

# Country Profiles

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## NIGERIA

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Nigeria, with an estimated 1963 population of 55.7 million, is the most populous country in Africa. The population is expected to double within 30 years. Pressures of population growth are evident in some rural areas, where dense settlement is causing soil impoverishment, erosion, and poor crop yields, and in the fast growing urban areas where congestion is causing problems in transport, refuse disposal, sanitation, and water supplies, coupled with unemployment levels as high as 14 percent.

Contrary to widespread belief, the concepts of family limitation and birth spacing are not new to West African societies. Nigerian women have long resorted to various traditional methods to limit family size and space their children. The establishment of the Family Planning Council of Nigeria, the major organization in the field in Nigeria, in 1964, was stimulated in part by the need to combat a growing incidence of illegal and often unsanitary abortion and in part by evidence that, at least among some sectors of the population, women are advocating smaller family sizes. At the present time, the Council offers family planning services, including infertility counseling, in clinics in 11 of the 12 Nigerian states. Support for family

planning is growing, although the numbers of acceptors are still modest.

Although there is currently no formal government family planning program, the government's 1970-1974 development plan proposes the integration of family planning services with overall health and social welfare programs, and the government has indicated its intention to implement its own population policy and program.

### Location and Description

The Federal Republic of Nigeria extends over an area of 923,766 square kilometers (356,669 square miles) on the west coast of Africa. It borders on Dahomey to the west, Cameroon to the east, and vast but sparsely populated Niger and Chad to the north. The western state of the Cameroon was administered as part of Nigeria until the plebiscite and boundary change in 1961. Nigeria is named after its most significant physical feature, the Niger River. This river, together with its principal tributary, the Benue, penetrates from the Atlantic coast and oil-rich delta into the heart of the country, cutting the high plateaus of the interior into three sections. The country lies wholly within the tropics, its climate ranging from the humid, subequa-

torial south with its long wet season to the hot, dry north. Eighty percent of the rains fall between April and September. The southern coastal belt of mangrove and freshwater swamps gradually gives way to high forest and then to savannah in the north. In spite of loss of minerals because of high rainfall, the forest soils are fertile, producing cocoa, palm produce, and rubber trees. The northern sandy soils are suitable for groundnuts and cotton. The interior zone between the forest and savannah has laterite soils, of little use for agriculture. Although the manufacturing sector is growing rapidly, the country is largely agricultural. Major exports include petroleum, groundnuts, palm oil, timber, cocoa, tin, and mineral oils.

Historically, immigration from North Africa and the Middle East created great differences between the forest and savannah dwellers, in the territory that is now Nigeria. Further differences developed with European penetration from the coast and the establishment of an Islamic state in the north by the pastoral Fulani tribes around 1808. Along the coast, many centers (such as Lagos and Calabar) grew up to deal with the trade in slaves; after slavery was abolished, emphasis switched to palm oil and ivory. In 1861, Lagos was formally annexed by the British who subsequently expanded their influence, imposing direct rule in the south but governing indirectly through the Fulani emirs in the north.

In 1914 a new political entity, Nigeria, was formed by the union of the Northern and Southern Protectorates. When Nigeria became a sovereign state in 1960, it continued



to be divided into the northern, western and eastern administrative regions, plus the Federal Territory of Lagos. By the time of the 1963 census, another region, the Mid-West, had been created. In 1966, following a coup d'etat, Parliament was suspended; since 1967, legislative and executive powers have been vested in a Supreme Military Council. Continued civil unrest caused many Ibos to return to the east, and in May 1967, shortly after a decree creating 12 states from the five existing regions, the former eastern re-

gion attempted to secede. The eventual defeat of "Biafra" by the federal forces in 1970 left the 12-state structure intact.

The responsibilities of the state governments include the provision of schools and hospitals. Provision of public sector capital is shared by the government and the states and is financed from budget surpluses and from the resources of statutory corporations. Although administration is still vested in the federal military government, return to civilian rule is planned for 1976.

## Population

### TOTAL POPULATION

Although the total population of 55.7 million recorded in 1963 is perhaps an overstatement, Nigeria is easily the most populous country in Africa. With the exception of the Arab Republic of Egypt (33 million), no other African country has even half as large a population as Nigeria.

Although censuses have been taken since 1866, those before 1911 did not extend farther than a few square miles around the city of Lagos. The

1952-1953 census, conducted between July 1952 and June 1953, estimated the December 1952 population (excluding the trust territory of Southern Cameroons) at 30.4 million. This is generally considered to have been an undercounting by as much as 19 percent. Because of the importance of population figures in the distribution of seats in Parliament and in the allocation of federal grants, the first postindependence census in 1962 assumed considerable political significance. After claims and counterclaims concerning inflation in particular areas, the 1962 census was nullified, and the results were never officially released. A recount in 1963 was accomplished at a cost of 2.5 million pounds (then US\$7.11 million, now \$7.60 million), as against 1.5 million pounds for 1962, and incorporated many precautions against overcounting. However, the results of this recount, which gave a total population of 55.7 million, also became the subject of considerable criticism and controversy.

#### POPULATION DENSITY

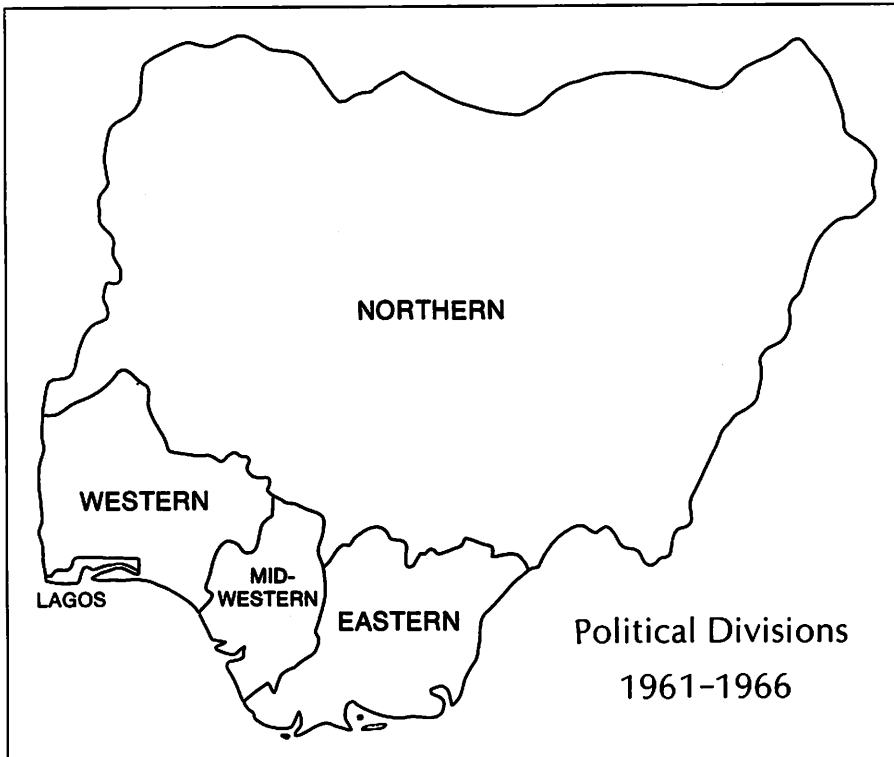
In 1963 the average density per square kilometer was 60 persons (156 per square mile). Rural population pressures are greatest in the East-Central State, where dense rural settlement has often occurred in areas with relatively poor soil.

#### HOUSEHOLDS

In 1966 the average size of rural households was estimated at 5.6 persons. The average was higher (6.0 persons) in the north, partly because of the existence of extended family compounds and the few single-person households. Some sources have placed the average for urban households below four persons and in Lagos in particular, there are many "non-family" households—single rooms occupied by one individual or several unrelated persons.

#### WOMEN OF REPRODUCTIVE AGE

According to the 1952-1953 census, eight million women or 26 percent of the total population were between the ages of 15 and 49. In 1963, the figures were 14.4 million and 26 percent, but reference to the census age distribution shows more women aged



20-24 than aged 10-14 or 15-19. It seems likely, therefore, that some younger women exaggerated their ages, thus inflating the 15-49 category.

#### AGE AT MARRIAGE

Data from the 1965-1966 Rural Demographic Sample Survey indicate that the mean age at first marriage is about 26 years for males and 18 for females. In the north, which is predominantly Muslim, only 9.3 percent of females aged 15-19 were single, as against an overall 28 percent for Nigeria. Marriage is almost universal—only about 1 percent never marry—and polygamy is widely practiced, even in major urban centers.

Education appears to be an important influence on age at first marriage. P. O. Ohadike, in his survey of Lagos in 1964, estimated the mean age at marriage as 19.8 years for wives and 28.1 for their husbands; for wives with secondary or university education the mean rose to 23 years.

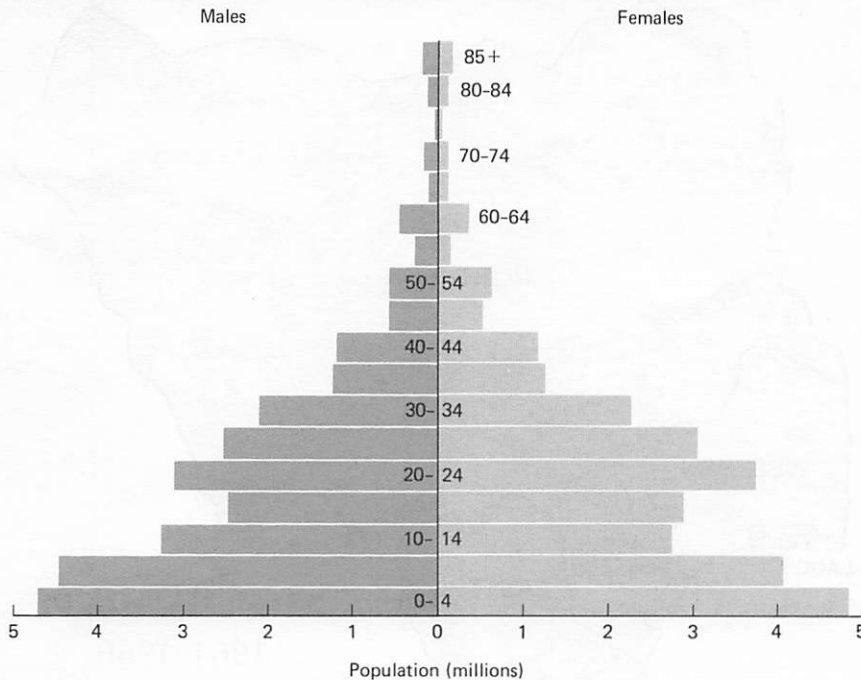
Although divorce statistics are generally lacking, observers such as P. Marris (1961) in Lagos and R. Cohen (1969) among the Kanuri,

have commented on the relatively high marital instability in particular communities. O. O. Okediji and F. O. Okediji (1966), in an Ibadan study, concluded that the socioeconomic and cultural factors that promote marital instability are greater in urban than rural settings. However, remarriage of divorcees and of widows (the levirate marriage of a widow by the brother of her deceased husband is commonly practiced) considerably lessens the length of the reproductive period spent alone after or between unions.

#### GROWTH PATTERNS

With a probable undercount in 1952-1953 and a probable overcount in 1963, the resulting intercensal growth rate of 5.6 percent per year is obviously unacceptable. A more realistic estimate of 2.5 percent has been made by the Federal Office of Statistics, which also estimates that, for rural areas, the crude birth rate is 50.2 per thousand per year, mortality 26.9, and the gross reproduction rate 2.7 per woman. No comparable study has been made for urban areas, but in Lagos, which has an effective vital registration system, the birth and death rates for 1970 are esti-

FIGURE 1 Distribution of the population by sex and age group, 1963 census



mated respectively at 48.7 and 10.3 per thousand per year. Although Lagos is somewhat atypical because of its younger age structure and the relative availability of doctors and hospitals, mortality throughout Nigeria must have fallen in recent decades with the spread of antibiotics, insecticides, and vaccines.

#### AGE STRUCTURE

In 1963, 43 percent of the population was under 15 years of age, and 2 percent was 65 years or over. The resulting dependency ratio is 81.8 dependents per 100 active population, which is similar to the ratios in most other West African countries. However, as can be seen in the population pyramid (Figure 1), the census age distribution reveals an unusually heavy concentration between ages 15 and 30 with substantial heaping at ages 20, 25, and 30. Ekanem (1971b) has compared the reported Nigerian age distribution with that of a suitable stable model. This indicates that the male population was understated between ages 0-4, 10-19, 35-39, and 45 and over; the female population between 10-19 and 35 and over. Since many people "round off" their ages, age heaping on the preferred digit "0" (especially age 20) is very common. Throughout tropical Africa, there is

a general tendency for young women to exaggerate their ages: this may account for the apparent surplus in the central ages of childbearing.

#### RURAL-URBAN DISTRIBUTION

The development of towns began in medieval times with the growth of the trans-Saharan trade centers in the north and the administrative centers of the Yoruba immigrants in the southwest. The wars of the early nineteenth century altered the relative importance of many cities and prompted the founding (for defensive reasons) of others, such as Ibadan and Abeokuta. These traditional or indigenous cities were often based on aggregates of the huge compounds of descent groups and housed large numbers of farmers and craftsmen. In the twentieth century, new expansion stimulated the growth of modern towns on the European pattern, such as Jos, Maiduguri, Enugu, Port Harcourt, and Kaduna.

In 1952 the census showed that, in Nigeria as a whole, 19 percent of the population lived in urban centers of 5,000 people and over; in Western Nigeria (including what is now the Mid-West), the proportion was 49 percent, in the east 15 percent, and in the north 9 percent. By 1963, almost 11 million Nigerians resided in 183 towns with populations over

20,000. Urbanization is most advanced in Western Nigeria, where only 33 percent now live in rural areas; yet the urban 67 percent often live in traditional towns and remain dependent on agriculture.

Major urban centers seem to be growing extremely rapidly, with a high rate of natural increase augmented by in-migration. For example, although the vital rates for Lagos quoted above indicate a crude rate of natural increase of 3.9 percent per year, one source estimates that the annual growth rate of Lagos in the early 1960s was as high as 14 percent. The 1963 census gave the following figures: Metropolitan Lagos 665,246, Ibadan 627,379, Kano 295,432, and Ilorin 208,546. Sada (1969) shows that if various suburban districts are included, the population of "greater Lagos" in 1963 was 1.1 million. The rapid expansion of major urban populations has put a severe strain on services, especially transport, refuse disposal, sanitation, and water.

#### MIGRATION

The percentage of non-Nigerians in the population is negligible. Although many Nigerians have migrated to other West African countries, the numbers recorded in other national censuses are perhaps understated. R. Mansell Prothero (1962), in referring to the first census of the Sudan in 1955, observes that many West Africans were registered as Sudanese, though their claim to nationality would not legally be upheld. In Ghana in 1960, 191,000 Nigerians were enumerated, yet popular estimates of the numbers expelled from Ghana after the Aliens Decree of 1969 were vastly in excess of this (*Nigeria Year Book, 1971*). The bulk of these refugees were originally from the Western and Kwara States of Nigeria, and the Western State launched a "Repatriate Resettlement Fund."

Within Nigeria, migration from one rural area to another occurs where there is sufficient pressure on available land to cause soil impoverishment and erosion and poor crop yields. Thus, in general, people move away from high and medium density areas of more than 150 persons per

square kilometer. Also, seasonal movements of laborers take place from rural areas in the north during the dry season when there is little agricultural activity, and when labor is needed in the cocoa-growing areas of the west and in other economically more advanced areas.

The rapid growth and age-sex distribution of an urban center such as Lagos indicate substantial in-migration of male job-seekers between ages 20 and 30. According to the 1950 census of Lagos, 63 percent of the total population were in-migrants; of these 37 percent were Yoruba (mostly from Abeokuta, Ijebu, Oyo, and Ilorin provinces) and 26 percent were non-Yoruba, especially Ibos. With the advent of the civil war, many Ibos left Lagos and other urban areas of the north and west to return to the east. Although the reversal of this movement has been in progress since the war, its extent is not known.

