# THE INTERDICTION OF OKADA TRANSPORTATION BUSINESS: IMPLICATION FOR HUMAN SECURITY, POVERTY REDUCTION AND SUSTAINABLE DEVELOPMENT IN KADUNA STATE

**Akume Albert T. [a], Abdullahi Yahya M. [b], Dahida Philip D. [c]**

[a, b] Kaduna Polytechnic, Kaduna, Nigeria.
[c] Public Administration, University of Abuja, Abuja-Nigeria.
[a] Corresponding author: yimaalbert@yahoo.com

**Abstract:** It is established that poverty is rife in Nigeria. Acknowledging this, various governments have been committed to eradicating poverty using different approaches; with motorcycle transportation (okada) featuring prominently. Due to the ease of operation, low cost of start-up, and guaranteed steady income, the government did not only morally encourage but financially supported okada as an approach for eradicating poverty in Kaduna state. Unfortunately however, the okada approach to poverty eradication had to be proscribed because it became a reliable mechanism for perpetrating crime and terrorism thereby heightening insecurity in the state. It is against this backdrop that this paper uses the documentary and analytical research methods to examine the implication of interdicting okada business for poverty reduction, human security and sustainable development in Kaduna state. The study therefore emerges with this outcome: while the ban strengthened traditional security, it however has severe consequences on poverty reduction, human security and sustainable development in Kaduna state. It was therefore recommended that the government should rather strengthen her traditional security apparatus and facilitate cooperation that addresses security risk on the citizens

**Keywords:** Ban; Human Security; Okada Transportation; Poverty Reduction and Sustainable Development.

## INTRODUCTION

Poverty is one greatest challenges of the world. It is estimated that about 1.4 billion people in the world live in extreme poverty, almost three-fourth live in Asia. Another fourth live in Africa and the rest are scattered across other developing countries [1]. Although, poverty is prevalent the world over, it is a menace that has severe consequence for the individual and society. One of the pressing challenges that various Nigerian governments have grappled with is that of eradicating poverty. The drive to secure for the poor segment of the society freedom from fear, want and insecurity is hinged on the disheartening revelation that about 54% of Nigerians are living below a dollar a day [2]. Assisting the citizenry to overcome poverty requires rightly balancing the political, social and economic elements of governance such that individuals can easily acquire life skills, apply those skills productively in order to benefit there from in quantitative and qualitative terms. Poverty reflects a deplorable state of lack occasioned by inadequate resources particularly real income to obtain basic necessities that facilitate human ability to enjoy an acceptable minimum standard of living. Poverty is reinforced by lack of capabilities and skills.

While these factors could be a consequence of one's poor choices, there are other factors that are exogenous to the individual that combine to make one poor. The absence of those two elements keeps one's productivity and output at subsistence level, and at that level, it is difficult to break away from the manacles of lack and poverty. The exogenous variables that facilitate this state include official corruption, decayed infrastructures and deeply entrenched inequalities in the distribution of resources. Whether poverty is a consequence of endogenous or exogenous forces, it is a challenge that has to be eradicated. Eradicating poverty has however proven to be a daunting task for government especially in developing societies. That is not to say that some positive progress has

not been achieved by national, state and local government in altering the poverty challenge. Such progress recorded has been painfully slow and minimal to impact significantly on society due to government self-centric pursuit, excessive power struggle and personalization of state power. These conditions are not only antithetical to poverty eradication but make the domestic fight against poverty eradication quite challenging as the Nigerian situation has shown [3]. Failure to eradicate poverty undermines human security. The 1999 Nigerian Constitution is emphatic about strengthening human security for her citizens as expressly stated in S 14 (S) 2 (b) that the security and welfare of the people shall be the primary purpose of government [4].

Human security is socially desirable locally as well as an internationally valued goal. This is because human security challenge in one country has spillover effect on neighbouring countries where those running away from the negative effect of such local security challenge seek refuge. Aside from the human suffering and refugee problem, there is the serious humanitarian problem that unsolved local security challenge has on the resources of international donor states and institutions. It is on the account of these reasons and the deepening poverty that human security has gained international attention [5]. The enthusiasm with which international donor states and institutions have pursued the issue of human security has gingered local actions by individual governments to eliminate those factors that threaten human security for which eradicating poverty is anterior. The Nigerian state has for long identified with the fight against poverty via the initiation and implementation of poverty alleviation programmes. These poverty alleviation programmes are the economic measures designed by the government to improve the living conditions of the poor; and to provide social amenities necessary for good life, and create jobs opportunities for the army of unemployed [6].

Despite those efforts and the associated institutions established in the past to combat poverty, poverty is still rife due to policy inconsistencies, poor monitoring and control, and poor funding. During the past military regimes, the structures for combating poverty were centralized due to the military structure of administration. With the advent of democratic governance in Nigeria in 1999, state governments were freed from federal controlled poverty eradication initiatives. The state governments now had the powers to independently design and implement their poverty eradication programme exclusive of federal control.

**Reflection on Conceptual Issues**
**Sustainable Development**

Real development is symptomatic of progressive change. Such desired state of change must positively impact society as a whole in ways that facilitate openness to new experiences, efficacy, understanding of productive process and continually improving on its application and better utilization of its benefits. . Development does not evolve in a vacuum, it has operational environments. These are: sustainable development and linkages between the environment; population and resources; **poverty**; economic growth; rural development; urban development; and global development [7]. Taken together, it goes beyond mere change in the compositional output based on the allocation of input by sector. It includes building strong institutions and improving human capabilities. This form of holistic transformation does not have consequence for bias distribution of power and resources between individuals and groups in society and it is symbolic for reducing all forms of security dilemmas for society. Development in this sense, is a variable-sum game in which groups may gain or loss together; the systemic change process that produces absolute gain allows everyone in that society to maximize its gains [8].

