

SOCIAL INEQUALITY AND SUSTAINABLE DEVELOPMENT IN AFRICA

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ABSTRACT

This study explored the implications of social inequality on sustainable development in Africa. With uneven distribution of factor and production relation, power and wealth, nations form alliances for mutual advancement. Contrarily, associational ties between countries bearing unequivocal belief, power and wealth have not significantly translated into equal rewards. Vested interest distorts effective resources exploration, diversification and distributions of benefits. Partial alienation and multiple exploitations result to suspicion, hostility and distrust among nations. Although this constitutes a major problem in Africa, few researches have explored the effects of social inequality on development. Thus, this study investigated the implications of social inequality on sustainable development in Africa. Explanations of core variables anchored on functionalist and world system theory. Among Sapele 95, Amukpe 90, Elume 85, Ozue 78 and Ugboren 77 respondents, data was generated with the use of questionnaires, focused group discussions, In-depth and key informant interview. Cross tabulations and Chi-Square was used to analyze quantitative data. Qualitative data was content analyzed. Total of (93%) respondents reported that unequal distribution of power and skills place Africans on a disadvantaged position. As a dependent nation, they constitute the "follow, follow" and "copy, copy" allies. (94%) participants and ($\chi^2=29.09$; $P<0.05$) coefficient relates that unequal socio-political and economic power subjects Africans to undue exploitation and consumption of 'second hand' products. These are partly responsible for the disjointed development in Africa. Africa is a destination point for discarded, fairly used and harmful products. As alliance consumers, sustainable development is utopian. Restructuring and overhauling internal institutions while aligning with countries of genuine interest will produce mutual advancement.

Keywords: Development, Exploitation, Inequality & Policy Formulation.

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Introduction

Although people have long dreamed of an egalitarian society, a society where all members are equal, such has never existed (Haralambos and Holborn 2008). Social inequality occurs when resources in a given society are distributed unevenly. Based on uneven distribution of wealth and rewards, there exists ranking amongst societies that shares different factor and relation of production, identities, value system, culture, interest and lifestyles (Anon 2016). These ranking reflect better opportunity and privileges for socio-economically superior personalities and countries (Ikenyei & Akpotor 2020). As such, while some enjoy, others suffer the consequences of unequal distribution of rewards (Haralambos and Holborn 2008). Consequently, while interactions amongst nations of homogenous culture and wealth results to strong ties and mutual advancement; that between dichotomous nations is disjointed and non-proportional (Arend 1977). Weak socio-economic structures, unsustainable policies, lack of control over production and wealth designate and exposed LDCs to diminutive alliances. Although goal 10 of sustainable development goals (SDGs) is geared towards reducing inequality within and between countries, this has not translated into equal opportunities and proportional development for all (Vincent 2012). Associational ties among dichotomous nations suggest slower development outcomes for LDCs.

Over the years, bilateral relations and plan of actions appear too complex for Africans due to technological and socio-economic disparities. Advanced countries dominate, control and exploit the less developed countries. This is possible because of the presence of relatively stable institutions and policies which enables better resources exploration and execution of projects that are beneficial. Contrarily, culture and structural placement suggests a condition of utopian sustainable development for Africa. Equal access to power, knowledge and natural resources is a spring board necessary for development. Its absence impacts negatively on development (Rebecca 2011). Equal development is envisaged in coalition among nations of homogenous socio-economic development.

Although relations with the West suggest liberation for LDCs, careful observations

revealed otherwise. Excessive dependence on developed nations for technology, health, income, education, housing, electricity, employment and development exposed them to arbitrary deprivation, conscious manipulation and excessive exploitation. These natural and artificially created inequalities polarized relationship and development between the West and developing countries (DCs). Autonomous policies and integrated programs are colored by diplomatic interests. The situation bits harder as impacts of allied powers and policies are poorly assessed.

Africa is endowed with human and natural resources large enough to sustain its citizens. But seem impossible with the problem of lack of skills necessary to appropriately maximize them hitherto exposes same to external explorations and undue exploitations. With open doors, expatriates navigate through human and natural resources with the use of sophisticated technologies at the detriment of Africans inclusive its economy. For service rendition, unquantifiable number of natural resources are exported to their home countries. This is not without remuneration payment to the expatriates. In recent years, exploitation and non-commensurate development has re-enforced resentment, rivalry and criminality (Ikenyei 2017). Subsequently, the relationship is strained and this often culminates in violent confrontation. This has impacted negatively on policies and development. Africans rely heavily on expert advice for advancement.

