

Full Length Research

The Gift of Nature from Land in Efionayi Community: Abandonment of Best for Good!

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Accepted 26th July, 2017.

Land is a free gift from nature for the purpose of man and animal. The importance is better appreciated when natural resources are embedded in it or better still when it is used for the purpose of sane creature! In Edo State the product was used to the betterment of all when the government farmed on it before and after independent in 1960 to provide surplus food for its people. But with the discovering of petrol dollar the reverse was the case. To acquire land in Edo State is at the mercy of the government (Edo) and community warlords, i.e community Development Association chairmen, who the State recognized. Community Development Associations have done quite well recently in allocating land to their people to raise structures over their heads but not without some reservations. Interestingly, the allotment of Reserved land to community by the State and federal government without proper documentation and due process followed, in other words, to check whether if it is important to do so create more projects (road constructions, health care, market, school, security, water and wastage of electricity) for its and coming administrations! Hence government agencies are advice to take insufficiency of government revenue into consideration before doing the latter. And finally posit that government should invest in agriculture for food sufficiency before oil dried off in the shores of Nigeria and before oil becomes irrelevant to our Western buyers.

Keywords: Land, Efionayi Community, Edo State.

INTRODUCTION

We don't see things as they are we see them as we are, Anais Nin¹

Land is a gift from nature (God) which was provided for humanity's good. Evidently, from the account in the book of Genesis 1: 9-10, we saw the hand of God when He said let us gather the waters to one side that the usefulness of land to appear.² Right from that time the purpose of land was changed from that of being only a reservoir of water[sea, lake, pound, ocean and rivers] to being economic, social, political, military, and other activities which land can also be used for. By the new status of land it became a determinant of state power. That is, economic, political, social and military. For example countries like Nigeria, Russia, Korea Republic and the United States of America which have enormous natural resources [gold, oil, tin, zinc, large number of fishes in their rivers and many other resources found in

eco-system] have enhanced their power in their various regions or continent and the International political system in general. Due to the many resources found in their coast.

However this free gift of nature has become a nagging problem because of the many crises, that have emanated from the management of boundary disputes across Africa and else where in the globe. For example the boundary disputes between Nigeria and Cameroun over Bakassi peninsular in 1982 and the boundary disputes between Britain and Argentina over Falkland in 1972 and some pocket of crises over land which was blown out of proportion in some communities in Nigeria³ and in Edo state-Ulemon and Evbuowe in 2015. The questions are what could be the possible causes of so many boundary disputes in Africa, and in Nigeria communities? Could it be a case of psychological stress,

always seeing that enemies are coming to attack hence it is proper to attack first? One researched material has it that by the time Africa was partitioned in the Berlin conference of 1884/1885 by the European Statesmen of the time, African leaders, rulers, or Kings had no knowledge of it to contribute to the dismal development and also the partitioners had no good physical contact with African states as a result some communities were cut along with communities they did not have prior knowledge of and this was to cause conflict later⁴. Sometimes the land disputed for may have enormous natural resources deposited in it by nature which serve as a push for warring nations to intensify their struggles over the properties. For example, Nigeria vs. Cameroon, over Bakassi peninsular in 1982 and southern Sudan vs. northern Sudan, over Abyei in 2011 respectively⁵.

Boundary disputes between and within nations (local communities] and states could have many implications, ranging from destruction of life and properties, destruction of the socio-political, economic and military relation that have existed between the states or country. If possible, it could drag other state into it especially those states that are allied to the parties at war. For instance the Allied and the Axis powers in the first and second world war entered the war not because they were personally involved in the war but because their friends were the parties at war, hence what affect the head put every other sense organs in difficulties. Furthermore, the resources needed to build capacity must have been wasted in the crisis like what happened in the First and the Second world war and the Nigeria battle with terrorist groups such as Boko Haram, militant in the Niger Delta, Oduduwa Peoples Congress, OPC, in the western part of Nigeria and MOSSOB in Eastern Nigeria.⁶

For the purpose of emphasis this discuss is the effect of land to the people of Efonayi community and how it relate to other individuals in and outside the community. The significance is, land as a constant variable like geography through which people interact as a result of the society which people build because of it availability. Hence it is appropriate that this product be manage well for the betterment of humanity.