Although real development is inherently transformational producing increased economic efficiency, expansion of national economic capacity, and technological advancement; these increases should create room for industrial diversification and adaptability in the face of shocks such that the outcome is equitably translated into improvement in certain social indicators that are humane [9]. Development is relevant to the people and society when predicated on its relativity to time, place, and circumstance, and it dismisses any universal formula [10]. More so, its perpetuation and impact does not undermine the progress of future generation to enjoy a higher level of consumption, wealth, utility, or welfare comparable or better to those enjoyed by the present generation [11; 12; 13; 14]. It is within these outcomes with better implications for the environment, economic and social sustainability domains that sustainable development is located [15]. At the core of these sustainability domains is the human element. This human element demands that sincere and concerted efforts are instituted to eradicate poverty and empower the poor to live the decent life now and in the future in the society. Divorcing this human element from sustainable development permanently diminishes its value. In a capsule, sustainable development should therefore be considered as non-negative trend in a measure of output where economic growth and environmental protection

are inextricably linked and quality of present and future life rest on meeting needs without destroying the environment on which life depends [16].

**Poverty: Meaning and Issues**

Scholarly reflection on poverty raises the controversial but relevant debate that reverberates around relative and absolute poverty. The reconciliation of these two divides so as to evolve a one-fit definition of poverty is complicated by the fact that poverty lines vary a lot across countries [17]. The consequence of this variation is that the definition of poverty in the literature reflects three different approaches, these are: i) minimal welfare standards, ii) basic need approach, and iii) the monetary threshold. All three modes of defining and perceiving poverty have their associated measurement sets. A careful reflection on the core reasoning supporting their individual position, utility and variation brings us back to the same old issue of relative and absolute poverty [18]. Hence, absolute poverty measurement counts individuals as poor if their consumption level lies below some level of deprivation associated with what is viewed as basic need. On the other hand, relative poverty measurements consider an individual as poor if he/she is sufficiently disadvantaged as compared to others in his/her country or region [19]. Even if the state is able to improve the income earning capacity of people perceived to be absolutely poor, with the social stratification that persists in the society comparatively some will still see themselves as poor relatively. It is for this reason that some see poverty as a fact of life [20].

Inferring from the above, both relative and absolute poverty are a consequence of social exclusion which birth all forms of deprivation and inequality in society [21; 22]. If it thus follows, then, one of the main causes of poverty in Nigeria is social exclusion. Social exclusion is a multidimensional process of progressive social rupture, detaching groups and individual from social relations and institutions and preventing them from full participation in the normal, normatively prescribed activities of the society in which they live [23]. Exclusion from resources, participation and quality of life has implications for poverty [24]. Fundamentally, exclusion has been a major character of government in Nigeria. This is a saddening paradox because Nigeria is richly endowed; yet, it is listed among the world's poorest nation as it is ranked at 153 out of 187 countries of the world. Evidence supporting this categorization shows that majority of her citizens live below the poverty line and lack access to basic essentials that make living humane. Statistics shows that about 68% of the population lives below the poverty line of $1.25 per day and the HDI is at 0.471 [25]. In Nigeria, some geo-political zones are particularly harder hit by poverty than others [26]. Specifically, Southern Nigeria is fairly better-off on the poverty scale than Northern Nigeria, that is, 15% poorer than her Southern region. More so, poverty is more acute in rural setting than in urban areas.

Poverty can be income-based or basic needs-based. Both have their hold on Nigerians. It can also be long term or transitory. Long term poverty is caused by lack of skill (needed) for gainful employment, limited productive resources, endemic socio-political and cultural factors and locational disadvantage [27]. In Nigeria, poverty is in part a consequence of social exclusion [28]. Social exclusion reflects a multi-dimensional process in which various forms of exclusion are combined: participation in decision making and political processes, access to employment and material resources and integration into common cultural processes. The effect that the lack of these processes has on the individual is evident in material inequalities and inequalities of power [29]. Whatever the classification and effect, poverty reflects a deplorable and sorry state of deprivation characterized by malnutrition, low life-expectancy, insecurity, powerlessness, and low self esteem [30]. It represents a living condition in which the individual is: i) unable to satisfy basic needs of life due to lack of income or property; ii) lack of opportunity to generate income or property; and iii) lack of means to change the situation [31]. Hunger is the defining characteristic of poverty with attendant consequence of aggression, strive and civil war [32].

Poverty due to unemployment in Kaduna state should not be restricted to lack of basic skills or education as some of the unemployed poor engaged in okada business possess formal higher education, who are willing and able to work but cannot secure white collar jobs due to severe economic conditions. Others have specialized technical skills yet unemployed because they lack the capital needed to stet-up their own personal business. The challenge of securing business start-up capital is not unconnected to the high interest rate banks charge on loans, the unnecessary long and frustrating requirements demanded by financial institutions in Nigeria. Equally saddening is the fact that most financial institutions will rather offer their monies as loans to politicians than to the teeming unemployed poor who have no valuable collateral needed to secure a bank loan. For public institutions established by the government to train and financially assist unemployed poor Nigerians to be self-employed and self reliant have fail to live up to the responsibility assigned to them due to entrenched corruption. Public corruption in our system is one of the most

evident reasons for poverty in Nigeria. The United Nations posit that

> Corruption in government increases poverty in many ways. Most directly, it diverts resources to the rich people, who can afford to pay bribes and away from the poor who cannot. But it also skews decisions in favour of capital-intensive enterprise (where the pickings are greater) and away from labour intensive activities more likely to benefit the poor. Corruption also weakens government and lessens their ability to fight poverty. It reduces tax revenues and thus the resources available for public services [33].

Quintessentially, corruption deters investments as it increases the risk for domestic business by wasting people's time and money as they try to deal with corrupt officials. It hurts business by increasing the cost of production and doing business; and accounts for rising cost of accessing such goods and services. In other words, corruption is in part responsible for high inflation, business decline and collapse in societies where it is prevalent; hence, it is associated with unemployment and poverty. People caught up in the vicious circle of poverty experience little improvement in their living conditions from year to year and from generation to generation [34]. Poverty affects both the physical and psychological dimension of man's existence. Primarily, it disparages the mental apparatus and psychic motor and reverberates on the levels of attitudinal and behavioral patterns. It demeans innate values of a man and dehumanizes him to a level of near irrelevance [35]. The implications of such degeneration of human values are grave if both society and government fail to act appropriately to correct the downward social relapse.