Thus, while they struggle to get acquainted with the use of latest ICT, the DCs have further advanced in the invention and use of more sophisticated technologies and ICT gadgets. As Africans breakthrough and get themselves acquainted with the use of latest version, higher editions with more sophisticated features are introduced. This continual inventory gives them greater power to manipulate and perpetually exploit Africans who are mainly consumers. Apart from the stress of catching up with latest technological advancements, socio-economic policies are largely moderated by external forces (Anie 2016 and Ikenyei 2017). Through consultations and solicitation government expose the economy to domination and undue exploitation. By this, large sum of money are made available to other countries. Effective use of ICT should be intensified, if not, impact of ICT will be inconsequential to the nation's economy (ibid). The need to intensify ICT proficiency in Africa is important for it reduces unequal

access to opportunities between citizens of developed and developing countries (Ibid). ICT proficiency bridges the gap in knowledge and development.

On education, there is disparity in the value reposed on certificate (s) obtained locally and those acquired abroad. Much honor is accorded to those who schooled abroad. It is believed if Africans must upgrade internally across board, its citizens must as a matter of necessity, school and draw knowledge from foreign experts. The curriculum and courses taught in most institutions of learning in Africa is modeled after the curriculum of the western countries. Incorporation of indigenous disciplines is reluctantly added, most often they are trivialized. This problem is made worse by the insignificant budget allocated to educational sector in Nigeria. Political office holders and few average personalities send their children and wards to foreign countries where they can acquire foreign certificate in record time. Thus, individual, organizations and cooperate bodies finance and establish private schools. They invest massively on infrastructure and charges higher fees. To enjoy quality education, most workers spend almost all of their earnings in securing admissions for their children in private universities, secondary and nursery schools. Children from poor backgrounds are cut off from these schools. Most Nigerians who desire to study abroad spend over 6 to 7 million to acquire a Master's degree. A minimum of ₦14 to 18 million is required to obtain a PhD degree overseas. The mentality that schooling abroad is the ultimate is predicated on the prerogatives accorded those who schooled abroad. High recognition and preferential treatment accorded foreign degrees against local qualifications increased the craze for foreign certificate/education irrespective of the cost. The derogatory adjective "local champion" ascribed to those who secured their entire qualifications locally pressurizes people against all odds to obtain foreign certificates. It is alarming as many people patronize predatory and fake online foreign certificate awarding bodies. The situation becomes worrisome as promotions to specific positions are predicated on the number of foreign publications gathered by an academia. As such, those who do not have foreign qualifications or publications as the case may be are labeled as local Champions and their upward mobility is delayed or truncated. Although foreign exposure is necessary for those in the developing countries, nevertheless predicating placement and

promotions on the afar mention subject people to misgivings, disadvantage position and undue exploitation (Ikenyei 2022).

As such, to be recognized and elevated to enviable heights among the cream of the society, one's academic pursuit must have Diasporic touch. Thus, the craze for western civilization further widens the gap of inequality between Africans and DCs. This is because, the harder the chase to meet up, the more stringent rules are enacted to narrow the chances. To pull through, many are frustrated amidst the tide of exploitation (Ikenyei & Efebe 2020). The suffering continues as they struggle to mingle with people who discriminate and treat them as second-class citizens across all ramifications.

From the above analyses, it is obvious that Africans are entangled in a net of "follow, follow" and "copy copy". As consumers of all that are presented to them, rapid development becomes a herculean task if not almost impossible. Thus, to develop and move on equal pedestal, Africans must be proactive and creative. They must reduce to the barest minimum, external influences. The do or die attitude of seeking for power and the embezzlement of public fund should be discouraged. Resources should be seen as properties for all citizenry and this should be fairly distributed for the benefit of all as it is practiced in the developed countries.

Statement of Problem

There exist unequal power relations between Nigeria and other Developed nations. While basic institutions-maintained equality and communality, intrusion of colonialist introduced Africa to various socio-economic and political activities for which they share unequal power. The indigenous cultural practices were tagged crude and barbaric. Emphasis was geared towards advancement. To upgrade, the people must key into mastering the western life. Under the guise of civilization, natural resources were exploited and exported to their home country at the expense of Nigerians. While enlightenment broke the chain of slavery, subjugation and exploitation took another dimension. There was introduction of businesses disguised to exploit.

