

# Female Trafficking and the Challenges of Education for Sustainable Development

HUSSAINI Manir<sup>1</sup>, SARKINFADA Halima (Ph.D)<sup>2</sup>

<sup>1</sup>College of Agriculture Zuru, Kebbi State, Nigeria

<sup>2</sup>Department of Educational Foundations, Faculty of Education and Extension Services, Usmanu Danfodiyo University Sokoto, Nigeria

**Abstract: - Trafficking in persons is a euphemism for slave trade. The trafficking for the purpose of domestic service, prostitution, and other forms of exploitation is a wide spread phenomenon in Nigeria. This paper highlights the estrangement of female trafficking and the challenges facing the Nigerian child, every female must be protected against all forms of exploitation, indecent or degrading treatment including child labour, abuse or torture, sexual exploitation, sale, abduction and drug abuse. The need to educate the leaders of tomorrow relating the implication of child abuse and how education is a channel for ethical rebirth leading to behavioral change for sustainable development.**

## I. INTRODUCTION

Education is of paramount importance for the progress of any society. It is the major force behind the social, and cultural life of a community. Education is the manifestation of divine perfection already existing in man and by education the growing soul draws out that which is in itself and brings it to perfection. Every country develops its system of education to express and promote its unique socio-cultural identity and also to meet the challenges of the time, such challenges include child trafficking, child labor and human degradation. Child trafficking is one of the fastest growing organized crimes with an estimated 1.2m survivors per year of which 32% are African. (Umar, 2007). Hundreds of thousands of Nigerians have migrated to Europe, and many of them have relied on human smugglers to do so, and many have also been victims of trafficking.

Though the obnoxious practice was abolished by the league of Nations in 1926 through the efforts of the abolitionist movement that swept across Europe at that time, the practice has reared its ugly head in our modern society in another dimension. This time, “Slaves” or victims of trafficking are captured not by the usual bruited slave raiders but equally dangerous using means of deceit, coercion, threat and fraud. The volume of continental, regional and internal trafficking in persons is equally alarming. An average of 10 children pass through Nigeria’s border of Seme in Lagos State, Sharki in Oyo State, through the creeks of Calabar, Orone. t.c. every day as domestic servants or labourers on the farms in Gabon equatorial Guinea and Morocco (Shaibu, 2007).

Education channels euphoristic tendencies in the child making the child enjoy a fulfilled life and develops the man power for different levels of economy. Education is also a subtraction on

which research and development flourish being the ultimate guarantee for national self-reliance, which will hinder deception and fraudulent act of trafficking in the society.

## II. HUMAN TRAFFICKING AND DEGRADATION

Trafficking in persons also known as human trafficking is a modern day form of slavery. It involves the use of deceit and coercion to recruit and transfer persons either externally or internally within the domestic borders of a country for the purpose of exploitation. The victims of trafficking are usually young women, boys and girls who are fraudulently moved from rural communities to urban centers to be forced into domestic services or other forms of exploitative labor or sexual exploitation. Others are transported to foreign countries and forced to work in the sex industry as prostitutes. Human trafficking means procurement of any persons by the use of deception, coercion, debt bondage or any means whatever from one place to another for exploitative reason (Umar, 2007). Human trafficking has subjected the human race to absolute form of degradation in society. People or victims of this ordeal find themselves in a state of agony and loss of self respect. Education provides the individual with respect, prestige, status and recognition by the society, by bringing out the inborn qualities in the individual and making such persons a unique investment in the society and the nation at large.

## III. CAUSES OF TRAFFICKING

The underlying causes of trafficking in persons are many and they are complex and intertwined. The most commonly cited reasons for trafficking in women and children include:-

- Expansion of sex industry in Western Europe
- Unequal access to available opportunities
- High level of poverty especially rural and feminine poverty
- Girl child and gender discrimination
- Ignorance
- Greed
- Loss of moral and ethical values
- Ineffectiveness of social norms and values
- Low level of education, inadequate training and educational opportunities
- A strong desire to migrate in search of economic and social wellbeing
- High command of trafficked persons in Europe

- Corruption
- Weak enforcement of the law
- Porousness of Nigerian borders
- Peer group influence
- Large family size

(Women Trafficking and child eradication foundation WOTCLEF, 2003 P.8)