The lack of political will to halt this drift contradicts the functionalist view that supports aid to the poor. Anchoring on this premise, Simmel argued that aid to the poor by the society helps to support the system. The society requires aid to the poor so that the poor will not become active and dangerous enemies of the society, so as to make their reduced energies more productive, and as well as to prevent the degeneration of their progeny [36]. Equally relevant is the fact that progress against poverty depends mainly on what families and individual do for themselves [37]. The vexing contrast to this useful counsel is that various Nigerian governments, both at the federal and state levels see aid to the poor as simply helping the poor without a direct corresponding benefit to the state; as such, the seriousness needed to monitor the proper implementation of poverty eradication policies essential to achieve the desired outcome is noticeably lacking. Consequently, government's inability to exert her political will to rightly correct the social relapse by creating jobs for the teeming unemployed youths by providing the right environment for entrepreneurship to freely thrive has been compromised. The present socio-economic and political implication is that the resultant insecurity in our society has become the albatross of our development, democracy and human security in Nigeria.

The present inability of the Nigerian state to contain the growing menace and spate of destructions perpetrated by the Boko-Haram is in part because the group has a ready pool of willing workhorse of disparage unemployed and frustrated youthful section of the society that were neglected by the state to recruit from. This reality thus confirm the words of Wolfenson that if nothing is done about fighting poverty, then lasting peace and stability are but a distance dream [38]. The evident truth is that there is a linear relationship between poverty and insecurity, which is capable of destabilizing the state and inhibiting development. It thus holds that to preserve the sovereignty of the state, and on the other hand, secure the citizens, demands combating poverty in its entire ramification [39]. The focus and effort by the state is essential for strengthening human security which at present is grossly poor in Nigeria.

**Human Security (HS) Abstraction and Relation to Poverty and Sustainable Development (SD)**

HS is a term that was first popularized by the UNDP in the early 1990. It emerged in the post-cold war era as a way of linking various humanitarian, economic, and social issues in order to alleviate human suffering and security [40]. HS reflects an evident reality of the changing nature of security  issue-areas within the broader scope of governance [41]. The HS approach has unavoidably broadened the scope of security analysis and policy from territorial security to the people (UNDP 2013:2) [42]. With the increasing interconnectedness of nation-state, the issue of security has to be refocused on the individual and not on the individual nation-state alone. The security of the individual directly impacts the security of the state and vice versa. This refocusing has triggered a conceptual shift in the way scholars and development institutions conceive security. The shift has reconfigured the meaning of security to include issues that hinge on a broader view of development. The conceptual departure from hard security to soft security brings our focus to human security approach. This focus is critical to the overall question of how extreme poverty threatens secured livelihood [43]. The conceptual shift equally recognizes that all individuals' especially vulnerable people are entitled to freedom from fear and want with an equal opportunity to enjoy all their rights and fully develop their potential. HS embodies the idea that institutions, rules, regulations, and procedures exist to serve individuals and

communities and not otherwise [44].

Conceptually, HS is to protect the vital core of all human lives in ways that enhance human freedom and human fulfillment by bringing together the human elements of security, rights and development [45; 46]. To Alkire, the objective of HS is to safeguard the vital core of human lives from critical pervasive threats, in ways that are consistent with long-term human fulfillment [47]. The key elements of these definitions are safeguard, vital core, all human, critical and pervasive threats and human fulfillment. It therefore triggers state response to provide i) the needed protection and ii) the empowerment that aims at developing the capabilities of the individual and communities to make informed choices and to act on their own behalf . While the former requires top-down action by the government, the later bottom-up response demands action from the citizens. Protection and empowerment are mutually reinforcing and cannot be treated in isolation. From an operational perspective, HS aims to address complex situation of insecurity through collaborative, responsive, and sustainable measures that are people-centered, ii) multi-sectoral, and iii) comprehensive, iv) context-specific, and v) prevention-oriented [48]. According to the UNFHS two reasons accentuate the need for human security. These are: HS is needed in response to the complexity and interconnectedness of both old and new security threats-chronic and persistent poverty to ethnic violence; and ii) HS is required as a comprehensive approach that utilizes the wide range of new opportunities to tackle such threats in an integrated manner [49]. It has value added character in the sense that it is: i) a framework for protection and empowerment, ii) comprehensive, iii) multi-sectoral, iv) contextualization, v) emphasis on protection, vi) partnership and collaboration, and vii) benchmarking, evaluation and impact assessment [50].

HS is not an abstract phenomenon; it has a standard process with a three phase programme sequence which are: i) analysis, mapping and planning, ii) implementation, and iii) impact assessment [51]. HS is predicated on the right-based approach philosophy that re-orients humanitarian strategies toward enhancing people's capabilities, choices and security stressing the right to life, health, shelter, and education [52]. Comparatively, many important aspects of HD relates to peoples' security. This truth is evident when compared with the three development related question posed by Seer that rest on the issues of poverty, unemployment and inequality [53]. Resolving these issues systematically guarantees the rights and freedom of the individual from fear and want [54; 55]. The issues that generate insecurity are not unconnected with those which in turn integrated HS components of economic, health, environment, personal, community and political security [56]. These are the core issue-areas that every human being seeks to be empowered to overcome so as to be protected from their harmful consequences. It is this holistic character of HS that connects it to HD and allow them to share a common conceptual space by being people-centered, multi-dimensional and facilitating human choices and freedoms.

Contrastingly, HD has a broader, long-term, holistic objective that captures the aspirations of any society, whether rich or chronically poor. HD aims to enhance the flourishing or fulfillment of individuals in their homes or communities, and the expansion of valuable choices [57]. It has a delimited scope with a systematic preventive aspect. It also aims at growth with equity, it focuses on downturn with security, it also identifies and prepares for recessions, conflicts emergencies, and the darker events of society. Finally, HS activities have a much shorter time horizon, and it include emergency relief work and peace-keeping work as well as long term human and institutional development [58]. Looking at HS from this sense, it is acceptable that HS is a source of hope because, it reaffirms the deepest belief that human beings should be able to lead lives of creativity, without having their survival threatened or their dignity impaired [59; 60]. HS is flexible and can be tailored to different countries and issue-specific areas [61]. It nonetheless, has the weakness of been too all encompassing and as a result, it fails to achieve its ambitious goals for improving the human condition [62].