#### ETHNIC AND RELIGIOUS COMPOSITION

Nigeria is a heterogeneous nation: researchers have identified as many as 248 distinct ethnic groups, the largest of which, and perhaps the largest in all Africa, are the Hausa (11.7 million in 1963), the Yoruba (11.3 million), and the Ibo (9.2 million). In 1963, 47 percent of the population were Muslim, 35 percent Christian, and many others adherents of traditional or animist beliefs. In general, the Hausa, Fulani, and other tribes in the north are Muslim, and the Ibo and other tribes in the east are Christian. Both Christian and Islamic groups are strong in Yorubaland.

#### LITERACY

An estimated 6 percent of the population aged seven years or older were literate at the time of the 1952-1953 census. Since the expansion of school enrollments in the 1960s, the increase in literacy levels must have been considerable.

#### ECONOMIC STATUS

The 1963 census recorded that 18 million adults were employed and 0.3 million unemployed, out of a total adult population of 31 million. The total of 18.3 million in the labor force comprised 13.9 males and 4.4

million females. Of the gainfully employed, 55 percent were farmers and fishermen, and 15 percent were sales workers (mostly street vendors). In urban areas, 2.6 million males and almost one million females were gainfully employed. The census recorded 978,880 females in primary occupations such as farming and fishing as against almost five million in 1952-1953, implying that many female family workers may have been excluded in the 1963 count. The timing of the census in the dry season may have resulted in an understatement of participation in the agricultural sector. The Labor Force Sample Survey 1966-1967 estimated that 80 percent of gainfully employed males and 62 percent of females were in agriculture. Because of the importance of farming, petty trade, and small businesses, 64 percent of those gainfully employed were own-account workers, and 30 percent were unpaid family workers.

#### FUTURE TRENDS

In view of the deficiencies of both the 1952-1953 and 1963 censuses, projections of future population size can be extremely hazardous. In a recent analysis, P. O. Olusanya (1971a) carried forward the 1963 population to 1969 at the official rate of growth of 2.5 percent, giving a 1969 population of 64.5 million. Assuming constant fertility of 53 per 1,000 and increasing life expectancy (from 42.5 to 47.5 over a 15-year period), the population will rise to 74.4 million in 1974, 86.6 million in 1979, and 101.6 million in 1984. There is as yet no evidence of an incipient decline in fertility in Nigeria, except perhaps among certain elite groups. An increasing disregard of the lactation taboo (a traditional prohibition on sexual intercourse during the prolonged period of nursing) may well serve to increase fertility in the short term. Constant fertility and falling death rates may therefore prompt an accelerated rate of population growth.

#### Population Growth and Socioeconomic Development

##### NATIONAL INCOME

In calculating per capita gross domestic product there are substantial

problems both in estimating the numerator (GDP) and denominator (population) and in comparing prices over a series of years. Gross domestic product, at constant 1962 prices, was 1,426 million pounds in 1963-1964 and was forecast at 2,235 million pounds in 1971-1972. Assuming that the corresponding population figures were 55.6 million and 68.4 million, per capita GDP would be about 26 pounds in 1963-1964 rising to 33 pounds in 1973-1974. Because of net factor payments (such as the outgoing profits of non-Nigerian companies) to the rest of the world, gross national product is consistently lower than gross domestic product.

Since the capital, equipment, and skilled labor used in petroleum exploration are imported, the net contribution of this industry to the balance of payments has been modest. However, in 1971-1972 oil exports amounted to 580 million pounds—double the 1970-1971 figure. As production continues to increase, the importance of oil will increase, particularly since the government has reduced income-tax allowances and will benefit from increased prices. Now that the civil war has ended, the growth of GDP is accelerating, with mining (including petroleum products) as the most expansionary sector. In 1971-1972 the oil industry accounted for almost one-half of the estimated 12 percent growth of GDP during the year. If fertility remains unchanged, however, the government's 1970-1974 development plan objective of doubling per capita income by 1985 will materialize only if a 10 percent annual increase of the aggregate is sustained (Olusanya, 1971a).

##### SIZE OF LABOR FORCE

By 1963, out of a total adult population of 31 million, 18 million were recorded as being employed.

The Second National Development Plan (1970-1974) estimates the labor force to be 26.1 million or about 40 percent of the total population, and its numbers are believed to be increasing at 2.3 percent per year which, because persons are staying longer in school, is slightly less than the estimated rate of population

growth (2.5 percent). In 1970, the number of unemployed was estimated to be two million and those gainfully employed to be 24.1 million. The plan emphasizes the importance of creating additional job opportunities in medium- and small-scale establishments, particularly in the manufacturing, service and construction sectors. Although wage employment accounted for only 5 percent of gainful employment in 1966, an increase to 6.6 percent is expected by 1974.

Unemployment is especially evident in urban areas, and one unemployment survey in 1963 reported that the average unemployment rate in 27 towns was as high as 14 percent. Other evidence suggests that the unemployed in Lagos in 1966 represented 10.4 percent of the labor force. The First Progress Report of the Second National Development Plan (1972, p. 315) describes how "thousands of ill-equipped primary school leavers find themselves in the labor market every year seeking wage employment," and indicates that about 70 percent of the Nigerian unemployed are primary school leavers and dropouts. Because of inadequate labor mobility between states, shortages of skilled workers exist in some areas and surpluses in others.

#### AGRICULTURE

Agriculture is still crucial to the Nigerian economy, although its contribution to GDP has declined from 53.8 percent in 1966-1967 to 41.8 percent in 1971-1972. (Petroleum has recently superseded agricultural products as the major earner of foreign exchange.) The 1970-1974 development plan notes that per capita annual income in the agricultural sector is 30 pounds, which is considerably less than in the nonagricultural sector where it is 50 pounds. In 1970, it was estimated that 17 of the 24 million gainfully employed were in agriculture, but the decrease of agriculture in the share of total employment is expected to continue.

With increasing population densities, land no longer can be allowed to lie fallow for long periods, and a greater investment of capital may be required. Increases in food produc-

tion appear to depend upon the availability and use of high-yield varieties of seeds, fertilizers, and pesticides, and the adoption of improved farming techniques. Important research concerning agricultural systems is currently developing at the International Institute of Tropical Agriculture, Ibadan. Although the country has considerable potential for fishing, and for the production of such crops as fruits, vegetables, and wheat, the Nigerian diet is deficient in animal and other proteins.

#### SOCIAL WELFARE EXPENDITURES

##### *Public Health*

Health services in Nigeria developed principally as an offshoot of the British Army Medical Services. In the beginning, coverage was confined largely to the army and colonial service officers, but later these limited facilities were made available to Nigerian government officials, their families, and the local population. Christian missions continue to play an important role in the provision of health services in Nigeria, particularly in the remote hinterlands where it is extremely difficult to attract and retain the services of high-level medical workers. Private medical practitioners, nurses, and midwives also provide medical care on a fee-for-service basis. Many companies provide health services for their workers.

Prior to 1952, when the country was broken up into regions, with a measure of self-government granted to the people, a unified health service prevailed in the country. Because of Nigeria's vast area, a unified health service cannot quickly promote accelerated development and equitable distribution of health facilities and manpower throughout the country. With the advent of regionalization in 1952, each region became responsible for formulation and implementation of health policies and programs, while the federal government retained responsibility for such matters as international liaison in health matters, licensing of health workers, standardization, and drug control. The creation of 12 states in 1967 passed on to the states all powers formerly exercised by the regions in public health matters.

The public health programs pursued by all the Nigerian states have been based essentially on a ten-year plan for health services prepared in 1946 by the then director of medical services, Dr. J. W. P. Harkness, and his deputy, Dr. G. B. Walker. The Harkness-Walker Ten-Year Plan, 1946-1956 (1966) recognized that, "Permanent improvement in a nation's health cannot be secured by clinical medicine alone; there must be a steady advance in all factors contributing to a healthy life—good water supplies, housing, sanitation, nutrition, and working conditions."

The fundamental principles enumerated in the Harkness-Walker Plan are the following:

- provision of adequate pure water for everyone
- progressive building up of environmental hygiene
- expansion of hospital, maternity, child welfare, and dispensary services, coupled with a vigorous campaign of preventive medicine in the field.

These still form the basis of health programs all over the country today.

Communicable diseases, such as malaria, enteritis, pneumonia, measles, tuberculosis, and tetanus, remain the leading causes of mortality and morbidity. Malnutrition is still prevalent in childhood, and maternal mortality from anemia, hemorrhage, sepsis, abortion, and toxemia is common. In Lagos, where fairly reliable health statistics are available, the *Annual Report of the Medical Officer of Health* (G. A. Williams, 1970) for the city of Lagos gives the infant mortality rate for the year 1970 as 47 per 1,000 live births and the maternal mortality rate as 2.5 per 1,000 births. Lagos, of course, is not representative of the entire country. As both the seat of government of the Federation and of Lagos State, and as an important port and commercial center, Lagos has the largest concentration of medical manpower and facilities, including a teaching hospital. A conservative estimate puts the infant mortality rate and maternal mortality rate in Nigeria at between three and five times the Lagos rate.

In trying to control communicable diseases, the government has now

embarked on mass campaigns, particularly where effective vaccines are available. A good example is the nationwide measles control and smallpox eradication program, which has been ongoing for five years. All Nigerians are being vaccinated against smallpox, and children between the ages of six months and four years are to be given measles vaccine. The program has been so successful that smallpox is almost eliminated, and measles is being brought under effective control.

The shortage of physicians in the country and the tendency of physicians to prefer work in the large urban areas have been major problems for the government for many years. While appreciating the important contribution of paramedical workers in the delivery of health care, particularly in view of the shortage of professional medical workers, the federal government places high priority on the training of doctors. In the First National Development Plan (1962-1968), major emphasis was placed on training doctors to improve the physician/population ratio of 1:32,000. The two medical schools existing in 1962 were to be expanded to produce 200 doctors per year by 1970. Although this target was not achieved, new medical schools have been created. In the academic year 1970-1971, 1,729 Nigerians of both sexes were studying medicine in five Nigerian universities, and 282 Nigerians were attending foreign medical schools.

The Second National Development Plan (1970, p. 247) notes that during the period of the first plan, because of the nonimplementation of certain projects, only 7.46 million pounds was expended on capital out of a planned 17.1 million pounds. In addition, it said, "with the rapid growth in population, better education, and health needs, demand for health services has far outstripped the rate of expansion of health facilities."

The ratio of doctors to population is currently estimated to be 1:30,000 although in some parts of the country it is as low as 1:100,000. For nurses the overall ratio is about 1:6,000. With the expansion of medical schools in Nigeria in the 1960s

and 1970s, it appears that the objective of a doctor/population ratio of 1:20,000 by 1980 will be achieved. Other specific objectives of the plan include the expansion of programs for the maintenance of environmental sanitation and expansion of epidemic control, both of which will contribute to longer life expectancy.

#### *Public Education*

Both primary and secondary school enrollments rose in Nigeria throughout the 1960s. The biggest increase was seen at the primary level: in 1961, total primary school enrollment stood at 2.8 million children; by 1966, it had grown to an estimated 3.0 million. Despite this growth, however, in 1966, on the average, only 30 percent of the total primary school population were enrolled in school (ranging from 4 percent in some areas to 70 percent in others). And, unfortunately, where primary school enrollment increased sharply during this period, there was an accompanying increase in the dropout rate at the secondary level, particularly in areas where free primary education was offered. Though enrollment in secondary schools did rise from 195,000 in 1962 to an estimated 215,000 in 1968, only 3 percent of this age group were in secondary schools in 1966.

For the Second National Development Plan to achieve its objective of a minimum national enrollment ratio of 50 percent at the primary level by the mid-1970s, one authority foresees that schools will have to provide 16 percent more places by 1974 and 39 percent more by 1979. Yet Nigeria is currently experiencing a shortage of qualified teaching staff, and, with constant fertility and falling mortality, the population is becoming "younger," with a greater proportion of the total aged 0-14 years.

#### **History of Population Concerns**

Contrary to widespread belief, the concepts of family limitation and birth spacing are not new to West African societies. Nigerian women have long resorted to various contraceptive methods, even those that may endanger their health, in an attempt to limit family size and space births. Prolonged breast feeding and

temporary separation of the wife from the husband, for instance, have been used for years in many West African societies to prevent pregnancies in quick succession.

G. A. Williams (1969) has shown that the major stimulus for introducing modern family planning in Nigerian society was the need to combat the rising incidence of illegal or criminal abortion, which was in the early 1960s and still is a leading cause of maternal mortality and morbidity in the large urban centers. The report of the Medical Officer of Health for Lagos in 1969 showed that abortion accounted for more maternal deaths than any other condition. Furthermore, O. Akinla and B. Adadevoh (1969) and O. Akinla (1970) have drawn attention to the problems of abortion in Nigeria.

Before the inauguration of the Family Planning Council of Nigeria in November 1964, the local health department in Lagos, through the then Medical Officer of Health, Dr. O. Adeniyi-Jones, had been operating an evening family planning clinic once a week since the deaths of two married women in 1958 from criminal abortion. The service was for married women only, and the positive response from clients, who learned about the clinic through word of mouth, indicated that the service ought to be expanded, decentralized, and given greater publicity as part of maternal-and-child-health services of the local health authority.

In 1964 the Pathfinder Fund and, later, the Universalist Service Committee in the United States and the International Planned Parenthood Federation sent field representatives to help in setting up local voluntary organizations to provide family planning advice and services to all who desired them. Contraceptives and literature were made available free of cost, and money was provided to pay for the services of a full-time nurse-midwife in each district to assist in running the family planning clinic and to carry out an educational program in maternal and child health.

Subsequently, the leaders of the National Council of Women's Societies agreed to sponsor family planning as a health program. A broad-

based advisory committee was set up to carry out educational work on family planning through the mass media. This advisory committee subsequently became the Family Planning Council of Nigeria.

Although family planning advocates in Nigeria have encountered some opposition, the noncontroversial platform on which the family planning program is based has in large measure softened opposition to it. Family planning in Nigeria is offered as a health program and not a population limitation program. Opposition from religious groups has never been a major obstacle, but great difficulties have arisen in gaining acceptance of the program among males. In a male-dominated society, there is seldom any communication between husbands and wives on family size aspirations. Nigerians belonging to the lower socioeconomic classes have not embraced family planning enthusiastically, and men often express the fear that it will encourage their wives to indulge in illicit affairs. The prevalence of this fear is borne out clearly in the studies of P. O. Olusanya (1969a; 1971b) in Oyo and Ile-Ife. To counteract this opposition and to present a favorable image, the Family Planning Council of Nigeria has always required that every family planning acceptor produce a consent form signed by the husband before receiving service. Women have found ways to circumvent this regulation, however. (The attending physician may use his discretion in providing contraceptive advice and services to unmarried women.)

Although the majority of Nigerian men are not receptive to family planning, KAP (knowledge, attitude, and practice) studies show that the majority of Nigerian women are receptive and would like to know more about and to practice family planning. Studies also show that knowledge and practice of family planning in Nigeria are directly related to educational level.

The National Council of Health has advocated the integration of family planning into maternal-and-child-health services, and a number of state governments are already doing this.

## **Population Policy**

The Second National Development Plan (1970-1974) concludes that, "the magnitude of Nigeria's population problem is unlikely to be such that it calls for extensive emergency or panic action. Given the promising resource base of the economy, the country can, through careful planning, succeed in buying time to ward off undue population pressure. . . . What seems appropriate in the present circumstances of Nigeria is for Government to encourage the citizens to develop a balanced view of the opportunities for individual family planning on a voluntary basis, with a view to raising the quality of life of their offspring. Facilities are to be designed to protect mothers, on a long range basis, from repeated and unwanted pregnancies, as well as to enable parents to space their children for better feeding, clothing, and education. . . . During the Plan period, the Government will pursue a qualitative population policy by integrating the various voluntary family planning schemes into the overall health and social welfare program of the country. Families would have access to information, facilities and services that will allow them freedom to choose the number and spacing of their children."

Regarding immigration, the plan seeks to accelerate "Nigerianization" by the establishment of an enforcement agency, which will work closely with an expatriate quota committee.

## **RELEVANT LAWS**

### *Marriage Regulations*

The legal age at marriage varies with the three systems of law under which persons may marry—the Marriage Act (or Ordinance), Muslim Law, and Customary Law. The minimum age at marriage under the various codes is not easy to determine, but sexual intercourse is generally prohibited by law until the girl has reached puberty. (Under the law applicable to the six northern states, this prohibition also applies to a wife who has not reached puberty.)

