the State Governors are guilty of the rising cases of human right abuse across Nigeria ranging from encouraging political thuggery to using state security as well as local security as the case maybe to harass and intimidate.

While across the country, communities across the Seven Hundred and Seventy-four (774) Local Governments Areas (LGAs), Thirty -six States in Nigeria and the Federal Capital Territory are engaged in protracted struggles to



protect and defend their human rights and demand justice in relation to abuse. Despite increased international attention to the issue, business-related human rights abuses, security agencies abuse, public officer holders abuse, or individuals remain commonplace. The root cause of the problem according to Mind the gap, a project coordinated by SOMO Sarphatistraat Amsterdam the Netherlands available on [www.mindthegap.ngo](http://www.mindthegap.ngo) is commonly identified as

'governance gaps' between state actor influence and accountability. In today's globalized economy, governance gaps provide the permissive environment for harmful conduct. But the existence of such governance gaps is no accident. Many gaps are linked to systemic barriers to justice. Government executives and their collaborators develop and deploy strategies aimed at creating, maintaining and exploiting gaps, consolidating legal and economic power, privilege and protection. These

***"among other reasons, human rights advocate as well as analysts have attributed Nigeria's poor human rights record since the inauguration of the Fourth Republic in 1999 to a hangover from the military era"***

strategies are meant to ensure that Government agencies fostering human right violation can continue to operate with impunity. As a result, remedy remains out of reach for victims of human rights abuses.

To expose government, corporate or individual actors and collaborators strategies for avoiding responsibility or being held accountable for human rights violations then, there is need to strengthen civil society counter-strategies for claiming and defending human rights; including

direct dialogue, use of judicial and non-judicial grievance mechanisms, public campaigns, non-violent resistance, and divestment. The overall aim will be to increase respect for human rights and effective access to justice and remedy for individuals and communities whose lives and livelihoods are affected by Security agencies, public office holders, individuals as well as corporations through a multi-sectoral approach in the following ways;

Research and analysis: Collaboratively, Civil Society Organizations (CSOs), Media and government agencies like National Human Right Commission

must feature in their approach research and analysis, that will include in-depth study of selected cases of protracted human rights conflicts, with the goal of identifying harmful strategies that maybe security agencies are using to avoid responsibility, and specific governance gaps and barriers to justice in each case.

Comprehensive investigation of strategies for creating, maintaining and exploiting gaps and barriers to justice at national and international levels. Through a multi-sectoral approach Media and government agencies like National Human Right Commission can examined successful and promising counter-strategies of human rights defenders and civil society organizations.

Capacity building: Insights

from project research can also be adopted by multi-sectoral or coalition to strengthen and develop new, innovative civil society counter-strategies. Also, tools, workshops and e-learning seminars or symposia can be developed to inform and build the capacity of targeted communities and civil society organizations more broadly to navigate and successfully counter harmful strategies.

Advocacy and engagement: Coalition members can engage with decision-makers to raise awareness about strategies behind governance gaps and barriers to justice, and to advocate for effective policies and measures to stop the strategies, close the gaps, bring down the systemic barriers and, ultimately, ensure respect for human rights.

While Nigeria as a country in sub-Saharan region can point to some political progress since the return to civil rule in 1999, systematic human rights violations remain a nagging problem. The current administration will need to show a moral seriousness that seems to have eluded the present situation while State governments devote more commitment in supporting the work of CSOs. In addition to providing material and moral support for human rights advocates in the country, the international community must continue to strengthen Nigeria in upholding the rule of law, particularly ideal democratic principles. Similarly, they must hesitate to defend the cornerstone principle that human rights are a universal value, applicable to individuals no matter their cultural pedigree, or the place and circumstances of their birth.

## CHANGE OF NAME

I formerly known as **Iorkpohol T. John** now wishes to be known and addressed as **Iorkohol Tavershima John**. All former documents remain valid. Constituted authorities, and general public to please note.