## Kaduna State and the Challenges of Human Security and Poverty Reduction

Kaduna state government, like other Nigerian state governments, is not oblivious of the tasking responsibility of eradicating poverty with a large segment of her population highly uneducated and unskilled, religious and ethnically divided [63]. Kaduna state is the former capital of the now defunct Northern region. It occupies the central portion of Northern Nigeria and lies between latitude 90 an140 north of the equator with a time of one hour ahead of the GMT. Kaduna state has 23 local government areas with a population of about 6, 064, 683 based on the 2006 census. The state is the second most populated state in Northern Nigeria after Kano states. Based on the poverty line of 2/3 of the average per capital or N23, 733 per year more than half the populations are poor (67.7 percent) [64; 65]. The state shares its Northern boundary with Katsina and Kano states, to the Northwest, is Zamfara state, to the Middle-Belt are Abuja, Nassarawa and Niger states while to the North-East are Bauchi and Pleateau state. Aside from Abuja,

the federal capital, that is relatively peaceful all the other state mentioned above surrounding Kaduna state are hot beds of religious and ethnic conflicts. This situation has by no means helped Kaduna state; given that challenges in those neighbouring states often have spillover effect on the state. This challenge nonetheless, the desire by the state government to reduce poverty has informed her decision to seek and exploit all available avenues to engage her citizens in income generating activities. This pursuit did not only spur the government to motivate but provided motorbikes (okada) at subsidized rate to some of the unemployed youths in the state [66]. In the same year, the state government in response to the federal government safety law ordering the use of crash helmet by motor cycle operators, purchased and supplied same to okada operators in the state; all in a bid to encourage them to continue with okada business in Kaduna state [67].

The intent of the government then was tied to the need to engage the teeming unemployed youths gainfully in income generating activity thus reducing the problem of poverty and its associated tendency such as, crime and general insecurity. It was then reasoned that by engaging them in income generating activity, the state will be able to significantly reduce youth restiveness and violence which such untoward behaviours is associated with; thus reducing the incessant tension and conflict that Kaduna state had come to symbolize in recent times. The choice of the motorbike transportation business as a veritable tool for engaging the youths and reducing poverty was premised on the fact that its operation does not need special skills except for the operator to be learned in state traffic rules and regulations. The requirement for starting the business was also cost effective, given that it did not require huge amount of capital for take-off compared to most other businesses. Equally too, taxation for its operators is significantly low if not non-existence at all. More so, the time period for learning the skill of riding a bike is much less compared to other life skills such as motor mechanics, carpentry, tailoring or fashion designing, baking, plumbing etc. Nonetheless, one did not have to serve under a master for a long period of time to master the act of riding a bike neither is the skill needed to operate it highly technical compared to the other trade mentioned above.

The okada business as a means of eradicating poverty is also attractive because of its short gestation period hence; the return on investment is quick. This mode of transportation is popular in Nigeria because of the highly unorganized, lack of well laid-out and inaccessible streets in most urban and rural communities in Nigerian states [68]. It is a single passenger carrier in most part of Nigeria while in most part of Lagos state, South-West Nigeria; it is a double passenger carrier with high degree of maneuverability in congested traffic situation [69]. It is also cheap and it saves the passenger the stress and strain that is associated with stop-drop-pick slow movement of most rickety busses used for conveying commuter in most cities in Nigeria. Despite the comparative advantage that okada business has over other forms of business enterprise; it requires discipline, respect for traffic rules and regulation, a safety conscious mind and diligent attitude towards personal savings to profit significantly from it. It is by adhering and building on these characters that the operator of the okada business will be able to conquer poverty and contribute to local government revenue generation; thereby contributing to local development in a sustained manner. Comparatively, the challenge of this business is relatively low compared to other businesses. While, other businesses are daily grappling with the problem of multiple taxations, insecurity, high cost of equipment maintenance, high running cost and low patronage. These challenges do not significantly affect okada business in Kaduna state. It is so because the operator can easily relocate to safer environments and the demand for their services is on the increase because it allows individuals' access to places inaccessible to other modes of transportation. It promises quick delivery especially when one is in a hurry to catch-up with his/her appointment but faced with traffic hold-up and it is cost effective for short distances rather than driving such short distances especially with the rising cost of fuel in Nigeria. These factors combine to make the okada business a profitable enterprise for reducing poverty, strengthening human security and enhancing local revenue generation for LGs in a sustained manner.

While this form of business has its advantages for its operators, service users and LGs that are burdened by the problem of non-viability, it has been observed that this mode of transportation that is prevalent in urban areas in the North as well as in other parts of the country is being used for criminality and consequently aggravating the level of insecurity in the society. The ease at which renegades and criminals in Kaduna and other surrounding states mentioned below use okada to perpetrate their nefarious activities on innocent citizen raised serious human security concerns. This public concerns were confirmed by security reports and media reports which fingered the use of okada to facilitate the perpetration of criminal activities by both hoodlums not associated with Boko-Haram (BH) and those that are associated with BH [70]. This has aided those groups not only to perpetrate but to quickly and easily escape from the scene of their heinous actions without being apprehended. With the heighten BH insurgent activity in the North-East (Adamawa, Bauchi, Borno, Gombe and Yobe) and some states in the North-West (Kano, Katsina, Sokoto and Zamfara) and some states in the North-Central (Benue, Kogi, Niger, Plateau and Abuja), the

affected state governors outlawed the use of okada as a mode of transportation in their domain. This resulted in the mass relocation of those okada operators to Kaduna state; as the state still allowed the flourishing of okada business unchecked.

The state government however discovered that with the heavy military action against BH in the above mentioned state, most of the dislodged BH members relocated to Kaduna to regroup hiding under the cover of operating okada business. The tide however changed with the killing of a police officer, a lecturer of the Kaduna polytechnic in Rigasa; a suburb of Kaduna town and other bombings in the state traceable to the members of BH which heightened insecurity in the states. It was only then that okada became an issue of urgent security concern for the government and the citizens. To mitigate this problem, the government had to proscribe Okada business that it had hitherto not only morally encouraged but financially supported to blossom as a viable short term palliative measure for poverty reduction. The ban on the use of okada for commercial transportation which took effect from 21st of May, 2014 in Kaduna ignited public debate that recoiled around the issues of poverty reduction (socio-economic) and human security (political) in Kaduna state. The ban also restricted private from conveying even a family member even if it was for free. The fine for contravening the law was ten thousand naira or a jail term of three months. The one group are of the opinion that the action by the government will compound the already heightened problem of unemployment and poverty as well as the sufferings of those who depend on this mode of transportation for easy movement. While the other group are of the view that it will curb criminality hence improve security in Kaduna state. It is on the basis of this contentious debate that this paper uses documented secondary sources and personal interview to analytically examine the implication that the ban on okada transportation business has on poverty reduction, human security and sustainable development in Kaduna state.