Efonayi community has had a long history which date back to around 1863. Before then, its ancestors led by Mr. Efonayi had migrated from their ancestral home, Igun 'n' chemwon near Ogboka community at Sokponba road. At first it was referred to as a village because it was formed and managed by one stock, that is, one family. However as time progresses and with the in flocks of other elements the nomenclature changed from a village to a community. Which embrace, other elements from other ethnic groups in the country. This community can be link from the outer and the inner ring road. The outer and the inner ring road are two distinct regions in Benin which contribute effectively to the socio-political and economic well-being of the people .the outer ring road is currently referred to as the king square. An

area that has many institutions in Benin like, Oredo Local government secretariat, Edo State House of Assembly I.e. Anthony Enahoro's House, the kings palace, central Hospital, Edo State High Court, Oba market , First bank UBA bank ,Sky bank and Central bank of Nigeria, CBN, which is along Akpapava a famous street in Benin. Other notable structures are Igun Street were Benin bronze is casted, Queen Emotan Stature, the Benin Museum, Urhokpota Hall, and many other institutions. The inner ring road is a region beyond Ogba Zoo along airport road in Benin city which is via the Benin Airport. Beyond the Ogba Zoo is the river Ogba and Evbuodia community Hill top and sharp sand borrow pit is located. The inner ring road has many communities around it. Some of these communities are Evbuodia, Ulemon, Efonayi, Utagan, Evbuovbiyoba, Evbuowe, Evbuokhae, Uholor, Evbuorhun, and many others.⁷ The road network linking the utter ringroad made it possible for anyone to access the inner ring road via Ogba river from airport road axis through to Ulemon, Evbuovbiyoba, Evbuowe, Evbuokhae, Umegbin and Uholor down to Ekehuan road where you can proceed to Ekehuan Barrack, Gelegele, Ughotun, Ugbinah and many other communities –Ovia north east local Government when stratisfield politicaly. But when coming down , still via Ekehuan road, with many communities like Oye, Oghede, Ugbiyokho, Utagan, Ojemai Farm, Evbuotubu community and many other institutions like the university of Benin, Eehuan campus division before the outer ring road is located.

EFIONAYI COMMUNITY LEADERSHIP STRUCTURE.

Among the communities located in the inner ring road is Efonayi community. Though mentioned have been made to many other communities and still references will be made to them, however, the major fact about the work is Efonayi people. The land which housed the community is 1000 feet by 1000 feet (excluding their government reserve land) before roads were carved out in 2007. The major financier of the development i.e. carving out roads and making the community look more attractive to outsiders, are the people which is also obtain elsewhere in other communities I have made mention of in the course of the work so far. Also the management of the community investment {land} are the people. For the effective management of their investment it was imperative that the people set up an association to do so which is also applicable to every community in Edo state. The association is called, Community Development Association, C.D.A. The association is armed by law with a constitution with various offices. These offices treat matters of their different offices. The offices are the Chairman, and his vice, the general secretary, and his assistance. The treasurer, publicity secretary /PRO, financial secretary, auditor, social and welfare offices. Others are four ex

officio members, standing committee chairman, legal adviser, land pointers and land inspectors.⁸ The positions are tenured for two years for one term for some communities, but for Efionayi it is four years for a single term before a trustworthy individual can re-apply for another term of four years.⁹ Needless to say that the position of the Odionwere is not contested because, traditionally, the land is owned by individuals and families who carry out activities on it in trust for the Odionwere and the people of Efionayi community, while the Odionwere administer the land in trust for the Oba of Benin.¹⁰ Hence the Odionwere cannot be removed from office except by death or voluntarily step outside due to ill-health, unsound mind or aged who can no longer perform his duties optimally.¹¹

In the communities I have mentioned so far the era of commercial and subsistence farming is past hence "let us sell our land to make money and feed our stomach". consequently killing the best business for a good one. Before the arrival of petrol dollar in the early years of Nigeria independence¹² communities in Nigeria were known for commercial and subsistence farming however with the introduction of petroleum business in Nigeria the reverse was the case. With many rural dwellers abandoning their trade in their respective community for a white kola jobs in the city a situations which further reduced Nigeria from their level of food sufficiency. The good business was a situation where our community warlords with the opportunity for the first time (from 1978) to sell land in their community with huge sums of money ranging from one million naira in a less developed community for one hundred by one hundred feet, in such communities, like, Ogbaneki, Uholor, Evbuodia and Oghede.