## CHANGE OF NAME

I formerly known as **Aso Simon Aondongu** now wishes to be known and addressed as **Assoh Simon Aondongu**. All former documents remain valid. Stanbic IBTC, First Bank and general public to please note.

## CHANGE OF NAME

I formerly known as **Mercy Sylvester** now wishes to be known and addressed as **Mercy Azande**. All former documents remain valid. Banks, Constituted authorities, and general public to please note.

## CHANGE OF NAME

I formerly known as **Ogbonna Obinna Jude** now wishes to be known and addressed as **Ogbonna Obinna**. All former documents remain valid. Banks and general public to please note.



from back page

minutes. Over a month ago, I wrote somewhere else about how the town had better roads in 2003 when I was an undergraduate at the Benue State University in Makurdi than in 2023; a reality that in the last 20 years, instead of developing the town has been on a steady and hurried decline. My non-Nigerian readers living outside the country may want to ask how this is possible seeing that there has been government; federal, state and local all these years? The simple answer is: bad, wicked, corrupt, inconsiderate and inept leadership across the tiers of government in the council, state and in Abuja. Visuals, both photos and videos, from the bank robbery that I have seen proved that the daredevil armed robbers were like a

leadership and a government unto themselves - or how else would they operate unchallenged in a big town like Otukpo for more than an hour? As a security analyst, I know that armed robbers prefer to raid towns or cities with good roads for easy getaway but the vicious robbery in Otukpo shattered this theory. The robbers, armed to their teeth, had a field day in a town with bad roads.

Under former president Muhammadu Buhari, Nigeria was on autodrive and in this moment, under President Bola Tinubu nothing has changed, when we know that insecurity and crime are still happening everyday across the country. But how can anything change when we keep doing the same things?

# Otukpo Daredevil...

Let us ask ourselves these questions: how many police officers are serving in Otukpo LGA and the entire Zone C? I'd bet they cannot be more than 300 in a country where the entire rank and file of the police is not more than 400,000. Do the mathematics: 400,000 divide by 774 LGAs minus the police men/women who are reserved for the protection of politicians, big business men/women and VIPs - and the reality of Nigeria's precarious security architecture hits home. The UN recommended benchmark is one police officer to 450 citizens but in Nigeria it is one officer to at least 700 citizens.

For many years, some of us

have been campaigning for the introduction of state and community policing, one that decentralizes the policing architecture but our political leaders have turned deaf ears because this centralized command and control structure serves their wicked and selfish purposes. No big nation like ours, with its heterogeneity and more than 220 million people can survive with a centralized policing system but now we hate change. For our leaders, status quo maintenance is the norm rather than the exception. The Nigerian police do not have enough officers as it also does not have modern arms and ammunitions and techint. How then do we

expect to tackle the rising cases of insecurity and crime in the country?

President Bola Tinubu must wake up and smell the coffee. Enough of the needless loss of lives and property in a country where citizens have been economically traumatized since he took over the mantle of leadership (by the removal of subsidy on petrol and the floating of the Naira). How can he sleep as president when he daily receive reports of the killing of the men and women he was voted to preside over? The other day, it was a jail break in Calabar, Cross River State that claimed a life and because this is our unfortunate reality we can bet our last bucks that

before the end of next week, there would be another daredevil successful attack in another Nigerian town or city. This nonsense has got to stop - or would President Bola Tinubu, as the C-in-C of the armed forces, continue to sit down and watch the lives and property of ordinary Nigerians become uselessly useless and entering the Hobbesian state of nature? Would Mr. President sit down, fold his hands and allow hapless citizens and communities take laws into their hands because the government and country cannot provide for them nor protect them? The president must sit up - because Nigeria is not a banana republic.

# The "legalization of ...

falsehood.

The University is a Research Institution that can carry out such responsibility with good sponsorship by State and private actors. I am other climes, especially the Western World, there is a conscious policy of pushing research grants to Institutions of higher learning to break new grounds and to emerge with new perspectives of dealing with societal challenges. Universities do not just exist for the sake of it. There has to be a synergy between what is research at the University and the relevance of such research to Societal Development..