**A Brief Review of Past Government Policies Aimed at Combating Poverty in Nigeria**

Efforts at alleviating poverty in the state have been pursued at the individual, group and governmental levels. It is apposite to note that the solution to poverty goes beyond macroeconomics and efficiency pricing [71]. It entails establishing institutions and empowering them to provide training, financial assistance and other necessary specialized support essential for winning the war against poverty, opening and guaranteeing public participation in governance processes, pursuing wealth creating policies that are inclusive and provision of infrastructures that facilitate social mobility; including horizontal, vertical, intergenerational and intragenerational mobility [72]. At the federal level, government had in the past sought to alleviate poverty by experimenting with different poverty alleviation programmes and policies. Undoubtedly,

> Nigeria has, of course, invested massively in programs and projects ostensibly targeted at alleviating poverty. Indeed we have since made the policy transition from trying to alleviate poverty to, to striving to eradicate poverty, as illustrated by the move away from the Poverty Alleviation Programme (PAP) and the establishment of the National Poverty Eradication Programme (NAPEP) under the Obasanjo civilian government [73].

Financially, PAP had gulped N10 billion before it was formally scraped while NAPEP had an assigned fiscal allocation of N25.4 billion Nigerian naira so as to strengthen this institution to offer micro-credit to non-skilled, semi-skill and skilled unemployed poor Nigerians as part of government's plan to turn-around the prostrate economy [74] by combating poverty. Fighting poverty through this medium is essential given the fact that in terms of income poverty, Nigeria ranked 58 out of 88 developing countries [75]. The increasing incidence of poverty, both within and among locations, was in spite of various resources and efforts exerted on poverty-related programmes and schemes in the country, thus suggesting that the programmes and schemes were ineffective and ineffectual [76]. The reasons that accounted for the unimpressive outcome of those programmes and schemes are:

> Poor coordination; the absence of a comprehensive policy framework; excessive political interference; ineffective targeting of the poor leading to the leakage of benefit to unintended beneficiaries; the unwieldy scope of the programme which caused resources to be thinly spread across too many projects ; overlapping functions leading to institutional rivalry and conflicts; the absence of sustainability mechanism in programmes and projects; and lack of involvement of beneficiaries in project design, implementation, monitoring and evaluation [77;78].

Challenged by past policy failure coupled with the prodding of international government and the World Bank through the MDGs, the Nigerian government reinvigorates the fight against poverty in a comprehensive manner through the NEEDS framework under the supervision of the Obasanjo civilian administration. The NEEDS

framework focused on four key strategies: re-orientating values, reducing poverty, creating wealth and generating employment [79]. The broad spectrum of areas for which the poverty eradication goal of NEEDS framework was to cover systematically expanded the entire frontiers of viewing and combating poverty in Nigeria. It was a symbolic deviation from past narrow focus of poverty alleviation. Although there have been successive governments after Obasanjo administration in Nigeria, it is still evident that their poverty eradication agenda have not diverged significantly from that set by NEEDS. Despite its laudable goal, some see it as a failure even as echoes of criticism still trail the NEEDS framework. Specifically, Udeala sees it as a failure because of its pro-west policy agenda. And that it actually exacerbated mass poverty and increased human suffering through unemployment [80]. The poor and shady manner people were laid-off as a result of government handling of its privatization program may not be unconnected with this rather critical disposition.

**Proscription of Okada transportation and Its Implication for Poverty Reduction and Sustainable Development in Kaduna State**

Poverty eradication is predicated on the need to help the poor eradicate poverty so that they can independently earn income on their own. This need had pushed many citizens to venture into all sorts of business endeavours; with the okada transportation business most commonly evident in Kaduna state. Its commonality is based on the fact that it is easy to operate, manage and its services is generally accepted and sought after by the public. At the individual level, the unemployed poor and with no savings, who neither can depend on the meager family income or on the good will of friends for survival resort to okada business not only as a means of earning a living but to raise personal capital through diligent savings to start other viable ventures. Ostensibly, okada business has become a means of survival for most poor unemployed citizens whose livelihood depends heavily on the proceeds made from the business [81]. On the contrary, the proscription of okada business in Kaduna state has not only created a serious gap between mobility demand and available transportation means but has impeding implications for social mobility especially for most school children who depend on this mode of transportation to attend schools. It has also compounded the health situation of those who live in streets that are not easily accessible by other modes of transportation but have health challenge that need quick access to health. The situation is challenging to most Kaduna residents because the pace of urban development had outpaced the capacity of the state to adequately provide accessible roads all over hence access to most area is highly dependent on motorcycles.

The ban on okada transportation invariably means that quick access in and out of such areas is seriously impeded. This form of business provides steady income and savings for its operators. It has also contributed to expanding the savings habit of those operating the daily 'asusu' or 'adashe' business as it is referred to in local parlance. 'Asusu' or 'adashe' is an informal banking system of daily saving operated by individuals outside the conventional banking system. At the elapse of the agreed period, the asusu owner returns the total savings to the individual. The ban on okada then means that the 'asusu' clients are automatically reduced which also means a reduced saving and earning. Although some scholars have argued that starting okada business is challenged by the high cost of purchasing a good bike; that challenge has been subdued because okada business is operated on a hire purchase bases. In this interaction an operator negotiates with someone, usually a businessman, who has the money to provide him with a motorbike based on an agreement terms to remit to the businessman a specific amount on a daily basis until the total cost of the bike is paid-off by the operator. Upon completing the payment, the bike automatically becomes that of the operator who had faithfully made the agreed daily remittance. To start an okada business, one need not have the money to buy a bike, all that is needed is for the operator through a guarantor to secure a bike from the bike owner based on the agreement that the operator will daily remit to the owner a specified amount and whatever extra money that is made by the operator is his to keep.