## *Abortion and Contraception*

Under the Nigerian Criminal Code, any person who uses force with intent to procure the miscarriage of a woman (whether pregnant or not) or who causes her to take abortifacients may be sentenced to a term of up to 14 years, unless the abortion is carried out for the security of her life or health.

No law in Nigeria limits importation and sale of contraceptives, and commercial channels, particularly drug stores, sell such contraceptives as condoms, foams, jellies, creams, and pills, often without prescription.

## **Population Programs**

The government intends to implement its own population policy and program and to coordinate all external aid for family planning activities in Nigeria. At present, however, a private service agency, the Family Planning Council of Nigeria, predominates in the field of family planning.

## **OBJECTIVES**

The Family Planning Council of Nigeria is a private service agency established in 1964. Its objectives include encouraging the building of happy, healthy families; protecting the health of mothers and children; reducing child mortality by spacing; and helping parents understand the value of having only those children for whom they can provide adequate care.

## **ORGANIZATION**

The Council, which had a membership of 560 in 1969, meets annually; its day-to-day affairs are run by an executive committee. Although until recently composed of Lagos residents, the executive committee now reflects the national character of the Council.

## **OPERATIONS**

Sixty-one Family Planning Council clinics offer family planning advice and service on a regular basis in 11 of the 12 Nigerian states, distributed as follows: Lagos, 16 clinics; Western, 22; Mid-West, 3; Kwara, 2; North-Central, 3; Benue-Plateau, 4; South-Eastern, 5; East-Central, 3;



North-Eastern, 1; North-Western, 1; and Rivers, 1. Details of clinic attendance are given in Tables 1 and 2. Note that, in 1970, 1,974 (20 percent) of new patients were subfertility (often secondary sterility) cases, and 7,650 (80 percent) were birth limitation patients.

In addition to Family Planning Council clinics, two hospitals (the University Teaching Hospital, Ibadan, and the Lagos Island Maternity Hospital) run clinics as part of the international postpartum program organized by the Population Council. The approximate numbers of family planning acceptors at these clinics in 1970 were 1,300 and 450, respectively. A clinic attached to the Lagos University Teaching Hospital had about 1,500 new acceptors in 1970. Throughout Nigeria, the number of new acceptors receiving contraceptives at organized clinics rose from 8,000 in 1969 to almost 11,000 in 1970.

The Family Planning Council of Nigeria also supplies contraceptive equipment, literature, and materials, free of charge, to private medical practitioners, on the understanding that monthly reports on acceptance levels will be forwarded to the Council's headquarters for statistical compilation.

#### METHODS

Of the 3,362 new acceptors in Council clinics in Lagos in 1970, 55 percent accepted the IUD and 42 percent the oral contraceptive. Of the 4,288 acceptors in Council clinics outside Lagos, 65 percent chose the IUD and 31 percent the pill. (The IUD costs ten shillings (US \$0.127) to insert, and the pill costs one shilling for a month's supply.)

TABLE 1 Clinic returns for branches outside Lagos, 1970

	IUD	Oral	Other	New cases			Old cases
				Birth control	Sub-fertility	Total	
Ibadan	1,000	119	67	1,186	4	1,190	2,268
Abeokuta	195	183	10	388	—	388	576
Epe	94	27	4	125	18	143	181
Oshogbo	28	120	35	183	31	214	151
Ile-Ife	67	35	—	102	—	102	258
Ilesha	284	16	3	303	295	598	1,396
Ikorodu	5	68	1	74	7	81	98
Akure	62	32	—	94	—	94	225
Ijebu-Ode	161	19	12	192	84	276	339
Ikeja	80	78	1	159	—	159	659
Shomolu	92	92	—	184	1	185	573
Ado-Ekiti	4	16	—	20	99	119	584
Ilorin	18	250	—	268	352	620	225
Kaduna	239	21	—	260	—	260	381
Oyo	141	12	—	153	59	212	353
Irrua	38	10	—	48	6	54	167
Benin City	77	144	1	222	194	416	336
Egbe	80	18	—	98	104	262	111
Uyo	34	22	6	62	31	93	24
Calabar	101	66	—	167	45	212	68
Total	2,800	1,348	140	4,288	1,390	5,678	8,973

Although the program emphasizes the more reliable modern methods, clients may select any contraceptive they want after suitable guidance from clinic personnel. The IUD, which used to be the most popular method, is losing ground to the pill because of both exaggerated rumors of side effects and real side effects, such as pain and bleeding. Efforts are being made to encourage high continuation rates with the IUD by providing free treatment to IUD acceptors with complaints. Women who do not want to have any more children are encouraged to try the injectible steroid contraceptive (*Depo Provera*), which is also now available.

#### PERSONNEL

Full-time personnel include administrative and clinic staff and nurse-midwives as well as 110 field workers who are on duty throughout the

branches. Doctors are employed on a part-time basis and usually work in the clinics in the evenings.

Field workers are under the supervision of a nurse-midwife in each clinic. They refer clients to the clinics, welcome clients arriving for service, help clients to register and fill out record cards, educate the clients, and sell contraceptives.

#### INFORMATION

Although the field workers assist the nurse-midwives in the clinics, their major work is in family planning motivation and communication. They conduct house-to-house campaigns, educating women to the advantages of family planning, and they visit maternal-and-child-health clinics, industries, birth registries, and markets to promote family planning. All field workers are female, with the exception of one male field worker at the Abeokuta branch who is work-

TABLE 2 Family Planning Council clinic attendance in 1969 and 1970

	Branch clinics (outside Lagos)		Lagos clinics		All clinics	
	1969	1970	1969	1970	1969	1970
New acceptors						
IUD	1,185	2,800	2,416	1,837	3,601	4,637
Oral	691	1,348	748	1,398	1,439	2,746
Others <sup>a</sup>	96	140	192	127	288	267
Total new acceptors	1,972	4,288	3,356	3,362	5,328	7,650
New subfertility patients	1,399	1,390	769	584	2,168	1,974
Total new cases	3,371	5,678	4,125	3,946	7,496	9,624
Total old cases	3,332	8,973	10,870	12,475	14,202	21,448
Total new + old cases	6,703	14,651	14,995	16,421	21,698	31,072

<sup>a</sup> Includes diaphragm, condom, injectables.

ing to educate the male community about family planning.

The Family Planning Council of Nigeria also has an active information and education unit at the headquarters in Lagos, with branches at Ibadan, Benin, Ilorin and Kaduna. The information officer and his four assistants are well trained, and they have all attended the "Bogue" or "Family Planning" Workshop in Chicago. The information and education unit deals with various publicity programs in all the mass media and already its work is showing encouraging results.

A new color film, "My Brother's Children," has just been produced in Nigeria as a major contribution to the Council's field educational program. Produced in Yoruba, a Nigerian language, the film is intended to disseminate knowledge about family planning to all areas, especially the rural areas. An English version is available.

#### BUDGET

The Family Planning Council received a grant of 44,019 pounds from the International Planned Parenthood Federation in 1968. In addition, USAID provided the Council with equipment and contraceptives valued at 19,336 pounds during 1968 and 1969.

#### TRAINING

The Family Planning Council of Nigeria and the medical schools in Lagos and Ibadan train doctors in the insertion of IUDs. The Department of Community Health, University of Lagos, has been very active in training field workers. A six-week training program in all aspects of family planning is organized four times a year in Lagos for nurse-midwives by the Family Planning Council of Nigeria. This course is very popular and nurse-midwives from all over the country attend. A proposal has been advanced to train paramedical workers in family planning at the Department of Obstetrics and Gynecology, University of Ibadan.

#### PROGRAM EVALUATION

In a study of clinic record cards for over 7,000 contraceptive acceptors in Lagos through 1968, the Department of Community Health of the Uni-

versity of Lagos found that Protestants, women with some schooling, and high parity women were represented in greater proportions in the clinics than in the population at large.

The University of Ife is undertaking an evaluation of the rural family planning project at the Zuma Memorial Hospital. This study is being carried out by the staff of the Institute of Population and Manpower Studies, University of Ife, Ile-Ife, Nigeria. Beginning in 1969, a sample of women in the reproductive ages was interviewed to determine the extent of knowledge and practice of family planning. Similar samples of women were interviewed in 1970, 1971 and 1972 to assess the impact of the Zuma Memorial Hospital program on the population served by this facility.

#### Educational and Scientific Efforts in Population

The Ministry of Health is responsible for vital statistics, but registration of births and deaths is generally fragmentary, except in Lagos. The Federal Office of Statistics conducted a Rural Demographic Survey in 1965-1966 to provide data for estimating birth, death, and urban/rural migration rates. A national census is planned for 1973.

A number of studies have provided data about Lagos and western Nigeria. For instance, in Lagos in 1964, Ohadike's (1968) survey of 596 currently married women showed that the younger, more educated women were already advocating smaller families. The Population Dynamics Survey of the Department of Community Health, Lagos University, studied births, deaths, and migration among a sample of 12,000 persons in the Lagos metropolitan area in 1967-1968 and found an estimated total fertility rate of 7.3 live births per woman. It also revealed a remarkable degree of migration with approximately 45 percent in the sample areas moving out and being replaced by newcomers during the 12-month period preceding the survey. Other research by the Department of Community Health established that free transportation to family planning clinics effectively

increased attendance, and that, in Lagos, males were as effective as females as family planning motivational interviewers.

F. O. Okediji (1968) studied currently married women in three areas of Ibadan in 1965-1966, comparing fertility and use of contraception with socioeconomic indicators. He concluded that use of contraception is positively correlated with socioeconomic status and that fertility is negatively correlated with it. After a study of two adjacent suburban areas in Ibadan during roughly the same time, P. O. Olusanya (1967) noted that educated wives had larger families. He ascribes this to "de-traditionalization," particularly the discarding of the traditional belief that sexual intercourse with a nursing mother will harm the child. Further studies by Olusanya (1971b) in Ife and Oyo showed that although educated women were critical of excessive childbearing, their fertility was as high as that of their uneducated counterparts.

Preliminary results from a study of the psychological dimensions of fertility in western Nigeria indicate that, whereas anxiety and education are positively correlated with family planning attitudes, family ideology and attitudes toward children are negatively correlated (Lambo and Bakare, 1971). This research design involved the selection of 300 couples, 100 each from two areas in Ibadan and 100 from a rural area near Abeokuta.

The Demographic Research and Training Unit of the University of Ife, established in 1968, included among its earliest projects a KAP study in 1969 of 8,800 respondents in 22 locations throughout Nigeria. This study concluded that urbanization, economic change, and the readiness of young urban adults to break with tradition had led to a striking rise in the knowledge of contraceptive practices. The unit is currently engaged in a national KAP study.

#### Foreign Assistance

A variety of foreign agencies have provided support for general demographic studies and population program activities in Nigeria. Among the principal donors are the following:

The Ford Foundation provided support for a KAP study in western Nigeria; for a study of childbearing and family size in the north; for the experimental family planning program in 1966-1970 at the University of Lagos Medical School (\$430,000); and for facilities at the postpartum clinic of the Lagos Island Maternity Hospital (\$20,000).

International Planned Parenthood Federation (IPPF) provided grants to the Family Planning Council amounting to over \$225,000 during 1966-1969 and \$210,000 in 1970; and supplied commodities through an IPPF agreement with USAID.

The Population Council supports demographic research and teaching at the Universities of Ife and Lagos; provides fellowships to Nigerian graduates in population-related fields; supports postpartum clinics in Ibadan and Lagos; has allocated funds for an experimental project in family planning at the University of the Zuma Memorial Hospital, Ishan; and has funded an evaluation of that program by the University of Ife. Additional programs are being developed with Council assistance at Ahmadu Bello University, Zaria, and at the University of Nigeria, Nsukka.

The Pathfinder Fund conducted an IUD follow-up study survey in Nigeria as part of its international IUD program.

The World Health Organization and The United Nations Fund for Population Activities support a demonstration pediatric and family planning clinic affiliated with the Institute of Child Health of the University of Lagos. The clinic offers an intensive four-and-a-half-month course to nurses from various parts of Nigeria.

### Summary

In view of the dearth of reliable information about Nigeria's population, it is difficult to forecast future developments. However, since the population is likely to double within 30 years, strenuous efforts will be needed to reduce unemployment and maintain educational standards. Although support for family planning is growing, the numbers of acceptors are still small. In the absence of

widespread contraception, the decline in the urban areas of the taboo on intercourse during lactation and the general improvement in health facilities may cause the rate of population growth to increase in the near future.

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## THE POPULATION COUNCIL

245 Park Avenue, New York, New York 10017

The Population Council is an organization established in 1952 for scientific training and study in the field of population. It endeavors to advance knowledge in the broad field of population by fostering research, training, and technical consultation and assistance in the social and biomedical sciences.

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 Jamaica, April 1971.  
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 Korea, Republic of, April 1970.  
 Malaysia, July 1970.  
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 Nepal, April 1972.  
 Nigeria, February 1973.  
 Pakistan, March 1970.  
 The Philippines, June 1970.  
 Sierra Leone, September 1969.  
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tions in areas other than those mentioned above should be directed to Key Book Service, Inc., 425 Asylum Street, Bridgeport, Connecticut 06610, USA.

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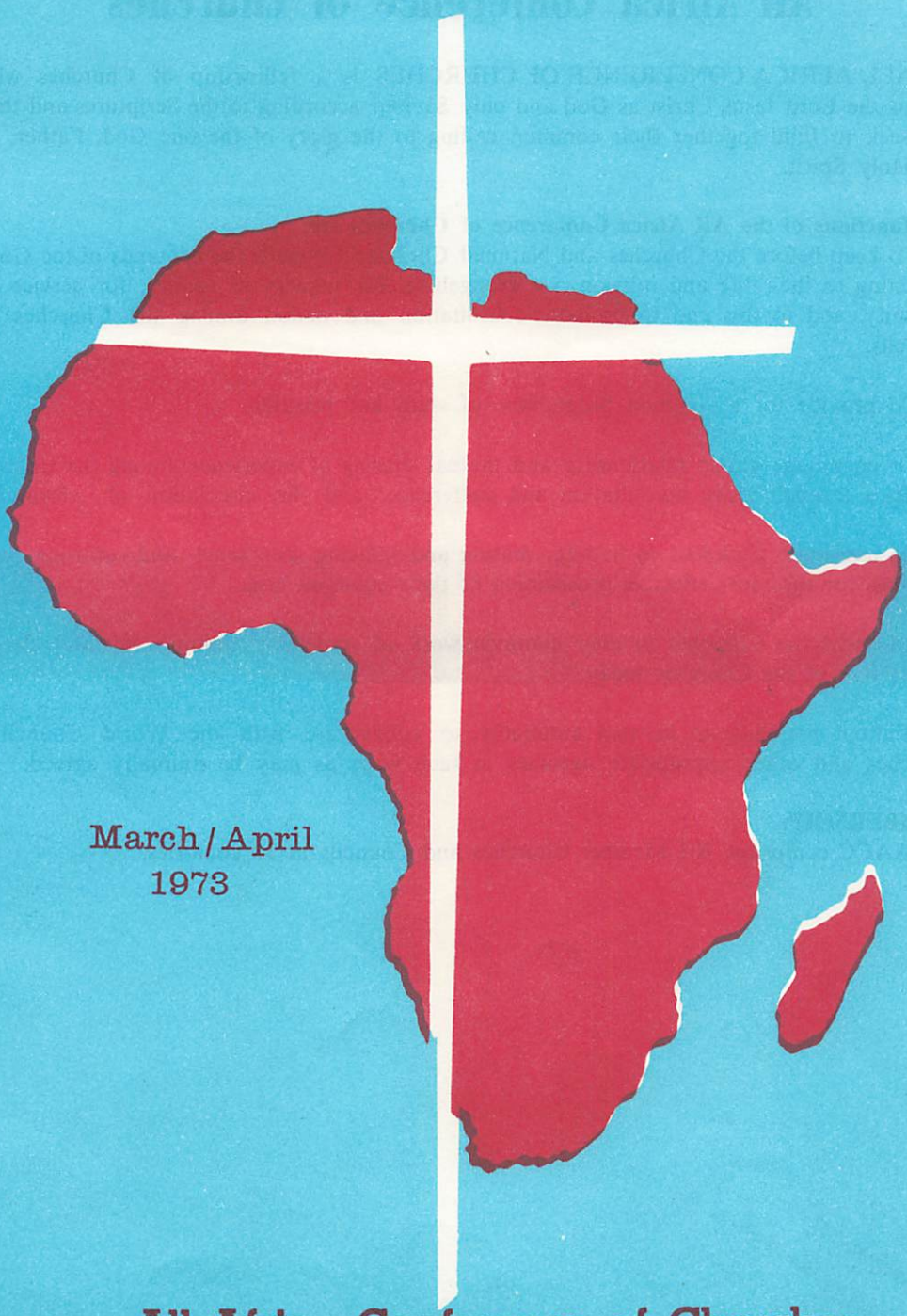
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# AACC BULLETIN



March / April  
1973

**All Africa Conference of Churches**

Vol. VI No. III

# **All Africa Conference of Churches**

The ALL AFRICA CONFERENCE OF CHURCHES is a fellowship of Churches which confess the Lord Jesus Christ as God and only Saviour according to the Scriptures and therefore seek to fulfil together their common calling to the glory of the one God, Father, Son and Holy Spirit.