The opportunity of selling land at exorbitant prices for the first time also had it implications but permit me to make mention of it as i hope to dwell on it before the conclusion of this paper. The first implication is the creation of a new class not by position alone but by wealth through the oxygen of Community Development Association, CDA. Secondly the various communities civil wars that was rampant in Edo state in general and Iyokogba in particular in the last fifteen years of the state.

As earlier stated Community Development Association is by law an association, which decide how development and growth will be accessed by community members. The position of the association became prominent owing to the failures of the government of the state. In other words, Oredo local government administration.¹³ Apart from bringing development to a community, community development association chairmen with the Odionwere have the constitutional right to share land to their people. As a result, the political and economic strength of some members of the association (sharing land to his or her people and having privilege or opportunity to have more or reserve more land for itself) became more powerful in Efionayi

community to the extent that the failure to manage their powers led to fighting over proceeds of land which was an offshoot of mismanagement of resources by people in authority from 2010- 2013. This submission is not strange to Efionayi community alone but to every society that have abandoned the purpose of land for farming to selling land to make millions to feed their stomach.

The failure to manage the people resources optimally led to change of government with various implications. But first how was the change arrived at? The change came by a resolution of fifteen members (including some members of farmer executive and non executive members) of the community to dissolve the former cabinet which was led by prince Clifford Enamuna, on the 15th of February, 2013. The dissolution was followed with members signatures¹⁴. Consequently, the dissolution of the former cabinet, forced some members of the community like Mr. Iziengbe Andrew Obude, Prince Clifford Enamuna, Akasso and many others to immediately distant themselves from anything that involves land in the community, because the plan to end the life of the former was not to be reached on that day as planned by the progressive but the odionwere saw it differently because abandoning the community for so long as they have done in the past which put it in great danger because nature does not allow for vacuum. Hence, their absence created a situation where the youth took laws into their hands by selling lands to any developer(s) who wish to buy at a cheaper rate¹⁵ without proper documentation. This later put the community in a corner where they continually negotiated the way out for their loved ones. However created a situation in the community where many persons were denied their right of land. The gift of nature from land in Efionayi community is what this paper seeks to examine. To see how the lands were really beneficial to the people of the community. Currently in a community that is developed (with accessible roads, light, health care, security, schools and many good things of life) purchase of land is (100 feet by 100 feet) from three million naira in a place like Ogbel/ Ibuya community, Ogunwenyin community and Amagba community. While a community likes Efionayi its land is sold for at least one million naira. Though there are some communities which sell higher like Irhirhi community. Some time their land is sold for five to ten million naira for a full plot, which is 100feet by 100 feet. Further in a developed community, to erect a structure or develop once plot it required the developer to pay some amount of money which is called development levy. Because it is the levy community leaders use in developing the community. Hence for a developer to enjoy in the development he or she must play a part in the continual maintenance of the development. Efionayi community charge #150,000 for their levy. While Oghede which is in alliance with Ugbiyokho and Evbioba communities charge #300,000 which is also applicable to Evbuku community along

Sapele road which has its border with Amagba community.

The purchase of land and its developmental settlement is not a mean feat for any individual who really work hard to earn his or her salaries at the end of the month. Especially in a place where land is sold with exorbitant prices before the development levy is paid. To some persons it is normal. But the petty traders at a local market who strive every now and then to raise a structure over its head is an herculean task.

When Efionayi community successfully, secured their land from the government of chief Lucky Nosakhare Igbinedion the then Edo State governor and that of Enogie, Owie Jackson of Uholor in 2007 the first thing done by the power brokers in the community was to give positions to individuals through which land could be bought in the community. The key positions were given to people thus,

1. Mr. Clifford Enamuna, as the community development association chairman.
2. The current Odionwere, Mr. Victor Agbonze as the vice.
3. Mr. Uyinmwen Ikponmwen who is currently the treasurer was the secretary
4. Mr. Uhunwa Anthony, the current deputy Odionwere was the treasurer.
5. Mr. Akaso Idemudia was the youth leader.
6. Mr. Andrew Iziengbe Obude was the bush Inspector while,
7. Mr. Idemudia Edusa was the community pointer.