First, some Nigerians were exalted and given more influential power than their fellow

Nigerians. These set of persons became tools used to indoctrinate, humiliate and exploit their fellow citizens. These few selected elites report to their colonial masters. Also, Nigerians were made to believe that they do not have enough resources to actualize self-rule which they have embarked upon. Thus, past leaders had to borrow from international banks. The geometric effect of interest rates left Nigeria as one of the world's biggest debtors until recently when it was cleared in 2016.

Worst still, various surveyor came and discovered oil. In a month, over 100-billion-naira oil were drilled out of Nigeria. Out of the 100 billion naira, only 26 billion come to Nigerian. The rest 74 billion naira went to foreign countries through purchase of equipments, exchanges for services rendered and through the presences of foreign expatriates who constitute the top work force across the various oil drilling industries in Nigeria (Anon 2016).

From the above analogy, to train personnel's, to gain expert advice and make policies that are workable, Africans leaders seek approval from external expatriates. As nature has it, people seek their own personal interest before attending to those of their allies. Thus, personal benefits for the external experts and that of their country are considered first. For continual patronage, expert advices are given in bits. The bits are made in such a way that you must consult them from time to time for directions and progress. Nigerian becomes gullible to "copy copy" and "follow follow" to survive. Through these advantageous influences across various sectors in Africa, policy formulations and development are crippled.

Theoretical Framework-Functionalist and World System Theory

Talcott Parsons functionalist theory see inequalities as both inevitable and integrative. Functionalists such as Parson, Davis and More see relationship in society as one of cooperation and interdependence (Haralambos and Holborn 2008). In modern and complex societies, different countries have different resources, skills and specialization. No one country is neatly independent. Thus, countries are constrained meeting the needs of its members. They therefore need to exchange goods and services in a give

and take reciprocal relationship. This ideology often dominates the minds of those who build ties with other countries which possess unequal power, wealth, specialization and technology. Contrarily Marxists see relationship between two countries as divisive and exploitative rather than integrative.

Thus, world systems theory proposed by a sociologist, Immanuel Wallerstein in (1970) traced the rise of capitalist world-economy from 16th century (1450-1640). According to him, Europe exploited natural resources and cheap labour within their colony under the guise of civilization. Civilization Lords drafted the political and industrialization ideologies in various parts of Africa. The incorporation of the indigenous economy into capitalist system negatively skewed development in the communities. World system theory analyzed the three- levels of global unequal relationship between the core, periphery, and semi-periphery countries.

World system and Marx theory projects world economic system in which some countries benefit while others are exploited. Just like we cannot understand an individual's behavior without references to their surroundings, experiences, and culture, Africa's economic system cannot be understood without reference to the world system of which they are a part.

The main tenets of this theory are that, the core countries dominate and exploit the peripheral countries of their labor and raw materials. The peripheral countries are dependent on core countries for capital. The semi-peripheral countries share characteristics of both core and peripheral countries. Although Africa share traits of semi-peripheral explanation of world system unequal relationships, this does not apply to them as they do not have the basic technology that characterized countries like Japan which fall within the countries that are grouped under Semi-peripheral nations. According to Wallerstein (1974), the different pace of development presents a social structure of global inequality. This global inequality facilitates the exploitation of the less developed by the developed. Thus, major merchants who are involved in deforestation used their advantaged position in exploiting the resources found in Africa. The process of laying solid foundation for exploration and exploitation led to derogation

of the indigenous beliefs and practices. Basic laws enacted further increased the level of disintegration. This increased level of crisis. Divergent interest fractionized the structures, classes and the beliefs.

Inequality in class and access to wealth is perceived as the major cause of the various disagreement and conflicts among nations. Unequal access to wealth and power pushes members of the LDCs towards perpetrating crime. Leaning on tenets of Wallerstain and Marx theory, the poor commit crime because of frustration, anger and blocked opportunities of actualizing their life goals. Shifting of boundaries, struggle for supremacy-power and realignment is carried out to further the interest of those concerned. Thus, in a snapshot, struggle for scarce resources and power are the major cause of the conflicts that has been recorded amongst LDCs and DCs. Some personalities hide under the conflict situation to commit crime. Through the struggle they inflict pains on vulnerable members. Community and the nation at large are subjected to great loss. Lives and properties are destroyed; socio-economic activities are put on hold and majority of the people fall under the class known as “internally displaced”.