**The functions of the All Africa Conference of Churches are:**

1. To keep before the Churches and National Christian Councils the demands of the Gospel pertaining to their life and mission, for evangelism, for witness in society, for service and for unity, and to this end to promote consultation and action among the Churches and Councils.
2. To provide for a common programme of study and research.
3. To encourage closer relationship and mutual sharing of experience among the Churches in Africa through visits, consultation and conference, and the circulation of information.
4. To assist the Churches in finding, sharing and placing personnel and utilising other resources for the most effective prosecution of their common task.
5. To assist the Churches in their common work of leadership training, lay and clerical, for the task of the Churches today.
6. Without prejudice to its own autonomy, to collaborate with the World Council of Churches and other appropriate agencies in such ways as may be mutually agreed.

**MEMBERSHIP:**

The AACC comprises 103 Member Churches and Councils in 31 countries.

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# EDITORIAL

## THE PAST TEN YEARS

"We were present", wrote one observer at the All Africa Church Conference in Ibadan, Nigeria, in 1958, "at the moving discovery of Africa by Africans. Men who didn't know each other's names found they were brothers, bound by the same faith in God and the same love for Africa."

This first meeting of Christians from different Churches all over Africa, did not come about by chance. Men like Henry Makulu of what is now Zambia, Z.K. Matthews, a veteran Mtswana educator and lawyer who was working with the World Council of Churches, Adeolu Adegbola of Nigeria, and Jack Grant of Rhodesia and many others had worked for the moment when Dr. Akanu Ibiam of Nigeria, the Chairman, welcomed the 140 delegates - 100 of them African - coming from 20 countries.

The Church Conference agreed to work for the founding of something more permanent, and in Kampala, Uganda, five years later the All Africa Conference of Churches was formally constituted in the presence of 500 people from 100 Churches in 40 African countries. Drums burst forth to welcome the decision and

Professor Matthews, referring to the 150th anniversary of the birth of David Livingstone which fell that year, declared:

"This is the closing of the circle ... In Livingstone's time the different denominations, the different churches and missions were established on the African continent. Now the circle is closed. We have come together again."

The First Assembly and the AACC were brought to birth by a Provisional Committee whose Secretary was Dr Donald M'Timkulu of Fort Hare University, South Africa. His successor, the first General Secretary of the All Africa Conference of Churches, was Samuel Hanson Amissah of Ghana, with Rev. James Lawson of Dahomey as his Associate General Secretary.

The message from the Assembly expressed its rejoicing that since the Ibadan meeting many new independent nations had been born in Africa and it pledged the churches to work in building them up. This was the task which Sam Amissah and his General Committee tackled for the next six years, summarised in the theme which was chosen for the Second Assembly in



Abidjan, Ivory Coast - "With Christ at work in Africa today". Mr. Amissah's report to that Assembly spoke of a vast refugee operation, of the training of Christian radio workers, of hopes of mediation in the Sudanese struggle, of evangelisation in the Fon area of Dahomey.

The Assembly changed the structure of the All Africa Conference of Churches to make it more effective and rededicated itself to the slow and hard realities of working with Christ. "There is much to be accomplished," said the message.

Since Abidjan, the churches of Africa have come to see even more clearly what a crucial role they may have in the future of the continent. Involved in negotiations over the Biafra war and in the peace settlement in the Sudan, the All Africa

Conference of Churches faces a quarter century in which Africa may have more Christians than any other continent.

Ten years have passed since AACC was born. A growing staff under the leadership of a new General Secretary, Canon Burgess Carr of Liberia, engages itself in new tasks - in education, in communications, in leadership training, in development - on behalf of the churches of Africa. We look to the Third Assembly, in Lusaka, Zambia, in 1974, for a practical affirmation by this still-growing fellowship of Protestant, Orthodox and Independent Churches that we Christians of Africa are called to be "living no longer for ourselves."

\* \* \* \* \*

## AACC TENTH ANNIVERSARY

The All Africa Conference of Churches is now ten years old, and the Christian Churches in Madagascar joined the AACC General Committee in commemorating the tenth anniversary in Tananarive from April 3 to 12.

The highlight of the anniversary was the General Committee's expression of tribute to the founder leaders of the AACC. The first chairman, the late Mr. Henry Fairley Makulu was honoured prominently in the commemoration.

Three public lectures in remembrance of Mr. Makulu were delivered at three different churches in Tananarive by the former AACC General Secretary, Mr. S.H. Amissah of Ghana, Dr. Emilio Castro, Director of the Commission on World Mission and Evangelism in the World Council of Churches, and Professor Englebert Mveng of the University of Yaounde, Cameroun.

The three speeches will be printed in book form and will be available for sale to all churches in Africa as well as to international organisations and interested persons.

A public service attended by more than 5,000 people was held in the Church's Stadium on April 7, at which,

the AACC General Secretary, Rev Canon Burgess Carr, described the late Mr. Makulu as a man who gave his life to the search for unity, freedom and justice for the peoples in Africa.

He said, "Henry Makulu was born in Zambia, but he belonged to the whole of Africa."

Dr. Kotto and Rev Andriamanjato were among those who addressed the rally. They both emphasised the need for church unity for co-ordinated efforts in the struggle for total liberation of the African continent.

Mrs. Monica Makulu, widow of the late Mr. Makulu was invited by the AACC General Committee to attend the commemoration, and she was in Tananarive from April 3 to 12.

Following is the text of Mrs. Makulu's speech which she delivered at the Ambatoviny Church on April 10:

"Friends, I stand here to convey to you all my sincere gratitude for the honour that

you have conferred upon me and my family. First of all I want to thank the AACC General Committee and in particular the General Secretary for inviting me to attend the AACC tenth anniversary.

"When I received the invitation I was unaware of the form the celebrations were to take. It was not until the first public lecture in honour of my late husband that I started to know how I was being honoured and began to realise what Henry's work meant to the church in Africa."

"As a wife, I knew him as a good husband and a good father, but I now know that other people saw in him other values which meant and still mean much to the church and society in Africa. All that has been done and said about Henry will be treasured by me and my family."

"I must also mention that when Canon Carr and some of his colleagues came to Zambia recently, he laid a wreath on the grave of my late husband. This too, moved me very much; my family and I felt humbled and deeply touched by this honour.

"During the current session of the General Committee members of the staff have reported not only the AACC achievements in the past ten years, but they have also thrown light on the future problems.

"The serious and ever increasing social and political crisis in our society will continue to create greater challenges for us, and unless the church is built on the foundation of the Christian faith our labour will be in vain.

"Before I sit down I must say that I have been greatly impressed by the life of the church in Madagascar. It is enriched by the Christian community, the unity that exists among the Christians and the participation of both young and older people in the life of the church here is beyond my expectation.

"May the Lord almighty be our strength as we battle in meeting the needs of God's people in our continent, and may our leaders continue to have new vision for the renewal of the church in Africa."

\* \* \* \* \*

# HENRY MAKULU

## FIRST CHAIRMAN OF THE AACC

The late Mr. Henry Fairley Makulu deserved the laudable honour with which he was remembered during the tenth anniversary in Tananarive. Almost throughout his adult time, he devoted his life to the purposes of the Christian church in Africa and in the world and, he became directly involved in the creation of the AACC. Because of his integrity, he was held in the highest esteem by people in various communities, both on national and international levels.

### WHO WAS HENRY MAKULU

Born in 1915 at a village in Mporokoso district of Northern Rhodesia, Mr. Makulu, whose father was a progressive evangelist and teacher, was first educated in Northern Rhodesia and later at Wadderlove Training Institute where his father took him for further studies. In 1937 he completed his Standard Seven education and returned to teach at Mindolo, Kitwe.

But while teaching at Mindolo, Mr. Makulu continued to study privately and eventually got a place at Munali Secondary School as a teacher.

Five years later he went for further studies at Adams College in South Africa where he undertook matriculation teachers' post course and the Bachelor of Arts degree on a Northern Rhodesia Government Scholarship. After two years he moved again to Fort Hare University College to continue his studies but soon after, his scholarship was withdrawn by the Northern Rhodesia Government so he returned home to become one of the first Africans to teach in Secondary schools. This was the time, in 1947, when he taught several government ministers, as well as President Kaunda.

Towards the end of 1947, Mr. Makulu was appointed assistant principal and in charge of teacher training at Hope Fountain Teachers Institute but eight years later he left Rhodesia with family for a course in Social Science at the University of Birmingham while his wife took nursery education and music.

On his return to Rhodesia the London Mission Society of the Copperbelt appointed him on missionary terms which meant getting expatriate treatment and salary. This was accredited to his educational status and expe-

rience in ecumenical work. He worked as youth secretary for the United Church on the Copperbelt and two years later he was invited by the Christian Workers' Organisation on a project of book production for Africa.

Mr. Makulu became so deeply involved in the gospel work that at a meeting in Greece, which was organised by the World Council of Churches, he was appointed to the staff of the Ecumenical Institute of the WCC and so in 1960 he had to leave Northern Rhodesia once again to take up the appointment in Geneva. Soon afterwards he was appointed Associate Director of the Ecumenical Institute, the first African to hold such a major position in WCC.

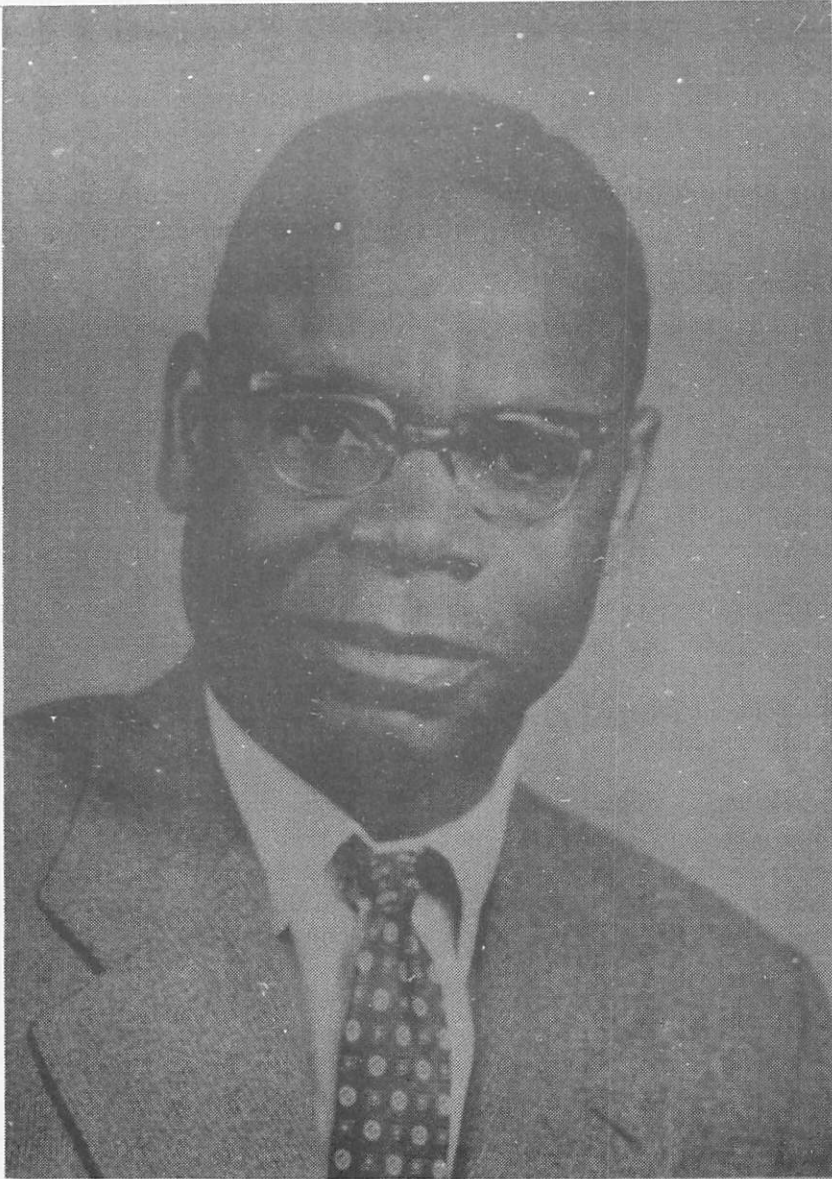
Meanwhile, back home in Northern Rhodesia, now Zambia, things were changing politically. Two parties that had existed in perpetual rivalry for a long time, merged to form a coalition government and Dr. Kaunda, while on a visit in London sent a cable to Mr. Makulu in Geneva asking him to get prepared to return home. In February, 1965 after his return he became Chairman of the Civil Service Commission and took strict measures looking only for the best staff to be employed in the

Civil Service. He was convinced that the civil service could only be effective if appointments were made on merit and efficiency alone.

Political appointees therefore found themselves in real trouble. Unless they proved worthy they were relieved of their posts. With him as Chairman, the structure of the Civil Service was kept with minor changes and gradual modification put in later to suit the needs of the new nation.

Mr. Makulu who was awarded MBE and the Order of Distinguished Service, also served the Mindolo Ecumenical Foundation as vice principal of the centre. He became the first Chairman of the All Africa Conference of Churches in 1964.

Addressing the Abidjan Assembly as the chairman of the General Committee, Mr. Makulu said the success of AACC to a large extent would "depend upon the willingness of the churches in Africa to use it, to be inspired by it, and to be challenged by it." This, he said, was the only fruitful basis upon which "we should strive to put the All Africa Conference of Churches, otherwise it simply becomes another pan-African organisation of Christians."



*The late, Mr. Makulu*

# MALAGASY GOVERNMENT LAUDS AACC PROGRAMMES

The various programmes being carried out by the All Africa Conference of Churches are "Africa-building programmes", as they are designed to involve the Christian Church in development projects in independent African states.

This comment came from the Malagasy Head of State, General Gabriel Ramanatsoa, during a courtesy call on him at his office by five representatives of the AACC General Committee on April 7, 1973.

The five AACC officials were: Rev. Canon Burgess Carr, General Secretary, the Rev. Dr. Richard Andriamanjato, chairman, the Rev. Dr. Jean Kotto, president, the Rev. Canon John Wasikye, vice chairman, and Mrs. Esther Coker, member of the Executive Committee.

General Ramanatsoa said that he and his Government were happy that AACC had chosen Tananarive as venue of its General Committee. He congratulated the AACC on its tenth anniversary, and said that the organisation had done great things in the past ten years. He particularly mentioned its programme to combat racism in Southern Africa.

Replying on behalf of his colleagues, the AACC president Rev Dr. Jean Kotto thanked General Ramanatsoa for having received them.

Dr. Kotto said that AACC was following with interest the political developments regarding Madagascar's desire to disengage herself from the French influence. He said that the AACC was convinced that the ultimate end of the talks between France and Madagascar would be in the interests of the Malagasy people as well as in the interests of all Africa.

On the previous day, the same AACC officials had paid courtesy calls on the Minister of Foreign Affairs, Commander Didier Ratsiraka, and the Minister of Interior, Colonel R. Ratsimandrava, at their respective offices.

Commander Ratsiraka told the AACC officials that the presence in Tananarive of the AACC General Committee members and the fact that the tenth anniversary was being celebrated in the city,

was not only a gesture of goodwill, but was also a positive way of cementing the friendly relations which currently existed between Madagascar and the rest of the independent African Nations.

He said that AACC's part last year in bringing about peace in the Sudan was a remarkable achievement of the church in Africa.