#### IV. THE CHALLENGES FACING THE NIGERIAN FEMALE

Nigeria is among the developing countries of the world referred to as third world countries, beside being one of the countries with the greatest social inequality the richest tenth of the population have an income 25 times that of the poorest tenth (United Nations Development programme, 2004). The enduring financial crisis has caused gross national product to stagnate. Whereas the prices of food and other goods have increased steeply, the purchasing power of regular people has declined steadily since the beginning of the 1980s. Life expectancy at birth slowly rose to 50 years in 1997, but has since dropped and is now below 45 years. Inequality in Nigerian society is related to a so-called “patron-client culture”. This means that a great deal of interaction takes place in hierarchical personal relationships. Every person nurtures the relationship to and shows loyalty towards their contacts higher-up in the system. In return, they are rewarded with resources to which these contacts have access. This happens at any level so that in theory, everybody has patrons above and clients below. Nigerians invest far greater efforts to place their contacts into positions of power and to achieve benefits for those who are already in power, than at working politically to change society (Smith, 2001). Corruption is an integral part of such a system. A university professor who was placed in a high position with agricultural authorities expressed it this way:–“Although I would have wanted to avoid favoring my friends in awarding contracts, I would not be able to do it. They would say that I was being selfish and stupid. Who gets a powerful position like this only to refuse to help his people? Only people of the worst kind” (Smith, 2001: 808).

Gender and sexuality, there is an en-grossed connection between prostitution and Nigeria emigration. A country as diverse as Nigeria is also characterized by great variations in gender roles and sexual culture. In the area around the Niger Delta, from where most women are recruited for trafficking, it is more or less acceptable for single women to be sexually active. Girls will often have their intercourse of a very young age and it is regarded as natural for married men to have sexual relations with other women (Omorodion, 1993).

Hopes and opportunities are the order of the day for youth. They are ready to face hazardous challenges in a bid to grab any available opportunity in order to get rich. In the course of the 1980s and 1990s, an increasing number of Nigerians lost faith in their own country and wanted to leave. The most important causes are financial breakdown, the violent military

regimes, the detrimental regional differences, the indifference of political leaders towards the suffering of the people, and pervading corrupting in the public system (Osaghae, 1999). Thousands of Nigerians migrated to the United States, Saudi Arabia, and Europe. This was a period characterized by strong demands for unskilled labor and relatively liberal immigration policy. The financial crisis makes many people regard emigration as the best means to achieve such aims (Van Dijk, R.A.T. Raising, N. Tellegn, and W. Van Binsbergen, 2003).

Thus despite the difficult situation in Nigerian, many do not wish to leave the country for good but want to go abroad and make money to ensure themselves and their family live a better life in Nigeria afterwards. The prostitution of young women with trafficking network almost always happens through informal networks. It varies whether it is the woman herself or the other party who takes the initiative. In many cases, friends or relatives of the woman are the first link. The conversations about traveling to Europe often take place in her home or in other familiar surroundings (Okojie C.e.E Eghafona, K Vincent Osaghae, and V Kalu, 2003; Prina, 2003).

The first person with whom the woman is in contact usually has no other role in the trafficking process than the establish contact. The victim may later come to regard this person as somebody who took advantage of her trust to trick her, or as well meaning person who was tricked, too (Prina, 2003). In this phase, the women are lured with promises of work as maids, sales personnel, or hairdressers, or with work in factories or restaurants, or with educational possibilities (Okojie et al, 2003; Prina, 2003). The feeling of hopelessness in Nigeria and the view of emigration as the road to riches make many Nigerians willing to take considerable risks to gain a foothold in a rich country.

The immigration policies of western countries, however, make this an unrealistic dream for most. In short, there are three roads to Europe for Nigerians who wish to emigrate; a residence permit, a visitor, visitor illegal entry. Having lived abroad is a source of status in Nigeria, and the political and financial elites often send their children abroad to study, preferably to the United States or Europe (Norwegian Directorate of immigration, 2004). To many, emigration also provides opportunities to obtain status symbols such as houses or cars. Many of the women traveling to Europe are the eldest daughters of their families, and therefore fit a particularly heavy responsibility to contribute financially to the household (Okojie et al, 2003). The frustration of not being able to do this in the local labor market may be a powerful driving force. In certain cases, women are pressured by their families to go while in other cases the woman herself wants to go while her family is trying to prevent it (Prina, 2003; Smiths, 2001). A 15 year-old girl from Benin City told a British reporter that she had many girlfriends who had gone to Europe as prostitutes, and that the families always played an important role: we don't have any money, or anything to eat, you can send us money: And then the girls leave. (Little, 2004). Another 16

year-old girl related how she had been sent by her mother to “work in Canada” but ended up as a prostitute in Gabon. She managed to run away and get back to Nigeria, but was scolded by her mother who told her that “you don’t want to work for me-other girls travel for three months and bring cars for their parents”. (The Economist, 2004).