Methodology

The study is descriptive and it adopted a cross-sectional research design. It studied inequality and its implication on development in Nigeria. It evaluated the exploitative relationships between Nigeria and developed countries. The research is cross-sectional in design because data were generated from sets of respondents who possessed heterogeneous but closely related socio-demographic characteristics at a single point in time.

Study Area

For cost and time, Nigeria was selected from among the African countries. The selection was further narrowed down to Sapele, Delta State, Nigeria. The study was conducted in Sapele in Okpe kingdom of Delta State. The choice of the study areas is rooted in the presences of expatriates and evidences of effects of imperialist activities. The obvious effect of unequal power relations between local people and foreign

expatriates left the community worse than they met it. Effects of inequality affected peace and security, the people's health, interpersonal relationship and development. These indices informed the choice of Sapele, Delta State, Nigeria as research area.

Sapele is surrounded by thick forest and heavy vegetation. Sapele is located in the Southern region of Delta state in Nigeria. They are predominantly farmers and artisans. The region is a seaport which served as exports terminals to timber, and lumber, rubber and palm kernels. Sapele forest is rich with shallow roots plants that harbor and provide feed for fishes as a fishery hub. It is a home of industries that manufacture rubber, charcoal, palm oil and timber.

Although Urhobo people recognized their clan as Uboto, Sapele/ Okpe saw theirs as Kingdom (Otitte 1973). Clan was the British word for kingdom that is now being used to denote Okpe. They are noted for speaking a unique style of Nigerian Pidgin English. They also have slangs that are peculiar to the region. They have cultural affinity with the Edo (Ediod) speaking people of Nigeria.

Sapele is located in Delta State. Delta State occupies ninety percent of the Nigeria 'coastline, it is located between Mahin river estuary in the West and the cross-River estuary in the east' (Enemugwem 2010 and Ikenyei 2019). Sapele is one of the major communities in Delta state which is a part of the zone called the Niger Delta. The Niger Delta is a zone dense with cultural diversity, currently inhabited by roughly forty ethnic groups with an estimated 250 dialects. The ethnic group includes Ijaw, Itsekiri and Ogoni. The wetland is formed by sediment deposition. It is a home to 61,000 in 1969, 123,000, 1985, 2, 590, 491 in 1991 and 4, 112,442 people in 2006 respectively (population census). They are highly fertile people with population increment of +3.28% (1991-2006). They are known for patriarchy and the respect for the predominance of the male folk.

The environment comprises four basic ecological zones, namely the coastal barrier Islands, mangrove swamp forest, fresh water swamps and lowland rainforests. Their forest is rich with flora and fauna that are arable, a characteristic which sustains a wide

variety of crops, economic trees, and more species of fresh water fish than any ecosystem in West Africa. Observations and researches revealed that there are crisis emanating from the doctrine of equality and inclusion by the woman folk. It is believed that if such agitations continue unchecked in years to come, there will be anarchy in the system. A community where there are no distinctions between male and female is bound to experience tussle for power and disorderliness.

Their indigenous government and politic revolve around kingship ties. The people are organized into five clans-communities which have not less than 10 sub communities. Government and the allocation of power are based on gerontocracy and plutocracies. Gerontocracy is a government piloted by the aged (elders), while plutocracy is a government that is piloted by the rich and the wealthy. Although there is modern touch in the constitution of chiefs-Ekakuro in the governing council, they still maintain their kingship and gerontocratic pattern of governance.

The people have rich culture that is beatific and sustaining. They perform annual festival that sustains lives and the unity of the constituent parts. According to the people, the various festivals in the community serve as source of unity among members who belong to the various communities. They have reverence for patriarchy the bed rock of the institution of marriage in many communities in Delta state. In pre-literate periods, divorce is not an option for couples who decide to go into the institution of marriage. Special prayers and other rituals are performed for the individuals who have signified interest to go into marriage.