Canon Carr conveyed the thanks of the General Committee to the Malagasy Government through the Ministers for allowing the General Committee to meet in their country.

He noted particularly the fact that the Malagasy Government had allowed representatives of the churches in Rhodesia and South Africa to enter the country for the meeting. He further expressed the appreciation for the several hospitalities the Committee members were enjoying during their stay in Tananarive.

And on April 11, the Malagasy Minister for Culture held a reception for all the participants of the General Committee.

\* \* \* \*



AACC president, Dr. Jean Kotto being greeted by the Malagasy head of state, General Gabriel Ramanatsoa, during a courtesy call on him in his office by officials of the AACC General Committee. Looking on are (r. to l.) Mrs. Esther Coker, Canon Carr, Canon Wsiky, Gen. Ramanatsoa, Dr. Andriamanjato.



The AACC General Secretary, Rev Canon Burgess Carr (right), addresses the audience during a reception held in honour of the AACC General Committee members by the Malagasy Minister of Culture Mr. and Mrs. J. Mahambelona. Next to Canon Carr is the mayor of Tananarive, Rev Richard Andriamanjato, who is also the AACC General Committee chairman.



# REGARD OUR LIBERATOR SERIOUSLY

The churches in Africa have been called upon to regard Jesus Christ seriously as "our liberator." This call came from the General Secretary of the All Africa Conference of Churches, Rev. Canon Burgess Carr, when he addressed the AACC General Committee in Tananarive recently.

"There are powerful forces all around us which are watching to see whether Jesus Christ can be taken seriously as the Liberator of Africa.

"Against the harsh realities of our everyday experiences, Africa is demanding of us a full 'account of the hope that is in Us'; unless we can do that responsibly those who are turning towards the Gospel today will be turning away tomorrow."

Canon Carr emphasised the need for the Churches to develop the quality of Christian faith and life among the members.

He felt there was need to re-examine the manner in which the Church could contribute to Africa's liberation.

He said that Africans, like the Hebrews in the Old Testament, know that Man's life

is considered also in respect to an extrinsic order of relations. In this sense the individual is not only valuable in himself but exists for the good of the other, as well as for his own good. Much of western Christian theology and political theory fails to recognise that these two ends of man are not on the same level, and consequently not competitive.

"The ideological tension between individualism and socialism reflects the tragedy of a world that has not learned how to unite the good of the individual with that of the society", he said.

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Extracts from Canon Carr's address:

## EVANGELIZATION

Professor David Barret and a team of able researchers have issued a report on the Study on Frontier Situations for Evangelization which the AACC launched in 1965. It shows that 40.6 per cent of the total population of Africa call themselves by the name of Christ, the number is

rapidly growing.

The evidence is that Africans are evangelizing Africa; and Professor Mbiti, who writes the concluding chapter to the survey, urges the Churches to grasp this opportunity to pass beyond evangelization to the maturity of faith that comes when Christians take their responsibility to carry the gospel to others seriously. So the first challenge of this report is for the Church in Africa to carry to completion the work of evangelizing Africa, so that "Ethiopia (may indeed) stretch out her hands unto God."

The Suddenness with which this realization has come upon several urgent questions. Not least of these pertains to the Gospel that is being preached. Until now the gospel has been transferred into our culture in the thought-forms and practices of the Mediterranean and the North Atlantic World.

Consequently the qualitative character of our faith leaves much to be desired. The world in which we live out our lives as Africans and the christian faith we profess are in severe tension with each other. This raises the problem of authenticity at the deepest level of our existence.

#### SALVATION WITH LIBERATION

Until now "liberation" has

been used in Africa almost exclusively in relation to the struggle for freedom in that part of our continent still under colonial and racist tyranny. We have yet to reckon with the fact that in the deepest Biblical sense of that concept (i.e. liberation) the christian Church is itself a movement of liberation. This has not often been recognized because of the unconscious assumption inherent in contemporary theology that the only form of religious relevance is political. I am particularly sensitive to this because I know that there exists no political consensus in the AACC.

Thus one of the reflections I have had after my visit to China pertains to the Church's mission, beyond liberation, to the redemptive effect of true holiness derived from the atoning work of Jesus Christ. The concept of "atonement" is central to African traditional faith.

#### SOVEREIGNTY

Therefore I have begun to wonder about the fact that atonement is God's way of effecting redemption or salvation by means of true holiness rather than by sovereignty. Within the concept of "liberation" one has to debate the problem of sovereignty, and frequently that debate can be heavily Calvinistic.

Therefore in terms of presenting the Gospel in a form that is authentically African

and at the same time fiercely Biblical, I consider reflection on the atoning work of Christ to be a helpful starting point.

In Jesus Christ, God does not rule from afar - beyond the realm of our ancestors - but enters space and time. In Jesus Christ, God does not act against our nature. In Jesus Christ, the crowning gift of the deity to creation is the gift of His presence within His creation - "Emmanuel: God with us." Jesus Christ redeems renews our lives by His way of holiness,

i.e. but His preferring communion with the father to sovereignty over all the kingdoms of the earth and the glories of them (Luke 4:1-13); and Jesus Christ is present to us now as saviour whose spirit transforms our lives and writes his love upon hearts (Jer. 31: 31-34).

This is my gospel by which I am endeavoring to put the AACC at the service of liberating the churches towards that redemptive holiness into which the atoning of Christ calls us.

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## CALL TO THE CHURCHES

By the AACC General Committee  
Meeting in Tananarive  
(April 3 - 12, 1973.)

1. We, the General Committee of the AACC meeting in Tananarive, Madagascar, re-affirm our belief "that the purpose of God for the Churches in Africa is life together, in a common obedience to Him for the doing of His will in the world."
2. We give thanks and high praise to Almighty God, the Father of our Lord Jesus Christ, for having sustained us in this fellowship of faith, witness and service over these past ten years.
3. We thank God for the life and service of those living and dead whose vision inspired the founding of the AACC. We re-dedicate ourselves to fulfill together our common calling to proclaim the Gospel of Jesus

Christ so that God's reign of justice, love and peace may be established on the earth.

4. We pledge ourselves to be "co-workers with God" in bringing reconciliation to our nations, so that the barriers of tribalism, sectionalism, and racism may be overcome.
5. We call upon the Churches in Africa to take encouragement from these ten years of mutual sharing and fellowship together in the All Africa Conference of Churches and to press forward resolutely towards the organic union of the churches "so that the world may believe."
6. We rejoice in the ever-increasing collaboration between our Member churches and councils, the Roman Catholic Church and the African Independent Churches, and urge them to continue to strive together, under the guidance of the Holy Spirit, for the visible unity of the church of Jesus Christ on our continent.
7. We call upon the Churches in Africa to strive for greater unity, not only among themselves, but with all who are striving for justice, reconciliation and human dignity in Africa.
8. We are grateful for the support of our member churches and councils which have been a source of encouragement and inspiration. We appeal to them to increase their contributions so that the All Africa Conference of Churches may attain greater self-reliance.
9. We express our gratitude to the World Council of Churches and to all those churches, missionary societies and donor agencies whose moral support and encouragement through personnel and finances have enabled us to achieve some of our goals.
10. We move into a new decade of our life together in the assurance that God will be with us, in the belief that God is calling us in Africa to live out before the world the true humanity which was seen in Jesus Christ.

## OPPRESSIVE NATO POLICIES IN SOUTHERN AFRICA CONDEMNED

The General Committee of the All Africa Conference of Churches has condemned Western Powers for their continued colonialism and oppressive policies in southern Africa.

In a letter to the churches in Europe and North America, the General Committee, during its recent meeting in Tananarive, expressed grave concern over reports that powerful quarters in NATO were urging the

extention of NATO activities into the South Atlantic and the Indian Ocean.

The letter urged the churches to join the AACC in appealing to all the Governments in NATO not to transfer the "Cold war brinkmanship" that has menaced the world for the last 25 years and inflicted incalculable suffering upon the peoples of Indo-China, to any part of Africa.

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## AACC GENERAL COMMITTEE'S LETTER TO THE CHURCHES IN EUROPE AND AMERICA

As Churches we have followed with keen interest developments in your nations leading to greater European security and economic unity. We welcome the efforts you are making to overcome the ideological and political barriers that have been the cause of enormous suffering to mankind in two World Wars.

We are, however, gravely concerned about reports that "powerful quarters in NATO are urging the extention of NATO

activities into the South Atlantic and the Indian Ocean" - (cf. The Christchurch Press, January 19, 1973, New Zealand).

We recognize that the issues involved in this matter are many and complex. For example, we are aware of the West's concern to protect the sea-lanes vital to its economic survival. At the same time you will appreciate our anxiety over a confrontation between the nuclear powers in the South Atlan-

tic and the Indian ocean.

Several of your nations are already deeply involved economically, and some of them even militarily, in Southern Africa. We, therefore, regard these developments in NATO as actions that will inevitably further buttress the oppressive, racist and colonialist regimes in Southern Africa with the military and technological power of your nations.

Meeting as we are, on the Island Republic of Madagascar, located in the Indian Ocean, we appeal to you to use your influence to dissuade your government from further complicity with the racist and colonialist regimes in Southern Africa.

We address ourselves to you as Churches because we consider you have a moral responsibility to align yourselves with us in the struggle for justice and human dignity on our continent. We hope you will share our conviction that the pursuit of justice and reconciliation in Southern Africa is indivisible from the pursuit of world peace that your nations are striving to achieve.

We would remind you that it was missionaries from your countries who first preached the "good news" of liberation through Jesus Christ in most of our lands. Many of their bones lie buried in our soil. We have had the unique opportunity to experience the vitality of the faith they preached and for which they gave their lives, in this nation where we are meeting today.

We, therefore, urge you to join us in appealing to all the governments in the North Atlantic Treaty Organisation not to transfer the "Cold War brinkmanship" that has menaced the world for the last 25 years, and inflicted incalculable suffering upon peoples of Indo-China to our part of the world. We are terrified by the possibility that Southern Africa might well become the Viet Nam of the latter part of this Century.

We would be grateful to hear from you about the actions you take in response to this appeal. We are ready to meet with you in order to discuss this situation further if you should consider that necessary.

# THE THIRD AACC GENERAL ASSEMBLY

The Zambian Government has officially granted permission for the third AACC General Assembly to be held in Lusaka from May 11 to 24, 1974.

The message to this effect was sent to the AACC General Committee during its meeting in Tananarive recently; it came from the General Secretary of the Christian Council of Zambia Rev. Kingsley Mwenda.

Meanwhile the General Committee has drawn up a detailed programme of preparatory work to be carried out between now and the General Assembly. These include the appointment of an AACC staff as full time Organising Secretary. He is Rev Eustace Renner, current Secretary for the Department of Education for Development.

He will be responsible for: preparation and circulation of pre-assembly material to the churches, inviting leaders, registration of participants, accommodation, travel arrangements, liason with the Assembly Planning Committee, contacts with member churches, etc.

A series of major consultations will be organised between May

1973 and February 1973 to study some of the major issues facing the churches in Africa. Tentative plans have been made for the following consultations:-

- (a) Aid and the self-hood of the churches (Church and Society Institute May 18 - 25, 1973).
- (b) Three workshops on frontier situations for evangelisation, followed by a consultation on the churches strategy for evangelisation towards the year 2000.
- (c) Salvation and Hope (Next assembly of Faith and Order will be in Africa on the theme 'Give an account of the hope that is in you').
- (d) African Theology and Black Theology.
- (e) The churches and lay training Centres - January 1974 Limuru Conference Centre.

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# CALL FOR SUPPORT FOR THE RELIEF AND REHABILITATION WORK IN THE SUDAN

A strong appeal has been made to the AACC and the individual churches in Africa for them to give more assistance to the reconstruction work now being undertaken by the Relief and Rehabilitation Commission of the Sudan Council of Churches.

The appeal came from the Director of the Relief and Rehabilitation Commission in Sudan, Mr. Bethuel Kiplagat, during his address to the AACC General Committee in Tananarive last month.

He said that the Sudan Council of Churches and its members are very appreciative of the role the AACC played in bringing about peace in the Sudan.

"I must add that Christians and the public in that country hold the AACC and the WCC in the highest esteem for their sympathies and help" said Mr. Kiplagat.

He added, "This is the reason why I say that everything possible should be done to maintain that confidence in us."

Mr. Kiplagat who was seconded to his post by the National Chris-

tian Council of Kenya, asked the AACC staff and church leaders to give not only moral support, but also to find personnel, material and financial Aid for reconstruction work in Sudan.

He explained that the Commission had no projects of its own, but works with the Sudan Government programmes. He gave a brief account of problems in the Sudan and referred particularly to the inadequate transport and communication facilities.

## PERSONNEL

Beginning with a skeleton staff in mind 1972, the initial work of the Commission centered on the provision of "emergency" supplies which by the end of the year totalled more than \$600,000 in value. Late in the year the reconstruction effort proper got underway, bringing with itself a steady increase of expatriate staff as well as skilled and unskilled Sudanese. Currently the administrative staff totals 35 persons, while another 5 seconded to the Regional Government brings to a total of administrative and 'professional' personnel to 40.



## AACC PROVIDES FINANCIAL AID FOR FREEDOM FIGHTERS

The All Africa Conference of Churches will continue to give moral and financial support to Liberation Movements in Africa. It will also continue to offer assistance for the relief and rehabilitation work in the Sudan.

This was agreed upon by the AACC General Committee during its 1973 annual meeting in Tananarive.

The General Secretary, Rev. Canon Burgess Carr, disclosed in his address to the General Committee that a total of US \$ 100,000 was granted to three Liberation Movements in Africa last year.

The General Committee agreed later that AACC offer further financial aid to African freedom fighters this year.

Referring to political situations in Africa, Canon Carr informed the Committee that last November he wrote a letter to the British Prime Minister urging him and his Government not to lift sanctions against Rhodesia and to mobilise world opinion to act for the liberation "of Her Majesty's African subjects

who are terrorised and oppressed by Smith's usurper and illegal regime".

He said that following reports last year, of the alleged suicide of the president and another prominent leader of the Presbyterian Church in Mozambique, he sent a telegram to Pope Paul VI urging him to abolish the 1940 Concordata between the Vatican and Portugal, because the concordata aligned a major centre of Christianity with human and religious persecution in Africa.

Canon Carr revealed further that he had received information to the effect that Portugal and Spain had signed a military and mutual defence pact under which Spanish soldiers may fight in Portuguese colonies in Africa.

He said that the signing of the pact was followed by a visit of a Spanish military and economic mission to Angola to study the modalities of implementation.

The General Secretary

terminology seems to have moved from the earlier 'model villages' to 'nucleus villages' to 'growth centres.' It is fairly clear that the original ideas for these villages were too capital intensive to be practical. A definite working paper is not now in hand, but current sentiment seems to favour the idea that these 'villages' be 'growth centres', facilitating popular local participation in development planning and implementation as well as maximising locally available skills and technology.

#### TRANSPORTATION/COMMUNICATION

Transportation which by all accountants proved an enormous constraint on the SCC/CRR programme had been greatly eased. A total of 12 Mercedes Benz lorries have now arrived to augment the 10 Bedford tippers and the 14 landrovers, with Upper Nile Province having 2 landrovers, 5 Mercedes Benz lorries; Equatoria with 4 Mercedes lorries, 9 landrovers and 9 miscellaneous vehicles; Bahr el Ghazal with 3 Mercedes lorries, 1 tipper and 3 landrovers.

#### EDUCATION

Some aspects of the problems related to education in the Southern Region have received earlier publicity. Problems center on lack of sufficient facilities for students returning from neighbouring countries with the

resulting frustration taking on decidedly political dimensions. It was on the basis of this continuing urgency that the Regional Minister of Education recently approached the SCC/CRR with the request to hasten the construction of school buildings and in particular, to complete the existing steel-framed skeletons - nearly forty structures - in Upper Nile Province. Already work on the latter project is underway.

Personnel to augment the teaching staff of schools in the South are at the moment not being sought from sources outside the Sudan though the SCC/CRR had made it clear that should such requests come forward, they would be given serious consideration. Needed and sought from outside sources are school supplies in substantial quantities. Interested agencies would do well to concentrate on this particular urgency.

The Sudan Council of Churches, through the Relief and Rehabilitation Commission has the task of building reception centres which will later be used as schools, repairing and constructing medical and educational centres as well as providing the necessary supplies for

them. The cost of the programme will be in the region of US \$2,000,000.