This and others are few of the many challenges facing the Nigerian child but when people are educated, they learn to know about human rights, what the constitution says about its citizens, what duties we owe the country. What we ought to have done and how to achieve success by igniting the wheel of progress for sustainable development.

#### V. EDUCATION AS CHANNEL FOR SUSTAINABLE DEVELOPMENT

Every country develops its system of education to express and promote its unique socio-cultural identity and also to meet the challenges of the time. There are moments of history when a new direction has to be given to an age-old process. That moment is today. The country has reached a stage in its economic and technical development when a major effort must be made to derive the maximum benefit from the assets already created and to ensure that the fruits of change reach all sections, and education is the root to that goal.

Education has an acculturating role. It refines sensitive perceptions that contribute to national cohesion, a scientific temper and independence of mind and spirit. This is desirable for achieving the goal of socialism, secularism and democracy enshrined in our constitution. An educational philosopher (Sr. Aurobindo in Bhatia, 2006) initiated the following salient features:-Believed that true education must take into account three focal points (i) the man, (ii) the nation and people (iii) universal humanity. It is important to strike an inter-relationship among the three focal points.,

The study of human mind, the true basis of education, he added that the three basis of education is the study of human mind, No system of Education should be founded merely on the theory of academic perfection. Such a system ignores the instrument of the study the mind and thus it hampers intellectual growth. The study of human mind is fundamental in education.

- Education according to child’s own nature. The child must be according to Childs own nature. The child must be induced to expand in accordance with his own nature.
- Perfect liberty for the child. He advocated that no hard things should be brought into the child’s experience. The child can gather the best information if his mind is trained.
- Religious education: whether direct teaching in any form of religions is imparted or not, the essence of religion, to live for God, for humanity, for country, for others for oneself. In these, must be made the ideal in every school.

- Moral education, he laid stress on moral education, for this purpose the child must habituate himself to the right emotions, the noblest associations, the best mental motioned and physical habits. However the teacher should remember the first rule of moral training is “to suggest and invite, not command and impose”. And the best method of suggestion is by personal example, daily conversation and extensive reading of good books. (Bhatia, 2006).

Education as means of behavioral change and channel of ethnical birth can be used to instill moral education on the individual which will in fact reduce illicit attitude and psychological depression on the child to promote transitional change from birth to adulthood, building the mind set to be a vehicle of infallible knowledge. Education must build powers of the human mind so that it serves as an excellent medium of knowledge. As a result of education, the child gets an opportunity to understand both the inner world and the world outside. The vehicle of education include love, knowledge power, and beauty which constitute the essential needs of man to live a fulfilled life without thinking of deception, coercion and debt bondage.

#### VI. RECOMMENDATIONS

It is hoped that the following recommendations would assist stakeholders in maintenance of the Nigerian child and curtailing female trafficking;

- The government and the entire agencies of national development should realize that vulnerable groups of females are in need of special protection from worst form of child labor and child abuse that denies children of fundamental right.
- The paper considers education as the ultimate way out, the government should readdress the issues of funding education, for all Nigerians who are in absolute poverty and cannot afford to send their female child to school, and the need for well meaningful elites of the country to contribute to the funding of education by raising the level of education among children especially girls.
- The religious institution and other non governmental organizations(NGOS) should create awareness as regards child labor, explaining its illsto the community, that it denies the females a childhood and a future, separating the child from his family and frequently deprives the child of an education which is suppose to be his right due to conquest to be rich.
- Both at state and national levels the government should integrate basic education in the religious education to allow the to enjoy the UBE programme, to give the hawking females skills acquisition training and the skilled education
- The present and subsequent governments have been introducing different poverty Alleviation programmes to improve the standard of living of its

citizens, the government should intensify effort to extend the aid to the adolescence and to rural settlers.