They have abundant food and varieties of fruits. They enjoy Equisi soup and Ogbono soup with Eba. They have Ukodo (yam and unripe plantain). This is garnished by lemon grass and is thickened with potash. They have Oghwerwvri (Ogwo) and starch (Usi). They also enjoy amiedi (banga soup) and starch. They enjoy iribotor, iriberhare and ogbagba or Okpariku.

Their basic religion revolve round in they believe and worship of Oghene (God) and other smaller deities- divinities (erhan), edjo and ancestors. They believe in the existence of erhi, that is the spirit man of every individual. They engage in Igbe worship. Igbe is a

brand of African traditional religion which draws its strength from their ancestors with the use of white chalk and display of dance. Its activities are displayed in the chants of songs and the display of well patterned dance steps.

Study Population The total population of the study area was estimated at 20,180 (Naytional population census 2006). The sample that was drawn out of this population for the study was 425 persons who were resident in Sapele as at the time of the study.

Participants: the research participants were a) Chiefs b) household heads, c) Law enforcement officials d) Gentle men of the Bar and e) The religious and f) Traditional medicine men. The inclusion criteria for participants were predicated on age and voluntariness. Those who are age 20 and above was selected for sampling. This age range is significant enough to create awareness based on individual experiences which equipped them with important and relevant information on how inequality affected policy formulations and development in Sapele.

Sampling Techniques

Multi stage sampling techniques which utilized both Probability and Non-probability sampling methods was adopted in the selection of the communities and respondents. First stage: stratified sampling technique was utilized for the grouping of the communities. Second stage: Using simple random sampling method, five clans which make up Sapele community was purposively selected. Sapele as the study location was purposively chosen because of the impact of contact with colonial masters with whom they had unequal relationships across the board.

Random selection was used in co-opting 425 participants. Snowball method was used to select the religious, gentlemen of the Bar and titled Chiefs. The snow ball approach was adopted because of the relevance of significant participants who are not easy to come by when compared to household's heads and significant others that was co-opted for the research. The relative relevance of selected participants gave rise to the purposive sampling procedure.

Foreigners who have ample information which are resourceful in providing information

on the obvious effects of activities of their fellow countrymen were purposively chosen for in-depth interviews. This gave room to comparing relationship between Nigerian and the merchants and its outcome. Expatriates, who are resident in Sapele, were sampled through snowballing method.

Methods of data collection

The instruments were triangulated for the collection of primary and secondary data which entailed both quantitative and qualitative methods. Primary data were gathered with the use of open ended questionnaire, in-depth interview and key informants. Primary and secondary instruments detailed the inequality in policy formulation, exploitation of resources and development. The following constituted the instruments used;

1. Questionnaire

A total of 425 questionnaires were administered to eligible participants within the selected communities in Sapele. The semi structured questionnaire which contained 20 items was divided into sub-sections accordingly to address the problem under study. Sections A, addressed Socio-demographic characteristics and section B dwelt on inequality, policy formulation and development. The questions tested the knowledge of respondents on the level of awareness on contacts with colonial masters, post-colonial expatriates, impact of inequality on policy formulation and development.

In-depth Interview (IDI) Guide

A total of 25 IDIs were conducted across 25 sub communities that were selected from five main communities in Sapele. A total of 10 were selected from the five communities in Sapele. The IDIs elicited information from the respondents which borders on their level of awareness and perception on the effect of inequality on policy formulation, exploitation and development.

Key Informant

A total of 25 key informants were consulted in the course of the study. That is, from each community informants who are versed in intrusion of colonial merchants, their activities and the effects of inequality on policy formulation and development. The

selected informants were those who were identified to be of age and that they are saturated with the implications of inequality and its effect on development in Sapele. Special note on the positive or negative changes that has taken place with the intrusion of foreign merchants were considered most important during interview with participants in the research.

Procedure

Semi structured questionnaires were administered to 425 participants which ran across the 25 communities across selected study location. A total of 17 questionnaires were administered to participant in each community that cut across 25 sub clans. The determination of the sample size apportioned to each community was derived by dividing the total number of participants sampled. That is, 425 divided by the total number of the sub communities which is 25. After each interview, the interviewer thanked respondent. Efforts were made to ensure that administered questionnaire was free from any omission(s), an oversight during or misconception.

In-depth and key informant Interviews was conducted solely by the researcher. Questionnaire was administered by all the resource persons, that is the researcher and the two other assistants that was recruited. For quantitative and qualitative methods of data collection, the consents of significant persons were sorted. Other two research assistants who were made to understand the focus of the study was carefully trained in the process of data collection.