These persons played a leading role in the community together with their deputies before the relations went awry. For people occupying one position or other, two plots {100 feet by 200 feet} were given them for their extra contributions. Though there was also one category of persons who were given three plots each. Further, persons without any position were given one plot each.¹⁶ Some persons decided to sell theirs for business while a large number of the community kept theirs for building purposes. Some sold theirs at a cheap rate because at first development had not come to the community. However, immediately developments of roads, water, light, were accessed in the community the price of land went up to one million naira from 2014.

The merit of giving land to every sons and daughters of the community was and is advantageous to the lower class in the community. By then the issue of buying land to raise a structure over their head was no longer in place. Also the money for the settlement of development levy were either not a cause for concern. As indigenes were allowed to develop their plot {s} without the payment of the former. The opportunity paid off as many lower class in the community were able to build a house of their own. With additional communal efforts .

Earlier in this work I did mention the implications of abandoning our best product for our good with a bid to return to it in detail: our society or village was a society that maintained class of various types. But with the

change from village to community the former class was broken down for a new one. Our village had traditional structure from where political strength or position were maintained. These are the "eghele" and the "okaeghele" which are the soldiers of the village. These people do manual work in the village. from this you graduate to "Odion" or an elder not by age but service to the community. Also for an individual to be an "eghele and okaeghele he or she must first serve in the position of "ihoghae" who sweep the market square and clear round the "oguedion". This system enables an individual to climb the social structure without coming down.

Among the strength of a community is the ability of the element in it to armed themselves with a constitution which made it different from a village because there is an unwritten document which is transferred from generation to generation, which sometime is mis-interpreted by people in authority owing to forget fullness from the people transferring it and people interpreting it .The constitution is sourced from norms and value while a constitutional community base theirs on interest. That is, their national interest. The class system, which is the upper, middle and the lower class. The growth or movement from the upper c-lass to the lower class may sometimes not be based on contribution to the society but rather how an individual was able to win in an election by rigging through or through other means. From the classes an individual can climb from the lower to the middle and finally the upper with the intention of remaining there but as change which is constant he or she may be thrown down before such a person realizes what befall him or her.

The number of people in the different classes varies, from one society to an other. For Efionayi community the people in the upper class are few, in other words are not up to one tent of the people in the community. This can also be said of many communities in general and Nigeria in particular.¹⁷ Also the number in the middle class which comprises the intelligentsia are little more compare to the upper class. While the lower class is filled with ordinary people, such as the taxi drivers, wood cutters, petty stall owners, primary and secondary school teachers, maid, gate men, and many other professional artisans.¹⁸ This group is made up of the large numbers of people in Efionayi community and many other communities in the state in general and Nigeria in particular.¹⁹ Before now in Efionayi community i.e from 2007 to 2014 to access the middle and the upper class via the lower class an individual need political position were land is given to people who owed one position or the other, an addition per say. These group of people because they were members of community development association they had opportunity to arrogate more plots to themselves, through which other luxury goods like cars were given in exchange for land in the community. Because they have opportunity to the community treasury they remained in the upper class until land became a scarce commodity

in the community till 2015.²⁰ The implication of this thought can also be drawn from Nigeria scenario. Where the upper class made up of who were able to steal or embezzle money met for the people's project and the development of capacity buildings. While the middle class is filled with people from the academia, bank chief and many other business mogul. The lower class is filled with masses such as the woodcutters, security men and women, maid, truck puchers, and many others. The upper class is less than one tent of Nigeria population while the lower class had a lot of millions of Nigeria population.

To get to the zenith of once profession as a community warlord an individual need to go through communal politics. Where the practitioners can boast of luxury goods in few years of his or her carrier. Before now, i.e pre-community era, where land was only met for farming and building of thatch and mud houses an individual need to farm for many years {both in commercial, rubber plantations and subsistence farming } without much conflict between village members because the population were few while land was in abundance, especially in some part of the country. But with the current dispensation were millions are made with the sale of land {piece of land } in a particular community, where also people in authority have access to more land to make millions from, when sold thus, there was an attention given to the aspect of it. This aspect is how an individual get into position, how many terms, the authority of the individual, his alliances, his inactions and the community questions.