I know several years ago, at the Benue State University Makurdi when Historical Files on the Tiv Nation which were kept in the Custody of Professor Charles Jacob, were abandoned, after his death, were left to be destroyed by rain. The University treated the files in contempt and we're dumped in the public space for destruction. Nothing was done to save the Tiv Native Files which were a rich source of Tiv History.

Do we really value Tiv History?

I recall my conversation with the late Professor Jacobs who had moved on from the University of Jos to the Benue State University Makurdi. He was worried about the state of the history of the Tiv people. He pointed out that much of the history of the Tiv people was a historiography of external forces hostile to existence and image of the Tiv Nation. He pointed out that for instance that Dr. Tesemchi Makar original thesis of the Tiv people was doctored and distorted by a group of Arewa Professors and Professors of Kwararafa Confederacy, for obvious reasons. One of such, among many, has been the false claims that the Tiv Nation was under the sovereignty of the Sokoto Caliphate and the Jukun Sovereignty in the pre colonial era. Furthermore, the idea that the Tiv were late intruders, migrants, who had come in late, to wrestle lands from their neighbors like the Alago, Jukun, Idoma, etc. In addition, the Arewa and Kwararafa Historiography of Tiv History pushes the Tiv people back to the Cameroon while others, out

of ignorance, pushes the Tiv back to "Benue".

Benue is a geographical term that is almost comprising of the present North Central Nigeria. I wonder sometimes where is the Benue, is it from the foothills of Cameroonian mountains to the Confluence Area at Lokoja?

Let me use some of my personal experience to enrich this discussion. Recently, at the Federal University of Lafia, I did an Inaugural Lecture on the Tiv Nation that attracted the hostility of the Historiographical forces mentioned above.

A colleague of mine, a Fulani by extraction, said this to me, that "the Tiv people have a rich History, but there is a dearth of Tiv Historians researching and publishing on the area."

On the day of the Inaugural Lecture, I will not forget the efforts of Alhaji Atiku Abubakar and Dr Iorchia Ayu, who send in a support as well as sighted the usefulness and the significance of the Lecture to the Identity and Image of the Tiv Nation.

The Benue State University Makurdi, where I was a

Graduate as well as where I did began my academic career, turned down my invitation to attend the Lecture on Tiv History. The Government of Benue State also did not acknowledge my request to attend the Inaugural. The same also for the Tiv Traditional Council.

I don't think the Tiv Nation is yet to wake up to the power that History weilds over a people and nation. It is rather unfortunate that we are beginning to realize it in this regard, the idea of infidelity of the Tiv people. There are still more controversial issues to come that will hit and destroy the collective image of the Tiv Nation.

In recent years, the Ford Foundation instituted a Research Grant on the Bantu thesis which among many research findings, was to Digg up and validate the Bantu assumption of the Tiv Origin.

Let me careful with my statement here that, I don't think there were Historians of Tiv Extraction on that Project. If they were, there has been yet any publications on Tiv Origins to further illuminate the efforts of early indigenous

scholars like Dr. Makar.

As much as I know, at the moment, there is no research findings and publication on the Tiv people, in terms of Origin, Society and Culture, by indigenous Professional Historians, on the Tiv people. In addition, since the establishment of Benue State, there has been no State Sponsorship of Tiv History to give an Official Version of Tiv History.

Recently, I did a proposal to the Governor of Benue State, Fr. Hyacinth Alia on the need for a State Historian presiding over a State Research, Documentation and Archival Center. Other states of Nigeria, who understands the pivotal role of history in national rebirth, reconstruction, identity and development, have long established such units.