Data Management

Data generated from the field was properly handled to retrieve quality information that addressed inequality in policy formulation and development. The data collected with the use of quantitative was numbered serially to ensure that all the research instruments are accounted for and are retrieved. The questionnaires were sorted, coded reked and were entered serially into the spread sheet. Qualitative data from the interviews and key informant sessions were recorded using audio recorder. The recorded interviews and discussions were grouped and were related together depending on the themes and the

correlation of responses that was generated. The identification of each participant responses for the IDIs and FGDs was done with the aid of following the order in which the interview was conducted. This helped in easy identification, correlation, cross checking and use of data for analysis. FGD and interview elicited salient issues that questionnaire could not cover. These instruments also aided rich generation of information from aged and non-literate respondents.

Method of Data Analysis

For Data Analysis, the quantitative data was analyzed with the use of Statistical Package for Social Sciences (SPSS) Version 15. Analysis was categorized into three levels. The univariate analysis described vividly the statistical relevance of the frequency distribution of participants according to their socio demographic characteristics. Bivariate analysis with the use of chi-square test was adopted to show the correlations between inequality, policy formulation and development. The correlation detailed connectivity between the inequality, policy formulation and development. Thematic extractions of responses were used in the analysis of qualitative data which were transcribed verbatim and related accordingly. Deductive extractions of information grouped themes from interviews based on the objectives of the study.

Findings/Results and Discussions

African Beliefs and Growth of Inequality

Inequality and wide gap in the distribution of wealth has remained unbridgeable because of African beliefs and practices. The perceptions of many Africans is that of travelling abroad to upgrade or establish. Many Africans believe that it is greener over there. To escape hardship, they struggle hard to cross over. This perception is responsible for the migration of many victims who die in the desert or get drown in the sea. Many are so excited in relocating that they fall victims in the hands of traffickers and organ harvesters. While some endure the pains of

being trafficked for prostitution some loss their lives to slavery and degeneration of health. Most importantly, those who were lucky to breakthrough in Africa, believe that they should have a feel of the west. Thus, they travel to spend larger part of their earnings on relaxation and shopping. Some are carried away to the point that they forget or ignore their return date. They are thus treated and incarcerated as criminals. Similarly, some sojourners shop to the extent that they exceed the luggage limit per passenger. In most cases, these excess luggage's are auctioned at a lower price or abandoned at the airport. Worst still, most African professionals prefer to migrate abroad for better opportunities, remunerations and condition of service.

Also (47.3%) respondents revealed that, most Africans believe in foreign citizenship. To achieve this, many families struggle against all odds to get their baby (ies) delivered abroad. Others marry, cohabit or pay heavily to secure residence permit (Ikenyei & Efebe 2020). Those with partners prior their travel abandons or maintains partial contact with their partners. They cut contact with families and friends especially within the first 3-5 years after travel. Many Africans believe that evil wishes and practices of family, friends, neighbors and enemies are capable of heralding misfortune or deportation. Any attempt to establish contact is considered a drawback. As such, such persons are treated as enemy (ies) of progress.

Despite its assumption as a Republican, colonization is continuously masked in many instances through associational ties and transactions. (79.6%) respondents revealed that most African leaders hold their political meetings in foreign hotels. This is recurrent because politicians believe that agenda and outcome of their meetings remain top secret when held abroad. Also political heads believe that one way of appreciating loyal members is to host and give them a treat in foreign countries.

A total of (63.7%) respondents agreed that, there is unequal distribution of wealth and power. Due to power differential, DCs are dominantly in control while Africans are subservient. According to them, this makes them powerful to the extent of subjugating and exploiting Africans even in their own lands. This is possible because according to (59.3%), an average Nigerian believes that, modeling their lifestyles along those of the