The crisis of confidence is what led to the dissolution of the former Efonayi Community Development Association in 2013. But before the dissolution there were actions from different camps which could have put the community in great danger. But for some reasons it did not because members were scared of and above all, all members were from the same family. But communities like Egbiri, Aruogba, Evbuku, Irhiri, Oghede, Ugbor, Ogumwenyin, Evbuotubu, Ulemon and Evbuowe the situation was visited with violence and destruction of properties, plus the assassinations of various community leaders. The recent one is the beheading of the Odionwere of Aruogba community in Irhiri community where the 85 years old man went to hide.²¹

MISMANAGEMENT OF LAND AND ITS RESOURCES.

To get to the zenith of once profession in community politicking is possible and fast, but to come down is faster. There are two reasons while coming down is quick and possible. First, human nature, in Africa and Nigerians aspires to good leaving whether deserved or not { this submission can be verify in prayer houses and the attitude we place on prayers when it requires us to ask God to bless us in a short while that will even be

difficult for us to achieved with thirty minimum wages in ten years of our working experiences, but not implying that it is not good to ask for blessing from our supreme being but rather faith without works is dead^{22}} and our egoistic praises. Secondly, as a result of obtaining a position where a particular individual is not contributing meaningfully when competition and scarce appears he or she falls without resistant. This fall was evidently experienced by many a youth of Efonayi community. At first some of the youth left their rented apartment to a lesser ones i.e flats to one and two rooms apartment respectively others sold their luxury goods to sustain their present status.²³ This situation also calls for concern because most of them are no longer useful to their loved ones, community and their state. The implications are they became a wasted product which can not be sold anymore but rather discarded otherwise may inflict its neighborhood with cancer if not manage effectively.²⁴ In addition people who cannot contribute to nation building is not the only person who is sick physically and mentally, but rather somebody who uses the instrument of defense to destroy its society.

Community leaders are known to law enforcement agencies like the police, air force, army, civil defense and many other state institution, instituted by law for the defense of once locality. The relationship are made possible through the transaction of business which is the buying of land from some community leaders or some time given as a gift. It could also be by securing of police protection of a respected leaders in a community. Like what Airport police division is doing for Mr. Henry Enamuna the former community development association chairman to Efonayi community.

Majority of community leaders in Benin metropolis are not alien to the use of arm. The legal or illegal purchase of arms are for the purpose of defense of once community but thereafter could also be use to fight the state. Fighting for and fighting the state are different things. While the former is the defense of once state, country, nation, and locality against any invaders. Such as armed robbers, kidnappers, and terrorist. The latter is the use of arms to cause damage in once society. Through the use of arms for the propagations of armed robbery, kidnappings, arsons, mayhem, thuggery, and the activities of Fulani herds men which terrorizes their localities.²⁵

In the last decades communities in the region called Iyekogba or Iyekeze have in one way or the other made their activities known to the state government and the traditional stool of Benin {Oba of Benin} by way of peaceful conduct and conflict in their various communities.²⁶

Almost all the communities in the region have had one form of civil wars or the other because of mismanagement of land as the root cause. In fighting these wars, Community leaders need the support of various organizations to conquer their enemies when

crisis emerge within a community or inter-community war.

These organizations are, the law enforcement agencies who are already known to the community leaders, a relations which they exploit in a fight against their enemies. For instance the crisis which happened between Ulemon and Evbuowe communities in 2013\2014 witness many law enforcement agencies alignment to one side. Further, the protagonist and the antagonist make use of the state or community resources in the campaign which on the final analysis leave the community worse than they met it. Assumptionly, in the event that there are no wars within a community and no intercommunity wars, community leader who are already known to the law enforcement agencies could used their arms against their larger society with the instrucment in their disposal in association with the police, civil defense and military personnel's in the area plus their boys who have no means of livelihood after their land might have been exhausted!