A reflection on the nature of okada business shows that it generates a network of business interconnection and income for all the three stakeholders. The ban on the actual operator has a spill-over effect on the business and income generating capacity of other stakeholders but the actual operator is the most affected as he has been rendered unemployed and thrown out of business. It also means that the initial economic empowerment goal of government through this mode of transportation has been fractured with implications for unemployment, hunger and poverty. The growth of okada business had a positive impact on the growth of road-side food vendors in Kaduna state; although the latter is not a consequence of the former, it is however true that they both depend on each other for success. The relationship between the two groups is a mutually beneficial one in that the food vendors provide food for the okada operators who are always on the move. The extra income made by the vendors due to increased customer population is essential for business expansion, profitability and security, while for the okada operators, the

availability of those food vendors strengthens them to work extra hour uninterrupted by hunger which is essential for extra income to support consumption, savings and investment. On the contrary, the ban represents reduced customer base which in turn will affect income, savings, consumption and investments.

The ban on okada transportation has significantly inhibited the movement of the ordinary citizens who depend on this mode of transportation for quick access to their destinations. The fact that the ban was sudden without adequate provision of a reliable alternative is in itself a troubling concern as the few tricycle operators have cashed-in to exploit the people by charging exorbitant prices yet do not deliver the passenger as quickly and on-point as the outlawed okada hitherto did. The shortfall of tricycles to replace the outlawed okada has compounded the transportation ordeal of the people in Kaduna resulting in large number of persons scrambling for the few available mode of transportation to their destinations. Those who cannot struggle to get a space have to wait for long period of time after the early morning rush has subsided. The implication is that most people do not only get to work late but there is a significant increase of man-hour labour losses; this is a cost on the organization. The government responded to the problem with the distribution of tricycle to some of the displaced okada operators on the 10th of June, 2014. Although welcomed, the few numbers of tricycles the government distributed to different groups are grossly inadequate to serve the teeming needy Kaduna population. Although the ban of okada business was welcomed by some people, as a result of the security challenge they posed. The ban is also applauded because of the public nuisance and unruly behaviour members of the okada riders union constituted; this is evident in their members flagrant disrespect for traffic rules and regulations which often result in avoidable harm for both the operators, users and other road users [82]. The ban has also constricted the revenue yielding capacity of the government through this mode of transportation. The shrinked revenue for the government has inhibiting implication for sustainable development in Kaduna state.

## CONCLUSION

The poor industrial base in Kaduna had necessitated government to support and financially encourage okada business as a means for eradicating poverty thereby strengthening human security that guarantees sustainable development. Unfortunately however, the rising security challenge and concerns arising from improper use of okada by some groups necessitated the proscription of okada (business) transportation in the state. It is within this context that we are able to better understand and appreciate action of government and the implications it has on poverty reduction and sustainable development in Kaduna state. While the proscription of okada business is to protect the citizenry from harm, it has also generated unemployment and insecurity for some citizens who are in the business purely to earn income that support individual to live a honest and fulfilled life.

The unemployment that the ban on okada has imposed on those who depend on it for livelihood has undermined the initial poverty reduction goal of the government using this mode of transportation. This is essentially so because, it has undermined some person's ability to earn income that will enable them to access those essential goods that make living humane and dignifying. This is an imposing constraint on human progress against hunger and poverty for those at that level seeking to make a decent life out of the business. It thus hold that the failure of the government to strengthen her security services to cope with present day security but rather choose to ban okada business goes to validate the fact that the most imposing constraint on progress is political will. Since issues of human security and poverty are interlinked, it is essential to evolve a mechanism that guarantees cooperation among all stakeholder so as to mitigate poverty and its associated effects on the individual and the society at large. To succeed locally at reducing poverty and facilitating sustainable development, there is the need for the government to support cooperation that: comprehensively targets freedom from fear and wants (poverty); involves thorough consideration for the socially vulnerable, emphasizing benefits for them; establishes mechanisms to protect and empower people; and address the impact of local and global security risk on the citizenry at the local state level [83].

## REFERENCES

[1] Beckmann, D (2010) *Exodus from Hunger: We Are Called to Change the Politics of Hunger*. Kentucky: Westminster John Knox Press.

[2] Odion, W. R (2014) Beyond the Development Rhetorics in Nigeria: A Rethink of What Went Wrong. Being *A Paper Presented At The 1st International Conference On Sustainable Development And Human Capacity Building In Third World Nations* 28-31 May, 2014 At The J. H. K Nketia Conference Hall, Institute of African Studies, University of Ghana, Legon-Accra, Ghana. Pp. 636-641.

[3]  Jega, A. M (2009) *Democracy, Good Governance and Development in Nigeria*. Ibadan: Spectrum Books Limited.

[4]  The 1999 Constitution of the Federal Republic of Nigeria.

[5]  Beckmann, D (2010) *Exodus from Hunger: We Are Called to Change the Politics of Hunger*. Op cit. Pp. 2

[6]  Nwagwu, E. J (2009) Poverty, Unemployment and Poverty Alleviation/Eradication Programmes in Nigeria (1999-2004). In*: University of Nigeria Journal of Political Economy. Vol. 3, No. 1&2*. Pp217-235.

[7]  Todaro, M. P and Smith, S. C (2002) *Economic Development* (8th ed) New Delhi: Pearson Education.

[8]  Cohn, T. H (2010) Global Political Economy: Theory and Practice (5th Ed). New York: Pearson.

[9]  Burnell, P (2003) Development. In: Mclean, I and McMillan, A (eds) *Oxford Concise Dictionary of Politics. New York: Oxford University Press. Pp. 148-149.*

[10] Burnell, P (2003) Development. In: Mclean, I and McMillan, A (eds) *Oxford Concise Dictionary of Politics* Ibid, p. 148.

[11] Todaro, M. P and Smith, S. C (2002) *Economic Development* (8th ed). Op cit. P. 498

[12] Adejuyigbe, S. B (2014) Emerging Trends for Sustainable Development and Human Capacity Building in Engineering and Technology. *Being A Paper Presented at the 1st International Conference on Sustainable Development and Human Capacity Building in Third World Nations 28-31 May, 2014* at the J. H. K Nketia Conference Hall, Institute of African Studies, University of Ghana, Legon-Accra, Ghana. Pp.1-13.