Western world is the ultimate. According to these respondents, most Nigerians who claim to live a comfortable life, (93%) of their properties constitute “tokunbo” products (fairly used items). A total of (67%) revealed that, socio-economic inequality widened as many Africans nurture great passion for foreign products popularly known as “Uk” products. They crave for “Uk” products whether “tear rubber” or “Uk use” (“tokunbo”). A key informant revealed that, “high taste for foreign products clearly designate Africans as exploited nation. So far, Nigeria have been rated as one of the highest consumers of “tokunbo” products. This response is consolidated by findings of Abel (2015). To Abel, Nigerian market constitutes major destination point for “tokunbo” products. This implies that, Nigeria is a dumping ground for “fairly used” or condemned products. Nigerians barely value and patronize locally made products. This is dysfunctional to internal growth and development. According to a respondent, “the trend look ridiculous as fellow Nigerians gather products from garbage and import same to relations as gifts or for sale. Most students in higher institution of learning spend larger part of their time in the market doing what is popularly known as “bend down select”. They abandon their studies and waste so many hours selecting imported “fairly used” products. This may not be bad in entirety, but it is dysfunctional as indulging in these activities usurps stability and financial vibrancy in Nigeria. This benefits them while underdeveloping African. These loses is evident in the kind of fees charged for Africans.

Inequality widens as few Africans pride themselves with the numbers of foreign certificates acquired. According to a respondent, “to be considered for important position in Africa, you would be rated based on your foreign exposure and pedigree of abroad studies”. Thus, a counterpart who is better qualified but not schooled abroad is tagged local champion, hence is disqualified and denied the position. Thus, to be recognized and considered for juicy positions, there is high craze for foreign certificate. The situation is worse and shocking when Academia based the academic performance and promotion of a scholar on his/her foreign publications. To be promoted to certain rank, an academia is mandated to have published at least four papers in different reputable journals abroad. According to a key informant, “failure to publish in foreign journals amounts to career stagnation”. Thus, African scholars struggle to meet up with

the demands and standards of their foreign publishers. In most cases, researchers are mandated to write on the economy where the journal is domiciled to get published. This is double tragedy for Africa. You write/research on their economy and pay them as well. Huge sums of money ranging from lowest price of 100 to 600 thousand Naira is expected to be paid before publication. Some predatory journal operators exploit desperate Africans who are eager to get their papers published abroad. Because African scholars seldomly meet the standards of foreign journals, so much money is lost to initial deposit required before paper review. These money constitute larger percentage of the researcher's monthly take home pay. Through this medium, the views of Nigerian authors are moderated and streamlined by foreign editors. These strengthen and enrich their economy.

The urge to travel and settle in the West is high. Respondent expressed their displeasure as they revealed that "few people are interested in living or developing Africa, Rome was not built by strangers, and it was not developed in a year but nobody is ready to suffer". People are more interested in their personal comfort. Returnees reiterated that "few abroad sojourners return to Nigeria". Many do not want to return because according to (59.3%) respondents, they perform below expectation at home. Most deportees feel frustrated and disillusioned. They do not wish to return because of the hardship amongst the tides of insecurities. According to them, few returnees cannot practice what they learned abroad because of the difficult socio-economic and political terrain in Nigeria. Majority leave the shores of Nigeria for various reasons. Whatever reason(s) occasioned their migration, large sums of money are transferred from Nigeria to their country of destination. On arrival, they accumulate array of pictures and display same to friends and family through post or social media to show that they have arrived.

Table 1. Summary of Reasons and cost of traveling Abroad Year 2012.

| Reasons for Traveling abroad | No of People | Unit Cost | Total cost |
|-------------------------------------|---------------------|------------------|-------------------|
| Masters Degree Program 2012 | 207 | 5,000,000 | 10,356,000,000 |
| PhD 2012 | 78 | 22,000,000 | 1,716,000,000 |
| Vacation 2012 | 409 | 600,000 | 245,400,000 |
| Property Acquisition 2012 | 81 | 245,401,000 | 19,877,481,000 |
| Health 2012 | 287 | 1,700,000 | 506,000,000 |
| Miscellaneous 2012 | 809 | 600,000 | 485,400,000 |

Source: field work 2018

From the table above, it is clear that Nigeria loses 10,356,000,000 to foreign countries through sojourners who travel abroad for masters program. That of PhD is as contained in the table. The craze to study abroad is heightened by people who make fun of local degree (s). This is demeaning as people boast of their foreign degrees among local degree holders. Thus, the urge to obtain foreign certificate increases. Some borrow or sell their properties to study or relocate abroad. In most cases when such attempts fail, they fall to square one. The situation is worse off as educational curriculum in Nigeria is moderated by foreign experts. What is obtainable in the educational system in Nigeria through foreign experts is modeled after the western ideology.