Before I conclude this topic, I will like to visit the cause, and course of abandoning the best for our good! Abandoning the best for our good exposes us, (communities, nations, state and the country) to wastage of land. Secondly, make government (state) budgets insufficient for the people to access through projects, which the people yawn for. And finally, it put more pressure on the state by making more individuals or group of persons to be land owners instead of governments- feudalism which was practice in Europe in the Middle Ages, or could it be ours? I shall explain these three points in a few paragraphs remaining in this work.

The reserve land which government in past administrations (from colonial era to early 21st century) kept for the propagations of food and cash crops have been an object of attention in the relation of communities with past and present government of Edo State. For example the communities, Efionayi, Idemudia, Evbuowe and Ulemon in 2005 fought in all ramifications to make the former government of Lucky Nosakhare Igbinedion governor of Edo state from 1999 to 2007, release the reserve land closer to their communities for their use. The actions was not different from what other communities in Edo State does.

The result of releasing more reserve for communities is that community leaders first and foremost share the land to themselves in order of leadership seniority. That is, more land to the Odionwere, Enogie and other stakeholders in the communities. The plot of land which the government would have used for farming would then be given to the communities who share within themselves for it to be sold to individual who which to have more plots of land rather than used it to feed members of their communities or country by the state government.

When communities like Efionayi, Uholor, Ogbe-ibuya, Ulemon, Ugbor, Amagba, and Ogumwenyi for example secured reserve for their use, the needful was the surveying of their land, roads, streets, lanes and avenues. The road that are marked out in every community is what or where heavy duty vehicles passes to bring goods, like sand, stones and cement to the community. Because of the wear and tear as a result of passes of the heavy duty vehicles which lead to remover of the top layers and trees which could have served as a guild against wind and soil erosions, might have been removed. Hence, the roads need more construction and renovations. The roads in communities like Efionayi is twenty {20} because is a small place which was referred to in time past as a small London.²⁷ Ulohor community has more than twenty (20) roads, Oghede more than twenty (20). Ulemon, more than thirty (30), Evbuodia, more than twenty (20), Ute Ikoko Ute Rekpoki has more than forty (40) roads each. Furthermore, Ogbe-Ibuya, Ogben'gbon, Evbuotubu and Ugbiyohko communities have more than thirty-five (35) roads respectively. When these numbers are summed it amount to more projects of roads construction for the government to do. Which could have been less or was less when there was farming as the major source of the people's income? Additionally, healthcare system, schools, electricity, market and security would have been better managed by the governments.

The action of the constituted authority (federal and state governments) to release a reserved land to community made it possible for affluence individuals to have more land to themselves. These individuals reside in an area exclusively reserve for themselves like, government reserve area, GRA, which was majorly populated by the select few or influential in society in time past. As a result basic amenities are reserved for them to the marginalization of the lower class in the society which was made possible by their presence in state politics. To access basic amenities in this area is difficult for the lower class to do because they do not have financial strength require for them to purchase a land.²⁸ For the people to enjoy it, they need to keep protesting for their voice to be heard. Nonetheless it would have been the intention of the third world government to provide for every amenities of its people. But because of leadership failures and the scarce resources at its disposal. Land has become a property which is almost exclusively reserved for the rich in choice area, which they use for mechanize farming with involvement of lower class as a middle personnel between the owners and the farmers which made it possible, to the return of feudalism²⁹. In other words undue advantages are manifested over the peoples land, and resources.

ENTHRONEMENT OF MERIT AND THE DETHRONEMENT OF MEDIOCRITY

As land becomes property of the rich and with democratic institutions in place the result shall be the enthronement of merit and dethronement of mediocrity. But how will it work? The classes in Efonayi community and other communities or place in the state are the upper class, middle class and the lower class. The community leaders had more land to themselves sold it to pirates in power³⁰ with lots of money. Hence they were temporarily elevated to the upper class. The few who did not sell theirs because they were not hungry belong to the middle class as the intelligentsias because they knew their best or were able to determine their best from their good. The lower class were those who have one plot, sold it to upper and the middle class in other society because they were hungry and other issue they could not solve unless they sold their plot (s). The land in the community is their oil, as the product is not much in availability and other means of generating funds were not coming the people in the upper class who marginalized the people to get there began to fall back to the lower or middle class.