History is Development and Development is History. Both are critical to National identity and perception in the twenty first century. The Tiv Nation has for too long forgotten their history through acts of lmission and Commission. We have become a reactionary force and that explains why strangers and perceived

enemies now write and publish our history. We don't value our own and have invested nothing in our culture and identity. The logical outcome of our "historical lukewarmness" is the false distortion of our history and culture by enemies who don't want us to be in Nigeria and anything in Nigeria.

I am not a lawyer, a learned person per say, but I think I can make my little contribution here in this respect. We have a Faculty of Law at the Benue State University Makurdi, the cream of the Legal Profession in Nigeria, but for history sake, cannot take to the Supreme Court for a review of legal verdict that has come to legalize adultery in Tiv Society. We have the best of the Senior Advocates as well produced a Minister of Justice and Attorney General of the Federation but still have such an travesty of justice hanging on the neck of the Tiv Nation?

There is more to this controversy than what it appears to be. There is a conspiracy within us and the issue has been

contd on page 2









## Otukpo Daredevil Bank Robbery and the Continuing Ineptitude of Nigeria's President and Federal Government



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I am still utterly gutted and sad over the day time armed robbery that happened in Otukpo on October 20 2023 that affected three to four commercial banks in the town. My heart goes out to the families and friends of those who were killed in the attack - and the management and staff of the banks who suffered losses. Those who died that day didn't have to die because they were men and women with dreams, plans and ambitions just like you

and I. Although I hate to say this cliché but yes, Nigeria happened to them. I am the first to admit that insecurity and crime exists everywhere but not the kind that we witnessed some weeks ago in Otukpo, Benue State, North Central, Nigeria.

While I am still grieving over that incidence, I am not surprised it happened the way it did because for many years and continuing, many parts of Nigeria have become ungoverned spaces with little or no government presence. I am not surprised because for many years the Nigerian leadership elites have not taken the security of lives and property of the common citizen serious, even though it is the first responsibility of government. I am not surprised the Otukpo bank robbery happened in day light because this is Nigeria where anything can happen. This is Nigeria where leadership believe that N30,000 monthly

salary is good enough for an adult government employee while they receive millions as salaries and millions as allowances for wardrobe, food, housing,

entertainment, newspaper and hardship. With the state of our sociopolitical economy, no sane Nigerian with a working medulla should be surprised that

insecurity and crime is rising and continuing in the country. For those who do not know, Otukpo is one of the oldest local government councils in

Nigeria but in 2023, the town looks like something out of 1845 precolonial Nigeria, not with red earth and untarred streets and roads everywhere in the town. Visit the town wearing white and it'll turn to brown in two

cont. on page 14

## Human Rights: Closing the Gaps through Multi-Sectoral Approach

According to UNICEF, Human rights are standards that recognize and protect the dignity of all human beings. Human rights govern how individual human beings

live in society and with each other, as well as their relationship with the State and the obligations that the State have towards them. Similarly, human rights law obliges governments to do some things, and prevents

them from doing others. Individuals also have responsibilities: in using their human rights, they must respect the rights of others. No government, group or individual person has the right to do anything



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that violates another's rights. To these end, human rights are universal and inalienable. All people everywhere in the world are entitled to them. No one can voluntarily give them up. Nor can others take them away from him or her.

cont on page 13

## The "legalization of Adultery:" Where We got it Wrong



**Uji, Wilfred Terlumun**  
Professor of History

I appreciate the write up by Hon SAN, an Abuja based lawyer that is widely circulated by the President General of Mdzough U Tiv World Wide. There is a friend of mine who once asked me to reconstruct this aspect of Tiv History through the lenses and perspective of Tiv Indigenous Historiography. My reply then, and still now, is this, do the Tiv people value their history? How much of our indigenous

history has come under State Sponsorship and the good efforts of private sector driven people. This debate has been on for decades despite the fact that there is a Benue State University that houses an entire Department of History. Where is the better Institution where the histories of Indigenous peoples of Benue State can be salvaged and rescued from stereotypes and

cont on page 14

## AGRICBOOM LIQUID ORGANIZ MANURE

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