Nigeria losses huge sums of money as contained in the table to vacation, medical tourism, property acquisition and those grouped under miscellaneous uses. Large sums of money are lost in foreign account as past leaders abandon that money in

foreign account after death or when the law is after them for money laundry. These figures are far below the amount of money transferred to foreign countries in the past. The reduction in the number of those who travel abroad in recent years is due to high exchange rate. Nigerians believe that, you must have property abroad in order to enjoy a better life. Unequal power relations and search for better opportunities subject Nigerians to exploitation. An average politician owns properties worth over ₦7 Billion abroad. They divert huge sums of money which would have been invested for development in Nigeria. There is glaring evidence on unequal access to health facilities. While many can not afford health care services, few Nigerians spend millions and trillions of naira on medical tourism. Some are successful while others die irrespective of the huge sums of money expended. While average Nigerians suffer low gradients and poor health, those in DCs enjoy better health. Medical tourism and debts servicing drains the treasury and other resources gathered for years.

Health care services are at the two extreme end for LDCs and DCs. Inequality in wealth and health care policies between the DCs and third world according to (94%) participants and ($X^2=29.09$; $P<0.05$) is responsible for the purchase of fairly used equipments which are prone to failure and break down during utilization. These "tokumbo" (fairly used) equipments are responsible for many deaths recorded in Nigerian hospitals and health centers. Nigeria has become a dumping site for drugs and equipments neither needed nor accepted in DCs. Importation and consumption of processed foods which leads to unhealthy diets and obesity amongst health problems loom large among Africans. Importation of atomic weapons used for mass destruction of people is partially responsible for most crises in Nigeria. Ingestion of toxins produces irreversible harm.

Over the years according to key informant, Nigeria loses over 200 trillion naira annually to foreign countries through oil exploration. Through payment of salaries to expertise and use of oil in exchange for products and services rendered, Nigeria loses huge amount of money. Like a hungry man, Nigeria swallows' unhealthy offers. They lose their wealth to countries with better opportunities and technological advancement.

In Agriculture, (56%) respondents revealed that, Africans model after the culture of western countries. To a respondent, Africans especially Nigerians import almost everything needed for farming. The only item that has not been imported so far is the soil. If it were possible, Nigerians will import soil. Consequently, Nigerians loses large sums of money to importation of various kinds of fertilizers, chemicals and goods which can be produced in Nigeria. The taste and desire to purchase foreign products is so high that local businesses are paralyzed. Those who wear Uk and Turkey products are rated as men and women of taste. They are eulogized as classified among the upper class. Those who patronize local products are regarded as uncivilized “local champions”. To belong and be recognized one need to associate and flow with the tide. Thus, many are tutored to patronize and flaunt foreign products.

To boost agriculture, specialize, stabilize the economy and maintain political stability, Africans rely heavily on foreign countries. As such, they are helplessly vulnerable to domination and exploitation. Evidences revealed that, they pay dearly for that as they are abandoned in worse condition thereafter. To perpetually keep Nigerians as consumers, important knowledge and ideas are concealed from them. Operating every foreign products purchased is designed in a way that exploitation continue right from date of purchase to its expiration date.

Conclusion

Obvious evidences revealed that, Africans are caught up a net of “follow follow” and “copy copy”. As consumers of all that are available and appealing, rapid development is challenging to the point of impossibility. To develop and move on a fast pace that could liberate the lives of citizens, Africans must look inward and be creative. They must be proactive and reduce to its barest minimum, the exposure to undue moderations and external influences. The attitude of grabbing power and embezzlement of public fund should be jettisoned. Available resources should be managed and proceeds circulated for the benefit of all as it is obtainable in developed countries.

Recommendations

Embark on reinvigoration and re-socialization of African beliefs and practices. Past leaders were able to pursue and achieve independence based on their belief in self-sustenance. This will pull investors and revamp the economy. There should be restructuring of the existing institutions in Africa. Restructuring will overhaul and resonate useful sectors and personalities for better outcomes. Voracious appetite for needless and avoidable foreign products should be discouraged. Evaluation of genuine interest and optimum benefits at entry point to all associational ties and engagements should be prioritized. Unprofitable transactions, unreasonable bargains and perceived exploitative relations should be terminated.

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