## VII. CONCLUSION

Many Nigerian females should be protected from the vulnerability of trafficking including wide spread poverty, large family size, rapid urbanization with deteriorating public services, low illiteracy levels and high school dropout rates. Parents with large family size should be alert to identify traffickers and not be carried away with the size of their families and the poverty state of their family by giving away to deceit and fraud assuming they are providing better life for females who tend to be more vulnerable to the societal ills. Education is the life wire of every society and of every home, parents should send their wards to school and encourage them to acquire quality education and have a meaningful life suitable for sustainable development.

## REFERENCES

- [1]. Adepoju, A. (2004) *“Patterns of migration in West Africa”*. Presented at conference on Migration and development in Ghana 14-16 September, Accra.
- [2]. Bhatia, K.K. (2006) *“Principles and Practice of Education”*, Bhatia Towers Badambadi, published by kalayani publishers New Delhe – India
- [3]. Economist (the) (2004) *“Nigerians other export 24th April; 43; Gordon, A.A. (2004) “Nigerians diverse people, ABC – CLIO, santa Barbara, C.A.*
- [4]. Little, A. (2004) *“Nigeria’s respectable ‘slave trade”* BBC New (London) 1. 04
- [5]. Norwegian Directorate of immigration, (2004) *“Report from a fact finding trip to Nigerian (Abuja, Kaduna and Lagos). 23-28 February 2004,”* The Norwegian Directorate of immigration Oslo.
- [6]. Okojie, C.E.E, O., Eghafona, K. Vincent Osaghae, and V. Kalu, (2003) *“Report of field survey in Edo State Nigerian”*. United nations interregional crime and Justice Research Institte (UNICRI), programme of Action against trafficking in Minors and Young women from Nigiera into Italy for the purpose of school exploitation, Toronto.
- [7]. Omorodion, F.I. (1993) *“Sexual networking among market women in Benin city. Edo state, Nigeria”* health Transtion Review (Supplement) 3:1-11.
- [8]. Oghoe, E.E. (1999) *“Existing from the state in Nigeria”*, African journal of political Science, 4 (1): 83-98.
- [9]. Prina, F. (2003) *“Trade and exploitation of minors and young Nigerian women for prostitution in Italy,”* United Nations Interregional Crime and Justice Research Institute (UNICRI), programme of action against trafficking in minors and young women from Nigeria into Italy for the purpose of sexual exploitation, Toronto.
- [10]. Shaibu, A.O (2007) *“An overview of trafficking in persons laws in Nigeria”*. Being a paper presented at a training programme organized by NAPTIP for the law enforcement officers at Illela Border post in Sokoto. August 2007.
- [11]. Smith, D.J (2001) *“Ritual killing, 419, and fast wealth: Inequality and the popular immigration in south-eastern Nigeria”*.
- [12]. Osaghae E.A (1999) *“Report field survey of Southern Nigeria”* United Nations Interregional Crime and Justice Research Institute (UNICRI), programme of study on sexual exploitation, Toronto.
- [13]. United Nations, (2000) *“Protocol to prevent, suppress and burnish trafficking in persons, especially women and children, supplementing the united nations convention against transitiional organized crime”*. United Nations office for Drug Control and Crime prevention. Vienna
- [14]. Umar, S. (2007) *“Child Abuse /Labor and Human Trafficking: Implementation for sustainable Development and the Role of House of Assembly”*. Published by National Agency for the prohibition of Trafficking in persons and other related matters. (NAPTIP) Sokoto.
- [15]. UNDP, (2004) United Nations Development Programme *“Article on human Trafficking and degradation”*. Published by the Women Trafficking and Child Eradication Foundation”.(WOTCLEF) 2003 pamphlet.
- [16]. Van Dijk, R.A, T. Raising, N. Tellegen, and W. Van Binsbergen, (2003) *“En Schijin Van Voodoo, Cultural achlergronden vandal in Nigeriansemesjesvoor de Nederlands prostitute; African Studies, Center universiteitLelden, Leiden.*
- [17]. WOTCLEF (2003) *“ Understanding the Anti-trafficking law”* published by the women Trafficking and Child Eradication Foundation (WOTCLEF). 2003 p.8 Gwarinpa Estate Abuja. A Pamphlet.