[13] Nina, W (2014) Cross-Sectoral Integration in the Sustainable Development Goals: A Nexus Approach. *Being a Discussion Brief for the Stockholm Environmental Institute*. Sweden.

[14] Abdullahi and Magaji (2014) Smart Environment-Evolving Trends in Sustainable Development and Human Capacity Building in Third World Nations. *Being A Paper Presented at the 1st International Conference on Sustainable Development and Human Capacity Building in Third World Nations 28-31 May, 2014* at the J. H. K Nketia Conference Hall, Institute of African Studies, University of Legon-Accra, Ghana. Pp. 394-398.

[15] Adejuyigbe, S. B (2014) *Emerging Trends for Sustainable Development and Human Capacity Building in Engineering and Technology*. Op cit p.1.

[16] Abdullahi and Magaji (2014) *Smart Environment-Evolving Trends in Sustainable Development and Human Capacity Building in Third World Nations*. Op cit p. 609.

[17] Ravallion, M (2010) Poverty Lines across the World. *Being a World Bank Policy Research Working Paper No. 5284.* Washington, DC: World Bank. Retrieved from http://openknowledge.worldbank.org/bitstream/handle/.../WPS5284.pdf

[18] Corazzini, L., Esposito, L and Majorano, F (2011) *Exploring Absolutist and Relativist Perception of Poverty Using Cross Country Questionnaire Survey*. Pp. 1-22.

[19] Martinvdi, S (2013) Poverty, Resource Equality and Social Policies. *Being a PoRESP Project*. Retrieved from http://poresp.wordpress.com

[20] Beckmann, D (2010) Exodus from Hunger: We Are Called to Change the Politics of Hunger. Op cit. p. 3.

[21] OSAA (2005) *Human Security*. Retrieved from www.un.org/.../HUMAN %SECURITY%20in20Africa%20FINAL.pdf.

[22] Akume, A. T. and Dashit, S. I (2012) MDG 1 Demand, the Poverty Challenge and the Imposing Question of Social Exclusion in Nigeria: An Analytic. In: *University of Calabar Multi-Disciplinary Journal of Research and Development Perspectives. Vol. 1, No. 1 June*. Pp. 52-69.

[23] SEKN (2008) Understanding and Tackling Social Exclusion. *Being A Final Report to the WHO Commission on the Social Determinant of Health from the Social Exclusion Knowledge Network* Retrieved from www.who.int/social_determinants/theme/socialexclusion/en/

[24] PSE (2012) *Social Exclusion*. Retrieved from www.poverty.ac.uk/definitions-poverty/social-exclusion.

[25] Odion, W. R (2014) Beyond the Development Rhetorics in Nigeria: A Rethink of What Went Wrong. Op cit p. 637.

[26] Odion, W. R (2014) Beyond the Development Rhetorics in Nigeria: A Rethink of What Went Wrong. Op cit p. 637.

[27] Ehinomen, C and Adeleke, A (2011) Nature, Causes and Solution to Intergenerational Poverty: The Case of Akinyele Local Government Area, Oyo State, Nigeria. In: *Ilorin Journal of Sociology. Vol. 3, No. 2* Pp. 36-47.

[28] Akume, A. T. and Dashit, S. I (2012) MDG 1 Demand, the Poverty Challenge and the Imposing Question of Social Exclusion in Nigeria: An Analytic. Op cit p. 61-63.

[29] Haralambos, M and Holborn, M (2008) *Sociology: Themes and Perspectives (7th ed)*. London: Harper-Collins Publishers Limited.

[30] Beckmann, D (2010) Exodus from Hunger: We Are Called to Change the Politics of Hunger. Op cit p. 3.

[31] Ehinomen, C and Adeleke, A (2011) Nature, Causes and Solution to Intergenerational Poverty: The Case of

Akinyele Local Government Area, Oyo State, Nigeria. Op cit p. 38.

[32] Beckmann, D (2010) Exodus from Hunger: We Are Called to Change the Politics of Hunger. Op cit. p. 3

[33] Odion, W. R (2014) Beyond the Development Rhetorics in Nigeria: A Rethink of What Went Wrong. Op cit p. 638-639.

[34] Ehinomen, C and Adeleke, A (2011) Nature, Causes and Solution to Intergenerational Poverty: The Case of Akinyele Local Government Area, Oyo State, Nigeria. Op cit p. 38.

[35] Okolie, A. M (2009) Globalization and Poverty Reduction in Africa. In: *University of Nigeria Journal of Political Economy. Vol. 3, No. 1 & 2.* Pp. 67-81.

[36] Ritzer, G (2008) *Sociological Theory (7ᵗʰ ed).* New York: McGraw Hill.

[37] Beckmann, D (2010) Exodus from Hunger: We Are Called to Change the Politics of Hunger. Op. cit. p. 3

[38] Jega, A. M (2009) *Democracy, Good Governance and Development in Nigeria.* Ibadan: Spectrum Books Limited.

[39] Nweke, E (2012) Extreme Poverty: Understanding the Links and Reconciling Perspectives in Nigeria. In: *University of Calabar Nigerian Journal of Social and Development Issues. Vol. 9, No 2. June.* Pp. 62-73.

[40] Human Security Initiative (2011) Definition of Human Security. Retrieved from www.humansecurityinitiative.org/ Definition-of-Human-Security

[41] King, G and Murray, C.J. L (2001) Rethinking Human Security. In: *Political Science Quarterly, Vol. 116. No. 4.* Pp. 585-610.

[42] United Nation Development Programme (UNDP) (2013) Human Security: A Thematic Guidance Note for Regional and National Human Development Report. Op cit p. 2

[43] Nweke, E (2012) Extreme Poverty: Understanding the Links and Reconciling Perspectives in Nigeria. Op cit p. 64.

[44] OSAA (2005) Human Security. Op cit p. 10.

[45] United Nations Trust Fund for Human Security (UNTFHS) (2002) *Human Security in Theory and Practice.* Retrieved from http://docs.unocha.org/.../UNTFHS%20-%20Call%20for%Proposal%20.pdf

[46] JICA (2010) Human Security and JICA Retrieved from www.jica.go.jp/english/publications/jica_achive/bronchures/.../human.pdf.