Mr. Kiplagat informed the General Committee that the churches in the Sudan had decided to form a strong Council of Churches in which Christians in the south will have full participation.

The General Committee accepted the request for the AACC to send an expert to the Sudan to assist in the formation of a Christian Council.

The former AACC General Secretary, Mr. Samuel Amissah, who had worked for many years for reconciliation in the Sudan, said that it was heartening to see how God had used the AACC as his instrument in the Sudan. He hoped the churches in Africa would be stirred to see the need and to support the programme of reconstruction and rehabilitation.

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There is a rather clear distinction to be made between SCC/CRR staff personnel and persons seconded to the Regional Government. The former function within a Programme conceived in consultation with the Regional Government, but administered by the SCC/CRR, while the contribution of the latter is made entirely within the context of government services.

Some of the present staff will be terminating within the current year, to be replaced by others taking on renewable six months terms. Some of the building sites are presently manned entirely by local staff and effort is being made now to recruit another 5 to 7 building supervisors from the north of the Sudan; both Northerners and Southerners. Also on the administrative level there are an increasing number of Sudanese being recruited.

#### MEDICAL

With a view particularly toward strengthening the dispensaries, the SCC/CRR and the Regional Ministry of Health have agreed that the former provide a person to supervise the preparation of medical kits in Juba for the outlying dispensaries. These kits - formerly prepared in East Africa - will be distributed to the provinces by means of the logistics system now supporting food distribution. The agreement

provides for the training of a local person to prepare the kits with the hope that preparation will move eventually beyond the current uniformity of kits' contents toward a diversity reflecting the varying medical needs of the Region.

#### FOOD

Early in the reconstruction period, several supporting agencies initiated the importation of massive quantities of food intended to meet regional needs until local harvests provide adequate supplies. This programme continues with the strong participation of both central and the Regional governments.

In an effort to encourage self-sufficiency in food as soon as possible, the SCC/CRR is purchasing hand agricultural tools which are to be distributed by the food distribution logistics system. A small quantity of maize eating areas of the South while seed groundnuts are being made available as well since they act both as an exportable commodity and as an excellent source of local protein.

#### NUCLEUS VILLAGES

Discussion on the nature, facilities and siting of these villages continues. Even ter-

said, "All of this points to the fact that the entire Western alliance is becoming involved in southern Africa.

"This means that the increasingly deteriorating situation in that part of our continent might well become entrenched and fortified by the military might of the Western world."

He expressed the fear of the possibility that Southern Africa might well become the Viet Nam of the 21st century if not of the latter part of this century.

On the situation in Uganda the General Secretary said, "The Churches there deserve to be commended for their collaboration with the Muslim community in that country in appealing to their Government for the humane treatment of the British Asians expelled from Uganda last year.

He reported to the General Committee that the Christian Communities in Uganda, Burundi, Gabon and Zaire had been and were still passing through trying times. He said, however, that secession of two dioceses from the Church of the Province of Uganda had been overcome and a new Anglican diocese in Zaire had been added to the province.

Canon Carr paid tribute to

the late Dr. Kwame Nkrumah and Amilcar Gabral for the role they played in making the personality of Africa known to the rest of the world.

He said, "They exposed the immorality of colonial and racist exploitation and sensitised Black people across this earth to their indissoluble link by the ties of history and of blood."

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# WORK OF THE AACC PRAISED BY HEADS OF INDEPENDENT AFRICAN STATES AND INTERNATIONAL ORGANIZATIONS

Several heads of independent African States and international organisations last month congratulated the All Africa Conference of Churches on the occasion of its tenth anniversary this year.

The Secretary General of the Organisation of African Unity, Mr. Nzo Ekangaki and the Executive Secretary of the United Nations Economic Commission for Africa, Dr. Robert Gardiner, were among those who sent congratulatory messages.

Other messages came from the Emperor of Ethiopia, His Imperial Majesty Haile Selassie I; the President of the Republic of Liberia, Dr. William Tolbert; the President of the Republic of Kenya, Mzee Jomo Kenyatta; the Head of the Federal Military Government of Nigeria, General Yakubu Gowon; President Gaafar Mohamed Nimeri of the Democratic Republic of Sudan;

His Holiness Theophilos, Patriarch of Ethiopia. The Director of the Institute of Church and Society in Ibadan, Nigeria, Dr. A.E.O. Adegbola and the General Secretary of the World Peace Council in Helsinki Dr. Romesh Chandra, also sent greetings.

## TEXT OF SOME OF THE MESSAGES

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### UN ECONOMIC COMMISSION FOR AFRICA

It is with some humility that I accept to contribute a brief word for inclusion in the issue commemorating your 10th anniversary. Working as you are for the cause of Africa your organization will always find a staunch ally in ECA.

You have with unstinting devotion to African interests managed through Christian action to achieve great things and I think in particular of the significant role played in resolving the Southern Sudan issue, and your efforts to help heal the scars of the Nigerian Civil War. Your efforts in many other fields though not publicised or as spectacular have helped to promote brotherhood between Africans and between Africans and other peoples of the world.

I sincerely wish that your laudable aims will be crowned with continued success and that your organization proves

to be a constant source of advice, support, specialist services, training, and a centre of unity for the good and prosperity of Africa.

I extend my personal congratulations on this occasion of your 10th anniversary.

With warmest regards,

R. K. A. Gardiner

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O A U G E N E R A L  
S E C R E T A R I A T

On occasion of the celebration of the 10th anniversary of All Africa Conference of Churches I am particularly happy to extend to you and to AACC on behalf of the OAU General Secretariat and on my own behalf our most sincere congratulations and to express our appreciation for prominent role played by AACC in African affairs.

AACC has greatly contributed to shattering the myth that churches should limit themselves to a narrow interpretation of their spiritual vocation and has guided African Churches towards full participation in Social, Political and other forms of liberation of African Nations and peoples as an integral part of the spiritual emancipation of these peoples.

Your bold actions in the field of decolonization and the struggle against apartheid and racism everywhere is a fitting example of this new philosophy of African Churches. It is also in this context that your initiatives and positive role in the settlement of the Civil War in the Democratic Republic of Sudan must be seen.

OAU General Secretariat will continue to lend its full cooperation to and join forces with AACC in fulfilling the noble objectives of the rehabilitation of every individual through his enjoyment of freedom and dignity as a human being created in God's own image and his right to economic and social progress.

Highest consideration.

Nzo Ekegaki

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E T H I O P I A N  
E M P E R O R

It gives us great pleasure to extend to you and through you to the members of All Africa Conference of Churches our warm congratulations on the occasion marking the tenth anniversary of its establishment.

As you are all aware our world of today is faced with

á lot of ills which are causing immense sufferings to humanity, and unless a concerted effort is made at all fronts to erradicate them the cause of universal peace and social justice will be in jeopardy. Today more than ever before the church carries grave responsibilities in this regard and we strongly believe that in translating into action the message of the gospel which seeks to spread love and goodwill among men everywhere much could be done in the alleviation of these sufferings.

We are mindful of the useful contributions which the All Africa Conference of Churches is making for the well-being and development of our continent and the service of humanity.

As you have rightly said your meeting in Tananarive will be one of thanksgiving and hope and we also wish to add that it should be a period of re-dedication to your sacred and challenging task.

Haile Selassie

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K E N Y A ' S   P R E S I D E N T

On this memorable occasion marking the 10th anniversary of the All Africa Conference of Churches here, I am happy to wish

you all the warmest greetings and congratulations for what you have managed to achieve within a short period of ten years.

My Government has noted with satisfaction the recent significant role you have played in the solution of Sudan conflict. In that, you have scored for yourselves a special place in the history of African struggle for peace and justice. I wish you the best of luck in your future endeavours in the services which you will continue to give our people and nations.

During the period in which you are entering, I assure you of my Government's goodwill and support in your activities for the welfare of all people. The Conference of Churches will, I hope, continue to promote the spirit of justice in Africa, thereby fulfilling one of the cherished hopes of the realisation of African Unity and world peace.

H A R A M B E E

Jomo Kenyatta

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N I G E R I A ' S  
H E A D O F S T A T E

I am pleased to send sincere greetings and good-wishes to the All Africa Conference of Churches on the occasion of its 10th Anniversary celebration. I heartily congratulate the Secretary-General and the entire members of the Organisation on this auspicious occasion and wish you all every happiness and continued success in the future.

Ten years in the life of an Organisation is an extremely short period of time. But by dint of hard work and dedication to its high ideals the All Africa Conference of Churches has succeeded, during this short span of its existence, in attaining an enviable international status, thanks to its able dynamic leadership, past and present. I have no doubt that the Organisation will continue to live up to its high ideals and that many more successes wait it during the next decade.

We very much appreciate the laudable role which the All Africa Conference of Churches has been playing in African affairs. I recall, with pride your sincere efforts to mediate in the Nigerian civil war and your prayers for the return of peace to Nigeria. Of particular note, was the outstanding contributions

of the Organisation to the amicable settlement of the Southern Sudan problem in Addis Ababa in February, 1972. The personal efforts of the Secretary-General, the Rev. Canon Burgess Carr as "Moderator" during the negotiations to resolve the very delicate problem that faced our brothers in Sudan, will always be remembered as a positive contribution of an honest and dedicated man fully committed to the cause of peace in Africa.

I also note with satisfaction the determination of the All Africa Conference of Churches to continue to serve as an organ for promoting peace and harmony wherever there is civil or racial conflict in any part of Africa. This is highly commendable and deserves the support of all of us who are equally anxious to rid the African continent of all vestiges of racism and human indignity to man. I am confident that with God on our side and with continuous perseverance by all of us, our cause of unity and freedom in Africa will triumph in the end.

On behalf of the Government and people of Nigeria, I congratulate, once again, the All Africa Conference of Churches as it celebrates its 10th anniversary and wish the Orga-

nisation every success in its service to God, Africa, and humanity. May God bless you all and may HE bless your work.

Yakubu Gowon

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L I B E R I A ' S  
P R E S I D E N T

Fellow Christians:

As you jubilantly observe the tenth anniversary of the establishment of the All Africa Conference of Churches (AACC), I am most gratified to extend to all the Officers, the General Committee, constituent fellowship of Churches, Christian Councils and Associated Organizations our heartiest congratulations and Christian greetings on this auspicious occasion.

It is heartening and most pleasing to observe the continuous growth and healthy development of the AACC into a prospering continental Christian fellowship, established on the solid ground of a common faith in Jesus Christ our omnipotent Lord and Saviour.

Through the AACC, Christians from many parts of our Continent are able to meet to deliberate on their deep concern about the future of the Church and

its role among the peoples and nations of Africa. Consequently you have, in keeping with the injunction of the Prince of Peace, brought reconciliation where there is strife, misunderstanding and conflict.

Some of your laudable projects include an emergency programme for ecumenical action to aid unemployed African youths and refugees; the Urban Africa programme in mission and evangelism among industrial workers; Christian education; etc. All this point to the fact of your involvement in the challenges posed in the human development of African Nations.

Despite these achievements, I am moved to impress upon the AACC that we need to convince ourselves that speedy consistent adjustment of the present imbalanced and dangerously deteriorating situation of neglected youth in the continent of Africa, is a problem of great concern facing our continent. We need both moral and spiritual resolution as well as a supreme determined will and effort to face this problem. We need also to guard against and prevent from spreading in Africa the dangerously eroding effects of materialistic distractions of our modern world which we have seen with such distressing results

contaminating youths of other continents.

This occasion, therefore, is an opportune moment to render thanks and praises to almighty God for having copiously blessed you with these and many other opportunities to render valuable and lasting services to the people of Africa at this critical period of change and development.

It is our fervent hope that in the years to come, the AACC will be more abundantly blessed to continue these services by dedicating its talents, resources and efforts to the end that the life of our fellow men throughout our one World and particularly in Africa, may be materially prosperous, spiritually regenerated, equitably just and humanly dignified in a Wholesome Functioning Society.

W. R. Tolbert, Jr.

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#### S U D A N ' S P R E S I D E N T

It gives me pleasure to greet All Africa Conference of Churches on its tenth Anniversary on April 8, 1973.

The Goal of religion is moral perfection. Man is so burdened by contradictions that he seeks to free himself from evil. The

supreme meaning of being can only consist in attaining liberation and freedom from need, slavery, hunger, disease, ignorance and unemployment.

These services rendered are to God. Real service become possible only when we have done all that we are able to do, when we have already devoted ourselves to a cause and participated in it to the utmost.

The All Africa Conference of Churches has been painstakingly pursuing and activating the noble acts that induce the pride and dignity of man in our continent.

It renders back which is essential to man and God - that is peace of the soul and security of the body. Man has been the fullest sense of its mission. With faith, love, patience and devotion, the world can be better.

I have the feeling that the confidence, self-assurance and the self-denial of the All Africa Conference of Churches lead to the happiness, freedom, brotherhood and progress of our continent.

Wishing you all the best.

Gaafar Mohamed Nimeri

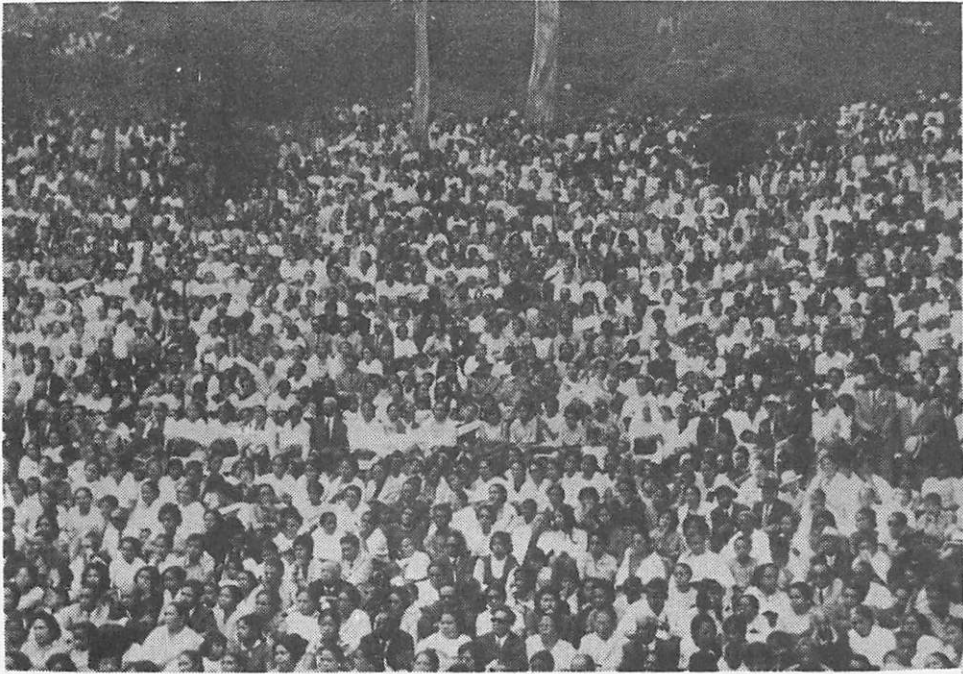


*Participants of the AACC General Committee meeting on arrival in Tananarive.*

*(above - left to right) Dr. Jean Kotto, from Cameroon, Mr. S.H. Amissah, from Ghana and the Rt Rev. Sintim-Misa from Ghana.*

*(below - left to right) Rev. E. Renner from Nairobi, Mr. J. Mfula and Miss L. Chibesakunda, both from Zambia, Canon Y. Olumide and Rev. W. Logan, both from Nairobi.*