While some persons in the middle class who are the intelligentsias in the community move up the ladder. While the people in the lower class also were not deterred because the facilities needed for their growth and development were now provided by the intelligentsias who currently occupied the leadership position. As it happened few persons were in the upper class, lots of persons in their millions were in the middle class while the lower class had few persons a little more than the upper class. with this arrangement there were more persons who were not starved or deceived by government propagandists as a result the efforts generated good governance.³¹ Individuals in this class varies from state A to state B. and from country X to country Y. for example the men in the upper class in Edo State may not be in upper class in other state when brought for comparison. Also the people in the upper class in Delta state may not also be in the class when Nigeria state is put in the picture. For a clearer explanation we shall use concrete terms for our analysis. Among the people in upper class in Edo State, both in resources and investment are, Chief John Osamede Adun, Chief captain Nosa Okunbor, Chief Gabriel Osawaru Igedion the esama of Benin Kingdom, chief Lucky Nosakhare Igbinedion the former governor of Edo State between the years, 1999-2007. Others are, Chief Adams Aliu Oshiomhole former governor of Edo state, Chief Tony Anenih former minister of works during, ,president Olusegun Obasanjo's administration from 1999-2003. From the explanation some names mentioned can also be rated or fall in the class of upper in any state of the federation. The person of Esama anywhere in the country can be rated as belonging to the

upper class based on his resources and investment in the major segment of the Nigeria society.

The point being made is that the shift in levels of class may affect some states with the exclusion of the rest. While in some instance state boundaries may not be able to hold the fall. when it happens the Nigeria state suffers more casualties. Let me give a little insight of how the disaster will look like! The prediction by, the United Nation Agency, for Food and Agricultural Organization, FAO, that Nigeria and many African states will suffer hunger, depression and emotional trauma in 2025 is an authoritative statement³², which any state government should not take with a pinch of salt. If they do, it will be like, first, there will be a reduction of life span of 40 years which has already being predicted by a United Nation Agency, on health, with the implication of more or rampant death rate and short fall in labour force in the country. Secondly, emotional trauma, a psychological disease which affect an individual with and without job {s}, or money to cater for his or her family which may later lead to depression whose victim can later commit suicide³³ thirdly, the saying that an idle mind is the devils workshop is not false on this matter. In a bid to leave above depression a psychologically traumatized individual could resort to armed robbery if all measures have failed him. Lastly, state failure and state collapsed is the desperation for power, authority and influence by politicians which is the kernel of death and the misappropriation of the common-wealth and individuals resources which is evident in the collapsed or failed state like that of Somalia.³⁴

Finally, We have attempted to explain the effect of abandoning our best for good. But for the purpose of emphasis and reminder, Nigerians were known to the act of agriculture in their pre and post independent era. But immediately oil was discovered the policy was abandoned. However, the reserved land which served the purpose of agriculture was used by politicians to pacify or settle their cronies. This effort further compounded the duty and responsibilities of Nigerian succeeding administrations; for more projects of road constructions to be done in the country and the states. Ironically the money gotten from the petro-dollars was used to import goods we are endowed or able to produce instead of investing the funds in mechanized agriculture.

Efonayi community has had its fare share of land allocation to it by the Lucky Nosakhare Igbinedion administration of the state in 2007. The release of land to the community was significance in many front. First, the people used the land to raise a structure over their heads. Also community members, particularly the lower class had the opportunity of building their own houses without the payment of development levy. Lastly many community members were able to buy luxury goods with the sale[s] of their land which brought them back to life. However, the management of land has put many

indigenes in our communities [Edo] in a position of laziness as a result of free monies coming out from the sales of land and a push which result in community civil wars experienced in major parts of Edo state in the last fifteen[15] years, particularly Iyekogba region of the state. The release of land to the communities may not be favorable in the nearest future to the generality of all; if the government continues with it .Because of the wastage of land which should have been use for mechanized farming- which will lead to the creation of employment for the youths. Yet even though the federal and state governments decide to release all its reserve land to communities in the country the land will still not be exhausted. in order not to fall in the trap of Food and Agricultural Organization, FAO, prediction that in 2025 Nigerians and African states will experience adverse effect of hunger, there is, therefore need for stakeholders to start using their: reserved land for mechanized agriculture.

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