[47] Alkire, S (2003) A Conceptual Framework for Human Security. *Being CRISE Working Paper 2* University of Oxford.

[48] (UNTFHS) (2002) Human Security in Theory and Practice. Op cit p. 7.

[49] (UNTFHS) (2002) Human Security in Theory and Practice. Ibid p. 6

[50] (UNTFHS) (2002) Human Security in Theory and Practice. Ibid. Pp. 9-11.

[51] (UNTFHS) (2002) Human Security in Theory and Practice. Ibid. p 13-22.

[52] OSAA (2005) Human Security. Op cit p. 9.

[53] Seer, D (1969) The Meaning Of Development. *Institute of Development Studies Communication 44,* 1969.

[54] Gomez, O. A and Gasper, D (2013) Human Security: A Thematic Note for Regional and National Human Development Report Team. Retrieved from www.hdr .undp.org/sites/default/files/human-security_guidiance_note_r-nhdrs.pdf

[55] OSAA (2005) Human Security. Op cit p. 5.

[56] Alkire, S (2003) A Conceptual Framework for Human Security. Op cit p. 7.

[57] Alkire, S (2003) A Conceptual Framework for Human Security. Ibid. p. 7

[58] Alkire, S (2003) A Conceptual Framework for Human Security. Ibid. p. 7

[59] Alkire, S (2003) A Conceptual Framework for Human Security. Ibid. p. 7

[60] Hussien, K., Gnisi, D and Wanjiru (2004) Security and Human Security: Overview of Concepts and Initiatives What Implication for West Africa? Being an Issue Paper Sah/D(2004)547.

[61] Gomez, O. A and Gasper, D (2013) Human Security: A Thematic Note for Regional and National Human Development Report Team. Op. cit. p. 3.

[62] Human Security Initiative (2011) Definition of Human Security. Retrieved from www.humansecurityinitiative.org/definition -human-security

[63] Akume, A. T., Solomon, M and Funsho, B. M (2011) Conflict and the Challenge to Effective Conflict Management in Kaduna State. In: *Lapai Sociological Review. Vol. 3, No. 1.* Pp. 19-35.

[64] Kaduna State Government, (2008) Education Sector Analysis in Conjunction with UNESCO with Technical Assistance from Gwang-Cho for Cube Project. Retrieved from www.inesm.education.unesco.org/files/ESA_revised_b22.pdf.

[65] Nwagwu, E. J (2009) Poverty, Unemployment and Poverty Alleviation/Eradication Programmes in Nigeria (1999-2004). Op cit. p 223.

[66] Tonade, A and David, P (2009) Growing a Virile Microeconomy through Agriculture: The Policy Thrust of Kaduna State Government. Being a Special Focus Report on Kaduna State. Retrieved from www.phildacom.com/articles/agriculture.pdf

[67] 2009 Kaduna state Governor's Budget Speech Review.

[68] Tefe, M., Jones, S, and Appiah-Opoku, S (2014) Stem Involvement in Sustainable Urban Transport Decision-Making. *Being A Paper Presented at the 1st International Conference on Sustainable Development and Human Capacity Building in Third World Nations 28-31 May, 2014* at the J. H. K Nketia Conference Hall, Institute of African Studies, University of Ghana, Legon-Accra, Ghana. Pp. 624-629.

[69] Tefe, M., Jones, S, and Appiah-Opoku, S (2014) Stem Involvement in Sustainable Urban Transport Decision-Making. Ibid. p 625

[70] Murtadi, A (2013) Boko-Haram in Nigeria: Its Beginnings, Principles and Activities in Nigeria. In: Salafimanhaj. Pp. 1-61. Retrieved from www.download.salafimanhaj.compdf/salafiManhaj_Boko-Haram.pdf.

[71] Ehinomen, C and Adeleke, A (2011) Nature, Causes and Solution to Intergenerational Poverty: The Case of Akinyele Local Government Area, Oyo State, Nigeria. Op cit. p. 39.

[72] Schaefer, R. T (2006) *Sociology: A Brief Introduction (6th ed).* New York: McGraw Hill.

[73] Jega, A. M (2009) Democracy, Good Governance and Development in Nigeria. Op cit. p. 272.

[74] Odey, M. O and Agba, T. P. (2010) Poverty and Domestic Instability in Nigeria since 1999. In: Wuan, T and Talla, N. S (eds) *Governance and Economic Development in the Fourth Republic.* Makurdi: Aboki Publishers. Pp.147-165.

[75] Nwagwu, E. J (2009) Poverty, Unemployment and Poverty Alleviation/Eradication Programmes in Nigeria (1999-2004). Op cit. p. 225.

[76] Kalejaiye, O. P and Solaja, O. M (2014) Human Capacity Building in Nigeria: Way Out Of Poverty. *Being A Paper Presented at the 1st International Conference On Sustainable Development And Human Capacity Building In Third World Nations 28-31 May, 2014* at the J. H. K Nketia Conference Hall, Institute of African Studies, University of Ghana, Legon-Accra, Ghana. Pp. 654-658

[77] Odion, W. R (2014) Beyond the Development Rhetorics in Nigeria: A Rethink of What Went Wrong. Op cit. p. 640.

[78] Nwagwu, E. J (2009) Poverty, Unemployment and Poverty Alleviation/Eradication Programmes in Nigeria (1999-2004). Op cit. pp. 233-234.

[79] Oluleye, F. A and Obi, K (2010) National Economic Empowerment and Development Strategy (NEEDS) and the Seven-Point Agenda: Untarred Roads to Nigeria's Economic Development. In: Wuan, T and Talla, N. S (eds) *Governance and Economic Development in the Fourth Republic.* Makurdi: Aboki Publishers. Pp.15-31.

[80] Odion, W. R (2014) Beyond the Development Rhetorics in Nigeria: A Rethink of What Went Wrong. Op cit. p. 640.

[81] Tefe, M., Jones, S, and Appiah-Opoku, S (2014) Stem Involvement in Sustainable Urban Transport Decision-Making. Op cit. p. 625

[82] Tefe, M., Jones, S, and Appiah-Opoku, S (2014) Stem Involvement in Sustainable Urban Transport Decision-Making. Ibid. p. 625

[83] JICA (2010) Human Security and JICA . Op cit. p. 1