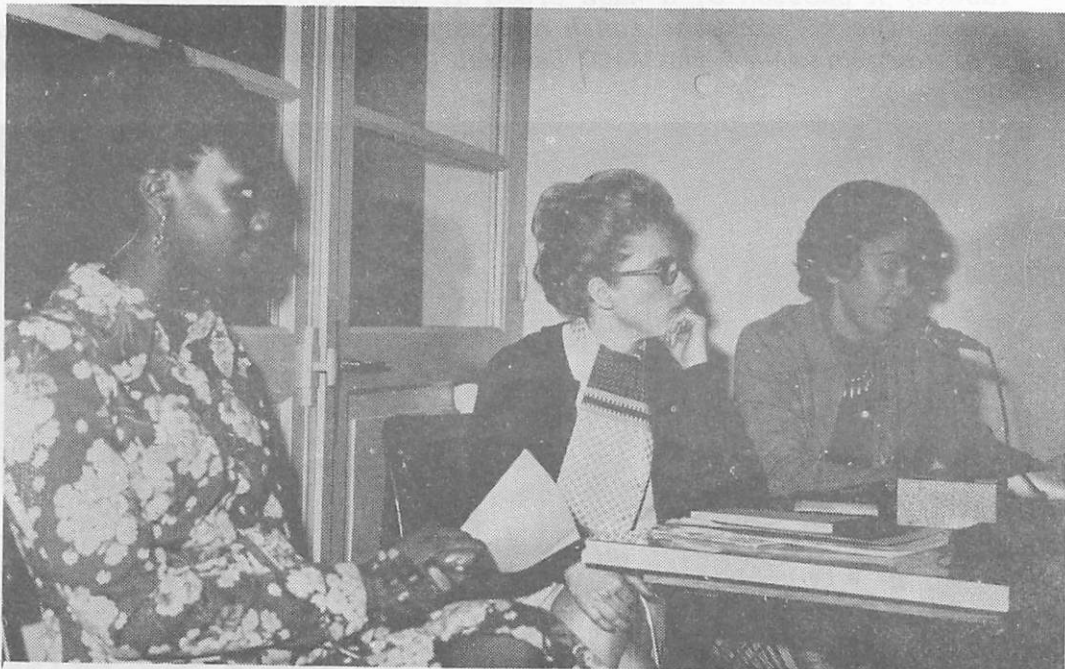


*(above) A section of a huge crowd at the public service in Tananarive to mark the tenth anniversary of the AACC. And (below) a group picture of the AACC General Committee and staff, observers and guests.*





*Let us pray! Here, members of the audience shut their eyes as Pastor Daniel Ratefy prays, during the opening worship at the Ilafy Christian Training Centre, Tananarive. On pastor Ratefy's right is Rev. Canon Burgess Carr and on the left Rev. Richard Andriamanjato, AACC General Secretary and chairman respectively.*



*The three ladies who served as interpreter/translators during the AACC General Committee meeting in Tananarive. They are (L - R) Mrs. Aida Bah, from Senegal, Mrs. Nicole Fischer, and Mrs. Tomako Evdokimoff, both from Geneva.*

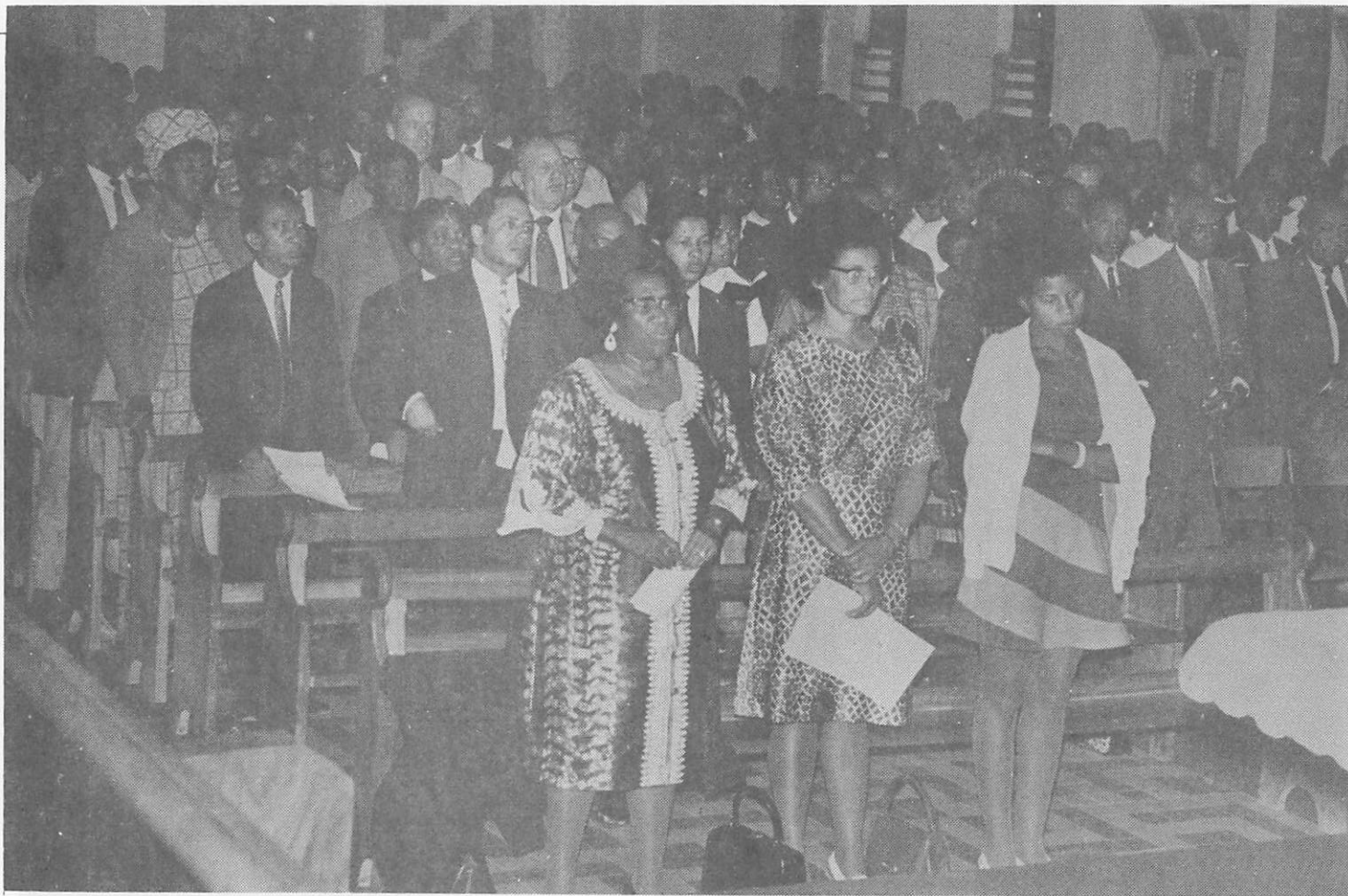


AACC Youth Secretary, Mrs. Mercy Oduyoye (left) talks to the Associate General Secretary for Finance, Mr. S.G. Shehata, soon after the latter had presented this year's budget to the General Committee in Tananarive last month. Behind Mr. Shehata is Mr. Norman Hart, Director, Africa Acts.

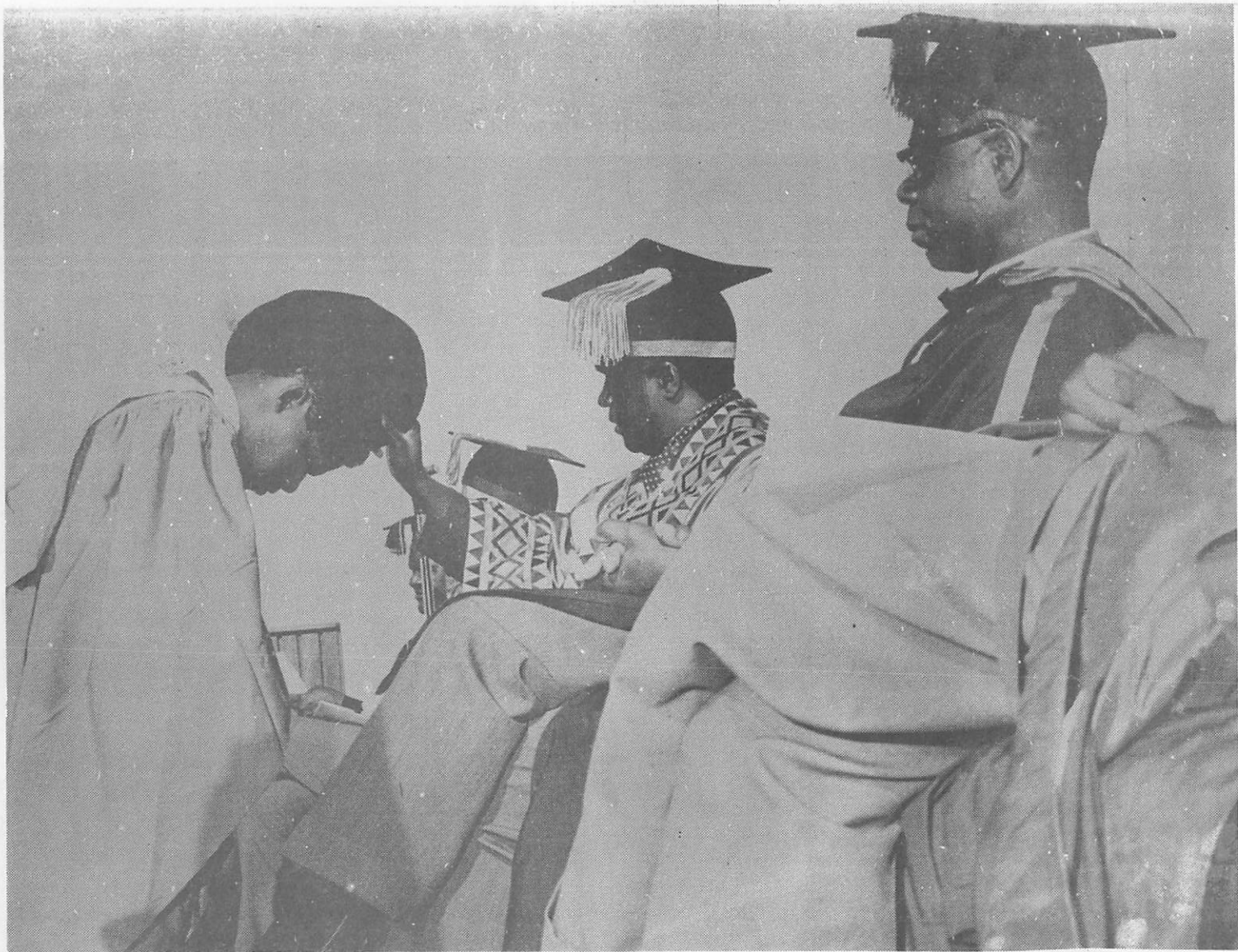


*Presentation of the offering at the opening lecture honoring Mr. Henry Makulu. The AACC decided to donate the offering to the work of reconciliation among the Zimbabwe Liberation movements through the OAU.*

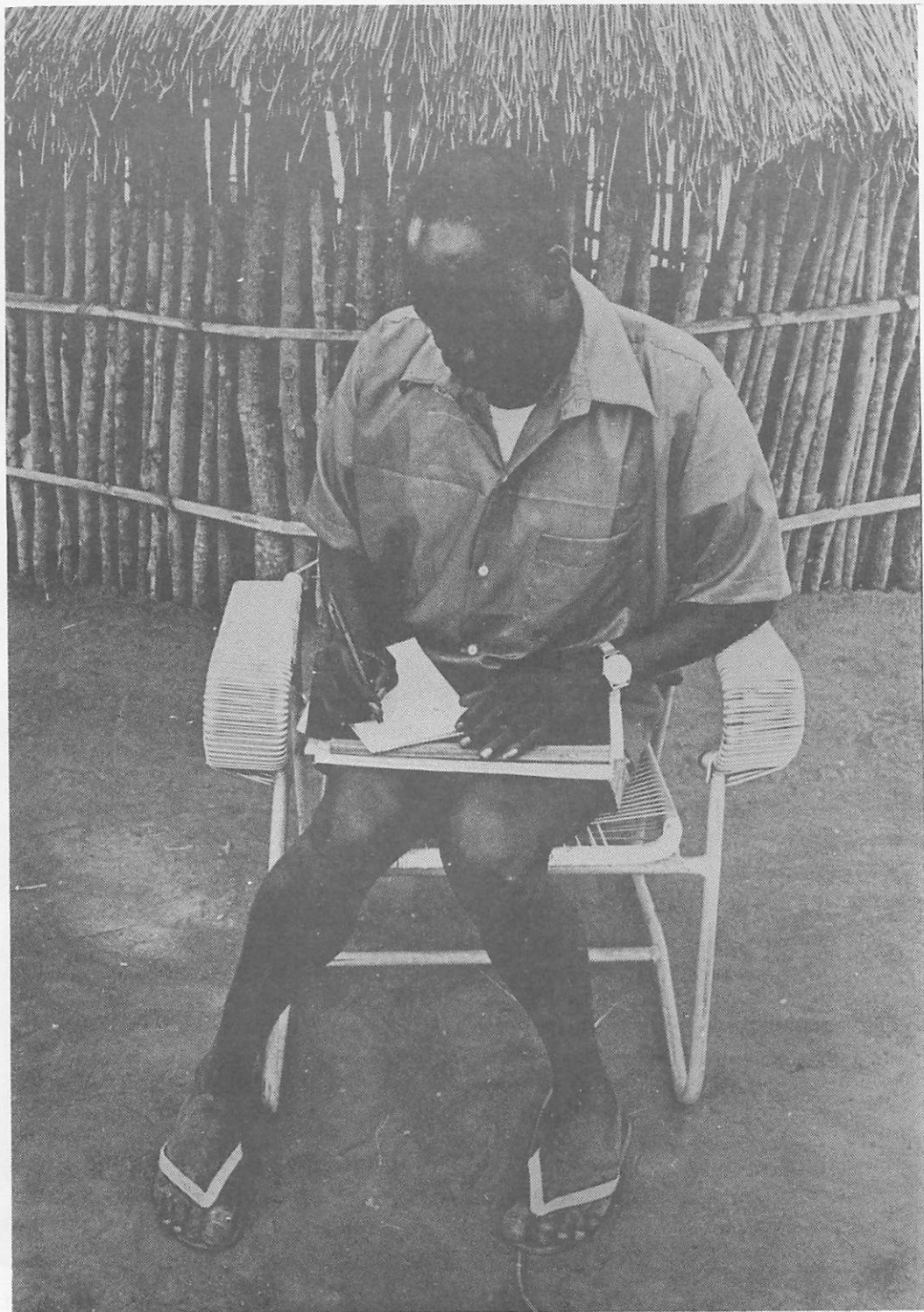




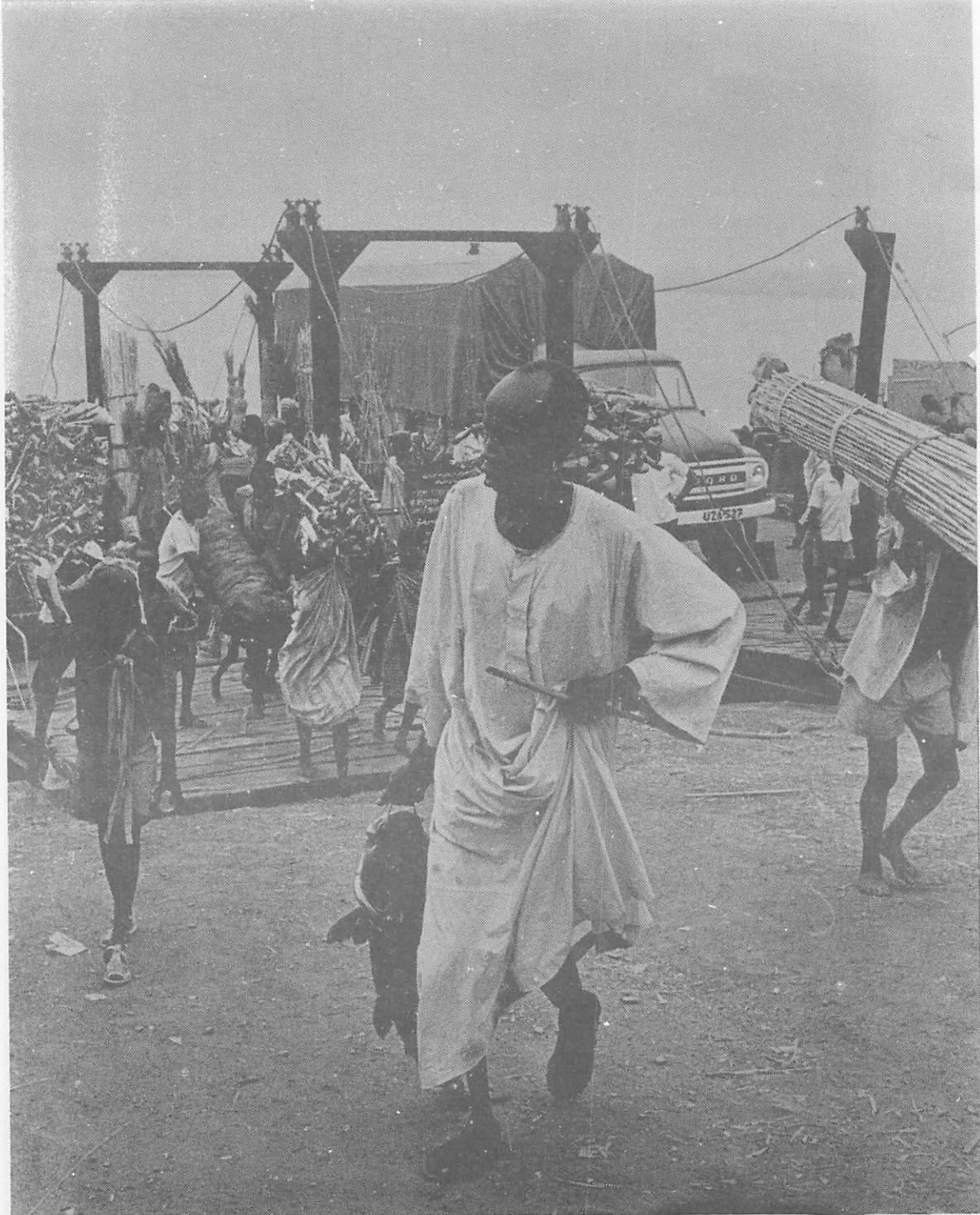
The audience inside Isotry Fitiavana church, Tananarive, observe a minute of silence in respect of the late Mr. Makulu. The ladies in the front row are (left to right): Mrs. E. Simpson Cooper, from Liberia, Mrs. Monica Makulu, the late Mr. Makulu's widow and Miss Lombe Chibesakunda, from Zambia.



*The late Mr. Makulu (right) looks on as Zambia's president, Dr. Kaunda officiates at a University of Zambia graduation ceremony in Lusaka. Mr. Makulu was the University's Council chairman at the time.*



*Chief John Kengi Tete of Kajokaji - a small souther Sudan town named after his grandfather - keeps a detailed register of all members of his tribe returning from the bush or from exile in East Africa, following the end of the Sudan's 17-year civil war.*



*People and supplies stream off the ferry boat at Juba in southern Sudan. Construction of bridges and road is one of the major projects being given priority under the Sudan Council of Churches relief and rehabilitation programmes in the South.*

# ORGANISING SECRETARY FOR AACC GENERAL ASSEMBLY 1974

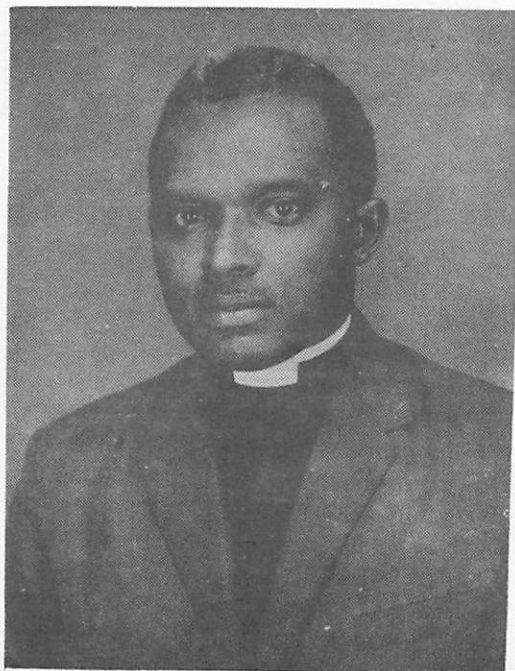
Mr. Eustace L. Renner has been named the Organising Secretary of the AACC General Assembly which takes place in Lusaka, Zambia, in 1974.

Born in Freetown, Sierra Leone, Mr. Renner obtained his B.A. at the Albright College, U.S.A., and a Masters degree in Theology at the Yale University in America. He also hold a post-graduate diploma in Community Development from Manchester University.

In Sierra Leone, Mr. Renner worked as Youth Director

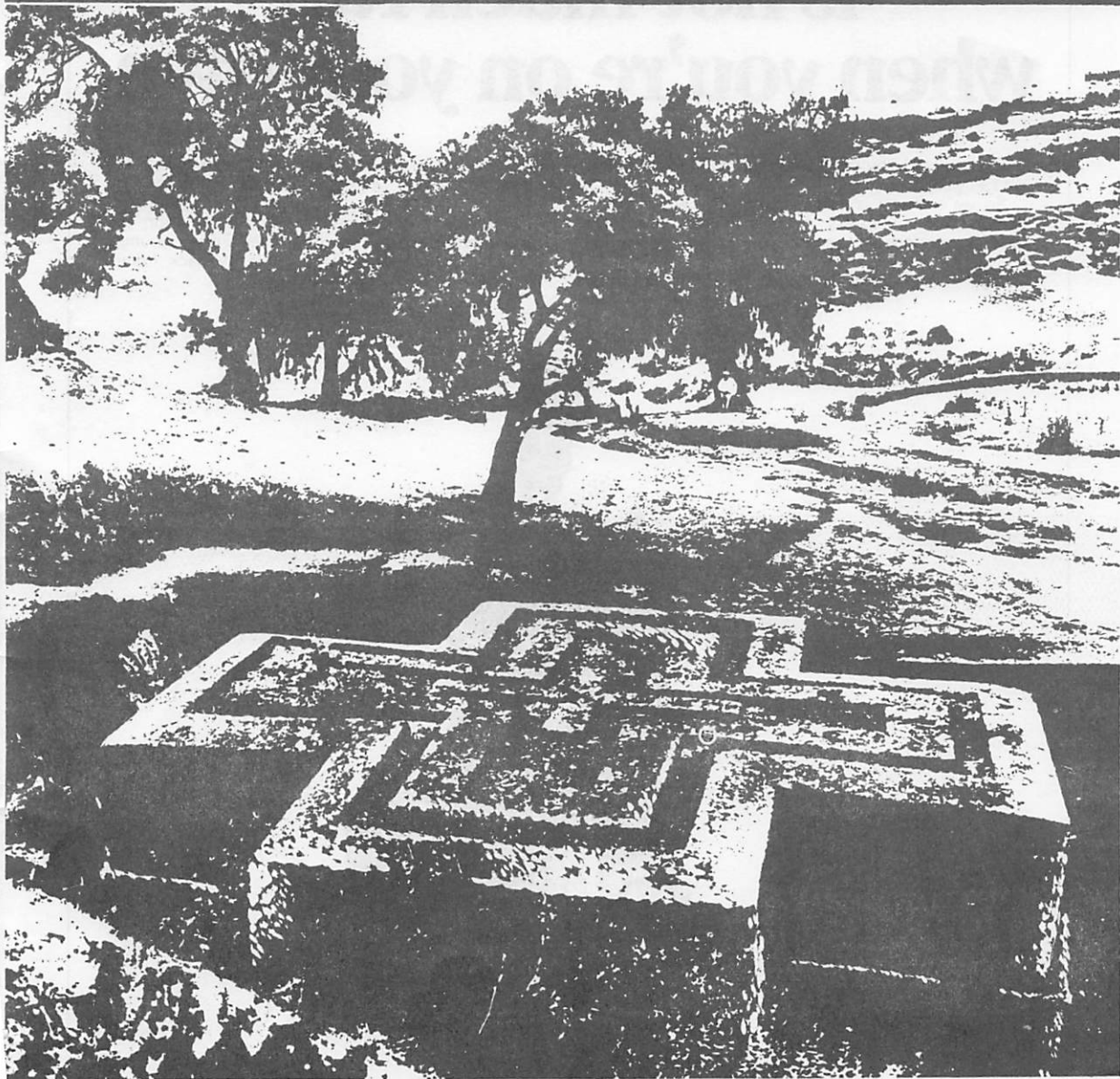
and a Conference Treasurer for the United Methodist Church from 1949 to 1955; Director of Christian Education and Ministerial Training, Principal of the Bible Training Institute and Pastor of the Njala University.

During the period he has been with the AACC, Mr. Renner has worked as Christian Education Secretary for two years, and since 1971 he has been acting as Director in the department of Development and Education.



*Mr. Eustace Lloyd Renner*

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THERE is an obscure fishing village on the Lagos lagoon. It could be seen from Ikoyi across the vast expanse of the lagoon. But the only motorable road to it from Lagos is through Ikorodu; about 30 kilometres.

But on a canoe trip from Ikoyi across the lagoon it is about seven kilometres.

Ijede with a population of 3,000 was first settled about 250 years ago and has since witnessed little or no changes.

Fishing has always been the main occupation of the people of Ijede; but in recent years the catch has gone down. This, it was explained, is due to the pollution of the lagoon and natural silt.

So the younger and educated members of the village have sought employment in cities like Lagos and other bigger towns, leaving the old people at home.

Ijede lay dormant and unknown to many. Modernisation was going on around it but it seemed it would not come to Ijede.

Its elders thought they were going to be left behind. They told themselves they must catch up. Ijede must become an example to all other undeveloped communities in the area and in the country.

Basic amenities for comfort were lacking in Ijede. Electricity, wire-borne water, good transport services, even education facilities are yet limited. There is no industry and commercial life is nil.

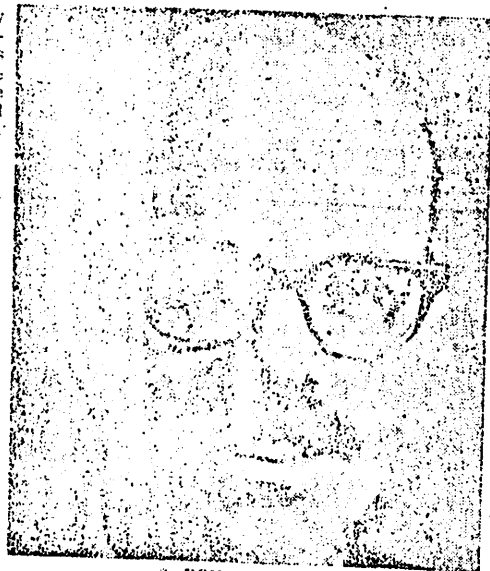
And what is more, the capital necessary to bring all these about is lacking. But Ijede must witness and benefit from modernisation.



So in the later half of the year 1976 the elders of Ijede met and made decisions. One of such is the decision to enter into a socio-economic development project. They invited the Institute of Cultural Affairs as consultants for a period of two years.

The purpose of the project, they say, is to enable the village to care fully for its own people. And this means rapid growth of its economy. Improvement of physical services and encouragement of economic and social self-reliance.

So in January this year



DONALD MASUM  
US Ambassador in Nigeria.

the Ijede Human Development Project was initiated. Ijede has embarked on a self help development of its community.

At the consultation held in the last week of January last year, 23 consultants of diverse expertise were joined by 98 residents of the village. The residents described their hopes and dreams for the development and the stumbling blocks which made these hard to attain.

At the consultation 16 programmes were designed to be carried out side by side to deal with all issues. These cover economic self-sustenance, human self-reliance and social self-reliance.

And since the consultation some aspects of these programmes have been carried out. To supplement the catch of fish from the lagoon, a fish farm was established where Tilapia fish are bred.

shed where Tilapia fish are bred.

A member of staff of the ICA said there are hopes that the fishing industry is made into co-operative fishing.

A sewing industry was founded three months ago. It is being run by local tailors. The building housing the industry is owned by a son of the soil. It will serve as the pedestal for other industries.

There are 18 tailors and the sewing machines belong to local people who pooled them together for the factory's use. And the only articles being sewn now are bed covers and pillow slips. There are three sewing rooms, one ironing room with three people on the job and one packaging room with six men on the job.



All in all there are 32 members of staff running the factory of which one-third are women. The factory produces about 1,000 bedcovers daily and the production chart shows the highest weekly production at 7,828.

Mrs. Marilyn Oyler a staff of the Institute of Cultural Affairs said the industry has made enough profits to buy new sewing machines. So the local tailors can take their back.

She also explained that the industry only supplied

to the C. F. A. O. as they have signed a contract with them. But they hope to sign more contracts with others.

Another aspect of the programme that has been carried out is the electrification of the village. The electricity project was also mainly a self help community effort.

But various commercial corporations have made crucial donations toward the development project.

For example, the generator supplying electricity was donated by John Holt (Nigeria) Limited. The electric poles from Nigeria Wood Preservation Limited, electric cables from Cable Metal Company, Ikeja and the fired bricks used for building the generator shed from Clay Products (Nigeria) Limited.

Also through communal effort a new spacious bus shelter was put up by volunteer workers. This carries a "welcome to Ijede" sign. And at the centre of this shelter a figure has been erected. It is called the "Iron Man" and was presented by the Wrought Iron Nigeria Limited.

This, a staff of the ICA

explained was designed to build up self-reliance and hard work in the people of Ijede. It symbolises a man who works day and night for the good of his community.

The ICA staff said that the same figure is used in other similar projects around the world in which the ICA is involved.

But he said the people of Ijede has responded to it more than other communities.

Part of the educational side of the project has also been fulfilled. A sort of pre-school programmes for children under school age has been established in the town hall. It is called "The Children's Club" and is run by local women.

Another side of the project is the extended farm. This will be a community farm and members of the community have provided acres of land. This will be used for growing maize and cassava as cash crops and 10 varieties of vegetables for local sale.

A member of the ICA staff said, poultry farming may also be located into and the people have agreed to supplement lagoon fishing with fish ponds. The lands

# Obscure fishing village for 250 years

## IJEDE MOVES TOWARDS CIVILISATION

By  
**LOLA WILLIAMS**

have been cleared ready for planting in the dry season.

Industrialization is the most important of the 16 programmes drawn. Mr. John Oyler, a staff of the ICA said. And in the next six months this will be concentrated on. Lands have been provided and these have been set aside as an industrial estate.

Mr. Oyler said the objective of the industrialisation is to provide employment for about 300 people. This, he said, might bring natives living in the cities back home. It is also hoped that from the profits from the industries will finance social developments.



Apart from building a new factory for the sewing industry other industries will be established. A sawmill, manufacturing and construction industries and block making. A block making machine has been procured already to produce better quality blocks at low cost to residents.

A big generator has also been donated towards the industries by the UTC (Nigeria) Limited and the Lions International.

A workers corps was formed to provide services to the community. Such services include clearing of rubbish from refuse drums and doing road works.

The Julius Berger con-

struction company has promised to supply gravels and bricks for tarring of the roads. Four truckloads were deposited by last week-end.

The Lagos State Government is also contributing to the development project. A staff of the ICA said it has promised to donate the machinery to be used in tarring the roads.

A new health centre is under construction, a new market and public toilets completed and awaiting to be opened and a new motor park has been planned. All these are contributions from the government.

The Lagos bus service has also been extended to Ijede through Ikorodu. A number of the Lagos State Transport Corporation buses take runs to the village.

Commercial ventures such as co-operative trading, guest services facilities and capital development agency are also parts of the 16 drawn programmes of the project.

At the head of this hard working community is the Alajede of Ijede, Oba Aliu Akilo. He called on all sons and daughters of Ijede at home and abroad to be involved in the development of the village.

He said his primary wish is to see Ijede rise above all others in modernisation. And to witness the progress of all the people during his reign and lifetime.

He praised and commend-

ed the efforts and voluntary help given by the staff of the ICA in the project.

Various commercial concerns and individuals have made tremendous donations towards the project.

And wondering if the ICA also finance the project I put the question to Mr. Oyler.

He said, no. The ICA is only acting as consultants to the people for a period of two years after which the people will take over and go on from there.

He said the ICA is a private, non-profit voluntary organisation. It is also an inter-global research, training and demonstrative group. Its work ranges from management seminars for executives to comprehensive community development projects around the globe.



Mr. Oyler said Ijede is one of 24 such communities around the world. They are demonstrations of what could be possible in local communities everywhere.

There are three others in Africa, in Zambia, Kenya and Egypt. Ijede is the only one in Nigeria. And the project is progressing steadily and successfully.

And so before our very eyes a once obscure and dormant fishing village, Ijede, is rising towards modernisation and becoming a metropolis.

Ijede file



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